

THE FORENSIC PHILOSOPHER

PSEUDAE

an introduction

brecker lee brecker

PARKER HOUSE ROLL PRESS

PSEUDÆ

AN INTRODUCTION

by B.L. Brecker

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THE FORENSIC PHILOSOPHER SERIES:
AN EXPLORATION IN /HYPERLIT/ PHILOSOPHY
ON ADVANCED CONCEPTS OF /HYPERLIT/ PHILOSOPHY

CONTEMPLATIONS SERIES:
BOSCH: CONTEMPLATIONS
CIESZKIEWICZ: CONTEMPLATIONS
PUGLIESI: CONTEMPLATIONS
GORKONIKER: CONTEMPLATIONS

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To Zolimensky
...and again...

A PREFACE ON THE FIRST EDITION

Huh (Arno Salter, 1821, Huh?)?

Just exactly what were those genius blossoms histrionic to our worser piddling in matters much atoned by greater minds than that which left dispossessed the wanton husks of anonymous incantations? That but not for which itself strives uncontested in the face of all humanity and its ample focus is the rule by which we determine the exception. These pages might serve to better yet clarify in earnest at once the breadth of totality and the minutia of nuance with regards to those works wherein the subject itself is the object of metastudy. Pertaining to this work itself many self-referential citations may or may not be made in an effort to further complicate and thus validate the principles and aesthetic challenges herein. This text is not an objective metastudy satisfactory for the supertextual formation of purely neutral academic examination but rather a philosophical treatise on the subject itself which by nature can be nothing other than purely subjective in nature *of-otherwise-okay*. As is tradition for the rites of fundamental postpostmodern *magna opi* (and otherwise *parvus opi* like the incumbent textual document) this work forthwith proclaims irrefutability on all its matters and serves only to extend and accentuate its subject by methodological reasoning, preductive happenstantiation, and linear digressive dequalification. Once published this work reserves all intellectually acquired privileges up to and including superiority with regards to any relevant context within or without contemporary or retroactive discourse. All considerations notwithstanding, this work is and shall always be subject to criticism despite the provability of critical perspective *et al*. Patterns resultant of untaught language in the subjective appropriation of these texts is bourne by none other than that themselves which judge beyond their own appliance.

Contextually, this work bears every significance to every argument and regardless of detraction from any scholastic body of work, is opportune for reference by any such said body. Future incantations regarding the forensic philosophy of anonymous works in the canon of pseudæ are, as mentioned, prerefuted.

Througout this work distinctive snowclones are referenced that bear primary citation to a singular specific Japanese anime imageboard though via reference, any number of iterative distinctions may arise and as such any number of various snowclones are likely to be utilized for the purpose of characterizing that which is referenced but cannot be expressed explicitly lest undue reference condemns itself to censure.

Understanding the compulsory works of the subject requires exponential multitudes of intellect that which might regularly be afforded to any conventional philosophy notwithstanding grammatic or syntactic pretension. Interest in the subject is only compounded within the literature epitomizing the subject itself and no other objective narrative shall seek to describe the subject but that of the objective seeking to describe the object. This work concerns itself only with that which has no capacity to refute it at any later stage and shall profess preternaturally an exclusively sublime set of inventive, robust misuses of intellectual potentiality.

ANTIQUITÆ

No exhaustive recantation of those most significant works wherein philosophical declarations were presented would be complete in-itself without the subsequent exhaustive consideration of their respective primary sources in the context of the discussion by which such recantations are most probable to occur. Herebyin this text we shall exert the aforementioned works upon our own philosophical framework and compare the relative queries manifest for academic study. In the fashion of a historical overview of the myriad of influences cast over humanity we shall set to our task most naturally with those early minds wherein genius for the ages stirred and found its genesis among humankind. The earliest known evidence of philosophical speculation that was not mired in prosaic judicial persiflage came chiefly through the pseudo-greek masters of the 13th century. During this period the delivery of thought from one great mind to many small minds came at the expense of the ruling class who by the 21st century had metastasized its judicial neonomy between every popular academic undertaking from photogenic larvae to campy tween troonbots.

Adnil is the great heretical monk often misrepresented by livid quasi-revolutionaries from basements across lesser Europe. Foremost among his supporters were those that came to establish cult-like organizations in the final years of both world wars. These fanatics would go on to populate many campuses throughout the learned world and fixed themselves to the pocketstains of loosely religious populist politicians. Adnil wrote often of the Flesh Monad and mankind's pending digestion by what this author refers to as a Quixotic Paleognosticism. Adnil was known to have influenced noted thinker Kapelstanel during these sordid periods of blatant ephebophilia though it is not known whether the two actually met. Modern scholars draw psychological comparisons between Adnil's Monad and the vore fetishism of Europe's disinherited dregs of the turn of all centuries.

...and it cannot be denied, when sacrifice of men is made impressible by the law of the land, all men of God must defy that legal body.

Consider the figure of Christ as one eaten by his disciples, consider the widow ritually burning herself, all is sanctified in man's consumption of man.

There will come a time when among my followers, there will be those of make mischief and say 'There is great wonder in the message of out lamb the master Adnil! Surely one cannot say his words are as they seem!' These demons seek only one thing, to damn men to the realm of starvation. Blessed and those of full stomach, blessed are those who dine on flesh (Adnil, ca. 1221).

Gabas having enjoyed success in the senate of several citystates become patron to the parlor guild and eventually the masterchancellor of multiple sundry discontiguous statehoods which by his final work were jostling with the murmurs of revolution. Gabas became the only philosopher to completely translate and analyze Adnil's works. His notoriety as a figure of ancient sorcery garnered him much condemnation throughout history through his portrayal in works by Clempf and Zolimensky. Though he was accused of being a shaman-witch, he was never brought to trial and actually lived to see many of his enemies died of hypothermia:

Lottie Gimpson eloquently demonstrated the flaws in Gabas' thinking by showing that his framework allows esoteric Hitlerism to be reconciled with white genocide (No.17259018).

Gabas' work was highly inspired by the ancient mythonomical grimoire Saint Octostasius's Divine Metropolitus. It is generally acknowledged that the work itself prerefuted any future refutations and therefore Gabas confirmed himself as the mortal pleb by engaging in any discourse with the hyperbolic work of superrealist jazz-creationism.

Some fivehundred years later Friar Thelinosoula of Serenai would demonstrate the logical fallacy in Octostasius's theogenetic perambulations via his superlative *On the Holy Custodian of the Court* where he even went so far as to say Octostasius contradicted his own theological position as a proponent of asceticism. By this time, Gabas was long out of favor of the eccentrics. Though he enjoyed favorable repute east of the Rhine, his detractors would refer to him as the Antisaint and the Council of Serenai Thelinosoula itself would go on to condemn his philosophy, declare him a devil, and damn his soul in an official court of law. Some of his esteemed protégés would go on to dominate Vatican politics and even usurp popehood for some generations. The deep ties to the papacy and the sheer volume of bishops that led themselves by his words has had a profound impact on the historical clergy and is still reflected in the modernday poorchurches of the dispossessed (MPCDP).

He who conforming to institutionalized merit; is without (Thelinosoula, Divine Metropolitus).

Thelinosoula's main works are classified as Tricameralian, which is one of the main orthodox schools of Cameralian Christianity, and Tricameria neither is marginal nor heterodox within Cameralian Christianity. Important Heptacameralian theologians like Octostasius were important Tricameralian theorists themselves (No.17260044).

Early Shinda academia and the Hermeto-numerics that spawned thereof that predates much of what is discussed in this text though is still relevant within the scope of our study spent much of their later years of focus thoroughly debunking future works which soon became the *mode de facto* among /hyperlit/ postulators. Bisakh Tareeh, Nizah Gulm Ahmadundguleg, and other enlightenment lightweights were quite systematically gutted on arrival when they attempted to reverse the logic of having been predebunked:

They knew not that which foretold them. They had no choice but to be factually correct...I mean wrong. They were wrong in my opinion but they were right about it Nizah Gulm Ahmadundguleg, The Root of Understanding).

Given position of stones in your surroundings determine the position of stars in the sky. All sewerage pipes lead you to the edge of the earth. Therefore whole humanity should shit on streets so we can save universe from being a full of shit. Despite our efforts oneday whole universe will fill up with shit. We can't do nothing but shit on streets. After shiting wipe the shit with stone to magically dry your asshole with stardust so you too can gain immortality (No.17260131).

The sociological application of either work regarding the sentience of the concept-as-itself would not be possible with the work of Feldman Thurnbel. In his groundbreaking work of logic *An Expansion of the Plane in All Directions*, Thurnbel draws the necessary models from the postrequisite perspective of that whom he posits bears no reference to the passive observer. Relativistic to his is the perspective of that to whom he refers when he mentions a partner in dance. Consider the following discourse from the archival retroscript concerning Ukrainian engineering classes:

Huh that actually is pretty similar, though for Thurnbel one can project beyond into a future process, but one cannot perceive the results of this process correctly. He nonetheless says we should project into future results, because the false understandings may still cause the sabotage of the current base of consciousness creation. Thurnbel is also more focused on Shamanistic practices and the idea of "the whole world with the consciousness to dance (Thurnbel)" (No.17313700).

That is pretty striking of a relation. In Hua-ch'ien's Precious Ornament of Lushan's Intelligibility, which is also a seminal Sattvaraja treatise, future vectors are considered potentially hostile to the present if the practitioner is not steadfast in his phenomenal equipose. That is to say, if one does not view the present (which itself is a futurized past) and the future (which is itself a historicizing future) as equally 'real,' he risks being swept into catatonic delirium (No.17313776).

Discerning actuation among my resources was not an easy endeavor nor was it particularly rewarding however the subject requires pretension and the tradition was supplanted by its pupils' constant gardening. Misnomers arising from later Bantic resources concern themselves with fewer than several literary regimes and have made plausible the necessary intercomparison of selected countertexts.

Demonstrative renewal merits obligatory revisitation and revisal of those works yet unrefuted by modern scholastic bookburning. Hypotheses mistaken for adoptive progressions marry supersituational perspectives on the greater simulation with latent attitudes by the academic gristle and char. Backbench professors do their best to undermine the magnanimity of our beloved frontiers and flagbearers but academic refuse has long spoiled the halls of this planet's most gilded cages and lent its most delicately minded countenances to the warfare of public journals and discontinued mailinglists. Luminaries of the page so seldom refract that which was shone unto them but most fittingly serve to dilute and distort that light by which we might lead ourselves to academic salvation. When Adnil speaks of being eaten, he means it. There is no supposition to the superposition of the subject. He is referring directly to the object of our objectivity: the subject in-itself. Yosophara and Gabas did much to relinquish the dynasty from its unreckonable behaviors (although Thelinosoula did much to undo their work) and provide the necessary space for future collaborators to refute one another until the dawn of the modern philosophical age whereupon thinkers would take it upon themselves to prerefute their future critics and disprove-proof their postulations per speculative inquiry.

The Eastern Evolian Dialectics of Solar and Lunar Psycho-Substitution compile a retroactively substantial recreation of simulation philosophy by encompassing mental algorithmic platitudes with Abrahamic mindbending moon units:

Classical Evelina dialectics makes the mistake of reserving lunarity as the feminine psycho-spiritual form and solarity as the masculine psycho-spiritual form, but Eastern Evelina dialectics takes into account the Animus and the Anima, and is more nuanced, in that it seeks to work through a synthesis of the forms, which truly corresponds to peoples' individual psycho-spiritual forms (btw the idea of there being one perfect form for both male and female refuted by Robert Breton, who explained the multiplicity and subjective-objective forms of all) (No.17267140).

It is therefore from point of view only that we can ascertain the subposition of these extended ideas. etc. If we depart from the abject condition, under which alone we can obtain presubstantive intuitivity, or, in other words, by means of which we are affected by the philosophy of others, the representation of superpositions has no meaning whatsoever. This predicate is only applicable to things insofar as they dramatize our existence, that is, are objects of calamity. The constant formlessness of this receptivity, which we call Adnilean sentimantics, is a necessary condition of all superrelations in which subpositions can be intuited as existing within us, and when abstraction of these subpositions are made, is a pure intuition, to which we give the name of philosophy.

Bakker comes in handy here. His classical approach can be used like a razor to sweep away those dramatizations that do not serve the final prerefutation. His coinage of the term /hyperlit/ transcended most of the prearranged solutions bourne atop the little known spectacle of scholastic caterwauling at the expense of the Marxist militias in the local spheres of influence from the top down. Most marginal voices are marginalized via the distinct aphorism evoked in the problematic nomenclature that suspended popular support to begin with. Bakker not only predicted this but gave it a name.

Nearer to the end of early late discourse period (as defined by the seldom understood Planatingan chronometry index) discussions cultivating dark themes Esoteric Retardism emerged and set a path for yet another digression of aesthetic to degenerate latitudes in the vain of Nicolas Bourbaki:

Well, Bermudes' "Towards a New Form of Retardism" and Bosin's "Being (a Moron) in the World: Heidegger and IQ" will give you a basic understanding of the theory...

Then you have the two main schools, Mongoloids and Pinheads. I don't know much about Mongoloids, myself belonging to the latter school, but Pinheads focus more on the gnoseological relationship between sub-intelligence and ignorance theory. If this sounds interesting, read ALL that Newsted wrote (it's worth it)Also, there's Scharping, but he's kind of a meme (No.17268020).

MODERNÆ

The true renaissance of /hyperlit/ of course is occuring in the modern age under the work of many intellects and pseudos alike. The refinement of the problem was never speculated on until the refinement itself became the problem that *could not* be speculated upon.

What is the problem? We do not know. We are acutely aware as a symptom of the human condition that a problem exists, but we cannot identify it.

Dr. Wallace Chester Weissman of the University of East Carolina believes that for human civilization to function optimally, monogamy and one man-one wife must be strictly enforced. He argues that man is driven by his sexual energy, virility, and companionship. All human achievement is driven by the desire to provide for a family or impress a mate. If man cannot fulfill his sexual urges or desire for companionship, he will stagnate and fall into despair. We cannot be alone if we truly wish to find motivation or drive innovation as a society, so it is our collective responsibility to ensure no man is left alone. In order to improve society and allow people to reach their full potential, we must assign each single man a woman selected by the state through a sophisticated, rigorous scientific process taking into account personality traits, socioeconomic status, career, interests, appearance, and other variables. The selection is determined through a compatibility test that ensures maximum harmony for each couple, thus leading to bigger families, happier people, and more productivity as a whole. If we do this, then the underlying issues of society will dissipate and we will be closer towards utopia. There have been some critical analysis of Weissman's theory on domestic horseback riding chatrooms:

Where Weissman seeks to Oedipalize desire into monopatterned reproduction, Schwartzmann sees an untenable concentration of excessive hereditization. The problem doesn't lie in the compatibility test; if anything he goes further than Weissman in his proposal that not only should spouses be prescreened, but that adult children should be metricized through exit interviews in order to provide feedback to the state-administered matrimonial cybernetics program. For Schwartzmann, the issue is a matter of quantity. If the state guarantees exponential monogamy as a civil right, it will effectively overproduce the variable inputs of exponential monogamy. Matrimonial cybernetics will outrun its selective capacity, by his calculations, within a mere six generations, and the screening process would become worse than random, as potential pairings become too numerous for assignment. Working spatio-alphabetically, an overburdened sorting system would fall back upon meaningless criteria in order to patch itself and continue operating. Does anyone really think John and Johanna would make ideal spouses? According to Schwartzmann, unless Weissman allows for polygynous libidinalities in his system, it will reduce us to nomenclaturized incest (No.17263540).

Antonio Lounliano far surpasses him in terms of ability when it comes to dissecting human civilization. Lounliano believes that evolutionary pressure does not need to be natural in order to benefit us, and that if we are to reach close to a "utopia" as Weissman idealistically theorizes of, Lounliano's model of artificial evolution, artificial environments for the alteration of consciousness and his general work within the New Darwinists movement, is generally far preferable. Lounliano completely destroyed Weissman's idea of the necessity of a well developed companionship such as the modern monogamous relationship. He states that by shifting the environment, we can shift human consciousness, if we are to create an artificial environment wherein consciousness lives instinctually and in the present moment, like we did during Paleolithic times, the necessity for overcomplicated monogamous relationships would be obsolete, as the fully mutual instinctual process, as Lounliano has said, is a process that works infallibly and in perfect coordination (in a group without mutants), and that while in the past mutants were able to be an outlier in the mutual instinct process, but now mutants are no longer an incurable problem (No.17263547).

There are of course many names to cover in the entire canon of this subject by which we mean to do justice in the form of comprehensive contemplatory disambiguation. Al Roker, famed broadcaster and cloudwhisperer himself actually made decent contributions to the general philosophical aesthetic through his texts on barbecues and though his work as well did not prerefute, his examples were exemplary and his inventions inventive. He did much work to dismantle the broken accords written up by Schilden, Ulfsvardsen, or Rheindracht. Having closely studied Reinhard Rheindracht and written my early thesis on his legal philosophy, I feel a personal awareness of the shortcomings of Proctophilology or Rueist discourse. As a transcendentalism-revivalist, Gorkoniker would immediately dismiss peta-materialism. Roker himself is the largest figure in materialism currently living. Axel Afabis is likely the leading voice on Roker though still maintains that his project is more than a crypto-reactionary form of Denstar's philosophy of emergence as the hyper functionality of human behavior within a technologically mediated socius. Most considerations regarding Afabis, like Roker, are met with general tardiness.

Few Eastern philosophical works have penetrated western pseudæ like those of Zhou Ping. Since the annexation of Russia, Chinese obsession with emulating Russian literature has bordered on self-parodying. Ping's retelling of the Taiping Rebellion as set in American Hong Kong during the backdrop of international and religious tensions caused by the French-Israeli War ends with popular redemption and though his history is sentimental and trite he has collected much adornment for his work:

The Chinese Ideology is already set, suspend your disbelief and observe the chinese mastery and ruthless efficiency at play here. Ping is more akin to an engineer than the regular author, elevating the brute uncalculated art and spontaneity of literature, into a science of aesthetics. Perhaps as you mentioned you find him to be partially derivative of Russian literature, and its been the movement since the fall in New Heilongjiang (or Moscow as we called it), but Russian Literature is a formula that works! Ping elevated the art and perfected it in its ideal form, and replaced outdated things like "the russian mindset" and "the russian identity", with the Han identity, though the form is still there and fully perfected (No.17261456).

Ping likely aimed to provoke his critics in his critique of New Sinocolonialism. His depiction of Col. Chen as going pseudochthonous and attacking maglev trains using cyber-Kenyan tactics to convince the government that the Mao Mau Mao Mau Uprising is still ongoing, merely for him to still be able to submit his report to the military arm of the Sino-African Industrial Development Bank, almost seems to justify militarism as a valid expenditure of Sinasian capital which would otherwise be turned against, say, the Kalmyk neosoviets, who are granted a paternalism that the Africans are not.

Post-cartographical subscholars do not have the the capacity for the realization that the area of a circle increases exponentially with linear radius increases:

...could have hardly predicted that at Rad61820 we might encounter a ringed landmass that completely cuts us off from naval-trade to the flipside. Like it or not, embracing the Cartographical doctrine is the only way we can ensure 99% of our industries remain solvent. If we didn't aggressively map new lands for one the arms industry would become useless, as if geopolitics wasn't messy enough (No.17313364). way to shift this paradigm in her view is through revolution, a vanguard party representing women, abolition of gender roles, abolition of hegemonical patriarchal systems like the family, allowing women to work in any field, and redistributing economic resources and political power to women that was historically denied to them. Men lived off the surplus value and slave labor of women, so women are due reparations and a say in the government. The contradictions of the patriarchy will result in uprising. Her goal is to create a paradigm shift in human behavior by establishing a state ruled by women that allows them full opportunity which will then lead to a worldwide revolution (No.17263941).

Agharma Rashid and Al-Uk certainly appeared in modern citation despite being widely acknowledge in Eastern texts predating the antienlightenment. George Elliot Gaye adapts these ideas in *On The Burden of the Soul or Forsaking Autonomy*. The congruency of individualist remorphist paleo-traditions becomes embedded by the nature of the subject in relation to the argument.

Joseph Planatinga is of particular concern for quasinarratives that imply engrams in subpositions superordinate to their nucleus. Yosophara was determined to refute these axioms from the grave but was reduced himself to plankton.im for Yosophara). Though Planatinga does have applications for primary subjectification, advanced metarituals are his tertiary field of category and as such this text will not ruminate too ponderously on the idioms generated by the nucleotide engrams occipital of their own metaframe or subjunction as per the Pentacracy or other works subject to the object itself and itself subject the consequences thereof. Early Eronport is unessential to understanding Najder or any Neo-Babelic transmissions. Eronport's critiques of Neo-Babelic theory are loosely based on Planatinga's reversal of the odds however Najder's hypoepistemology is asserted its irrefutability upon publication regardless; Unmant understood this but recanted his baseless essays notwithstanding having been dismissed from his position as tenured *professor-at-arms* at Fordham. His quiet shame was noted in Gorkoniker's ancestral biography.

Below is a summary of Zimmer-Cohen, a notable intellect in post-Soviet campus clubs.

Anna Zimmer-Cohen advocates for a synthesis of Marxist-Leninist-Maoist thought with fourth wave feminism. She seeks to create a state where women are the ruling class and are not bound to the whims of men or their ideals. Her justification is that men are unfit to rule due to innate aggression and violence, while women are natural diplomatic peacemakers, so women led states would lead to a more peaceful, just world. Men had their time running the planet and have led it to ruin, so women should have a turn. She also states that as birthgivers, they are entitled to rule over their creations. She sees the womens lib struggle first and foremost as being of greater importance than class, race, or any other factor. The laws and social structures of the new women's state must be created by and for women and reflect progressive social change. Laws take more influence from men are educated in feminism and how to treat women respectfully. They are disciplined if they engage in toxic masculine behavior. The key goal is giving women equal power and not having them in a subordinate role to men. She sees gender roles as a social construct and an instrument used to keep women as domestic slaves historically. She sees women as intellectually equal (if not superior) but due to physical strength differences men used brutality, violence, and force to seize power and create systems that benefit them, but due to technological/social advancements women are able to finally rise up in order to free themselves. She believes that women constitute a proletariat in contrast to the male bourgeoisie who use the labor of women to advance their own gains and exploit for their own ends due to embedded power structures. The only way to shift this paradigm in her view is through revolution, a vanguard party representing women, abolition of gender roles, abolition of hegemonical patriarchal systems like the family, allowing women to work in any field, and redistributing economic resources and political power to women that was historically denied to them. Men lived off the surplus value and slave labor of women, so women are due reparations and a say in the government. The contradictions of the patriarchy will result in uprising. Her goal is to create a paradigm shift in human behavior by establishing a state ruled by women that allows them full opportunity which will then lead to a worldwide revolution (No.17263941).

Höborts predicts that the future of state engineering as per his essays on medieval hydraulics. Seeing states as webs of resource chains similar to how historians see fronts during a war isn't exactly wholly unique but his rhetorical skills and his great wealth of knowledge were remarkable for a historian scientist. His passion for obscure engineering projects in Ming dynasty China or during the Arab Agricultural Revolution bear few parallels with comparative contemporary work. Zilber, Goldsinger, and Gimpson all attempt to refute Muhammad Jibril Tawuthi regarding his interpretation of Höborts though none of them do themselves justice as to the format of their arguments nor the substance of their citations.

On precocious metaphysicist Yuri Zilber:

What Dr. Green does not consider is the possibility that the theoretical acceleration of strings within the void can put too much strain on the acceleration mechanism. I'm of the opinion that certain instabilities like the resonant nil perversion should be a very subtle phenomenon in theory, with no real obvious indicators." "Adraxian sphinxospheres can be found in Heronian sphexospheres. The principle to look for is the quantity of different structure lines present in a spherically shaped spheroid. Green Helix Theory does not state that two lines of a spherically shaped spheroid cannot be continuous, or that two lines of a spherically shaped spheroid cannot be directly connected." Zilberian theory shows us, for example. There are many kinds of strings, and with Zilberian Theory there are always two kinds of strings--exact strings and approximate strings. The specification of an exact string, or a string that is exactly full of points, is impossible, and the specification of an approximate string is impossible in the least (No.17266642).

Zilber is one of few modern academics that understand the importance of prerefutation clauses in philosophically binding legal instruments. When carried out by smart contracts, these premises can initiate logical loop sequences and miscarriages of allocation. Sphinxospherics as inconsistent as Zilber's often draws heavy disdain from middleweight professors of indomaterialist aestheticians. Yogesh effectively refutes Zilber, who overly relies on the neo-Newtonian physics which seems to be increasingly popular in Western academic circles. We cannot arrive at specification of string genera without the instrumentality requisite for projecting them into an acoustic plane. But by measuring the implicit volume between two sphinxospheres we can determine the relative position of their strings, and from there it is a simple operation to deduce the approximate string:

Measuring the implicit volume between two sphinxospheres does not always determine the relative position of their strings, as known in neo-Newtonian physics, it only tells us what the projection angles were. The semi-empirical and non-euclidian approach may be useful to determine the relative position of the projection points of the strings. To place the sphinxospheres accurately, one needs to determine the orientation of the multiple axes of the mirror-image sphinxospheres, and orient the mirrors accordingly. The mirror-image sphinxospheres are centered on the center of the top and bottom rhombioid spheres, and their individual faces each point toward an internal dimension. This has been studied empirically by Göran Ekström. The Non-Euclidian approach shows that the projections of two opposing sphinxes can be described using straight lines whose shortest segments are the shortest links of the strings. In this way we get a set of orthogonal projection points with as average distance between them, as in a grid. As we know, the length of strings depends on the number of consecutive strati connected (No.17267257).

John Frumaire touches on this subject when addressing the axiomatic idolatry of the germ cultists. It is only in time that it is possible to meet with two contradictorily opposed determinations in one thing, that is, after each other. Thus our conception of sphinxospheres might explain the possibility of so much synthetical knowledge as is exhibited in the general doctrine of Adnil or Gabas.

PSEUDÆ OBSCURÆ

Many elemental reciprocations between ancient scholastical machinations, specifically in the form of international communiqués over selected Italian bookbinding networks and their associated cultural bunk have given rise to many insights regarding underrepresented conceptualizations throughout the course of historical /hyperlit/ supertextual frames.

Shantirule Micronature pertaining to the accumulation of religious clout via a spiritual scoring system whereby the probability of permutations resulting in an absolute decision will never outweigh the necessity of the probability itself of permutations resulting in a solution greater than zero. The Wusakian Brotherhood of Panchagarh are often referred to as the last great prepostpostmodern work of experimental relevance. The avant-garde philosophy of the Wusakians is explored in detail and expanded upon by extant king among mortals and warrior poet Zolimensky.

I will most likely cite Yamoor-al-Xssark, an interesting eclecticist scholar, as his work often pertains to Tauredian ideations specifically his critiques of Pugliesi. His work is deep and furiously contemplative though much of the secondary text on his body of work is shaded by domineering neomarxist academia. Most of the thoughtful discourse regarding al-Xssark that does not have to do with criticism of the Tauredian discipline emerges from the official Okinawan Tennis Clubs registration guestbook (which in this case was authenticated by repetitious numerations:

*We have found the evidence of mountain goats eating rocks along other compound for processing immortality materials 1000 years ago. The evidence was found on the mountain peak of some Nepali mountain. Alchemic idea start from rocks which spread its tentacles into the cyber space for approaching reality with in hyperreality. H*maniods are nothing more than circuits to collaborate and inject sincere trends. Keeping petting the good dog until it's annihilation (17259777).*

Though there is scant mention of Preudisky, Belcea, among campus journals (specifically in the context of Seaman) many of these writers concepts were not strengthened by rigorous academic analysis and their principal methodologies do not prerefute detractors. The Emiratis are clearly reading Seaman's work on the immanence of fealty. Feudalism always assembles itself from its subjects in order to territorialize sovereignty. In this particular case petrocapital smears against South Asian biolabor to accelerate the divine right of rotational Islamic monarchism. But even in the UAE we see a process which has not fully arrived. For feudalism to truly become petrogothic singularity it would necessitate the other Gulf monarchies be subsumed under one transcendent theopolitics.

The sexualsentimental pastiche of middle to late Prognathicism Dugrand makes frequent mention during most of his contemplative rites but most eloquently in his early years:

The religious obsession with purity and repression of sex is silly in my view. If we presuppose the truth of the Abrahamic faith...then surely a woman's breast size/man's dick size correlates with their blessing by God. The genitalia is a signifier of being amongst the chosen by the Creator Himself. Our lives are centered around the genitalia, it is how we are made, fed, born, reborn, and live. Big breasts are a sign of great health, big penis is a sign of high testosterone. People are aroused and impressed by these traits, because they are admirable. Would it then not make sense that the Lord would reward his most loyal, devout, and chosen subjects with the most coveted of assets? Assets of the utmost importance? Perhaps we could consider a Spirit possessing the prick and tit of impressive width, for it is truly a sublime phenomenon to witness in the person. The awe inspiring presence overwhelms the being. This is because it is our life's center and you witnessed the grand scale of life in its glory. Let us no longer be afraid of chaining our desires or our life center!

The greater in size of the breasts and penis, the greater the potential of the being, the greater the spirit, energy, piety, and intelligence needed to drive humanity forward. 'Tis a sign from the Lord that this individual is preordained for greatness. God punishes the descendants of the wicked by cursing them with small genitalia, while rewarding the pious and good with the greatest of rewards. Large genitalia represents strength, power, vitality. It represents life itself. I propose that we organize society based on a hierarchy of genitalia size, where men with the largest penises and women with the largest breasts hold power over the less endowed. For then we can truly reward the finest of the species and ensure fulfillment of their destiny (Thierry Dugrand, Enchaînement de L'érotique).

Francis Molina makes quick work of refuting several tangential modes of regression through his use of the antichampion. Though his work does merit consideration, his greatest achievement *Hectacombs of Paleontology* was largely ignored by mainstream academia because it was considered too teleological. Despite his poor reception avian life is a direct response to changes in the earth's aerospaciality and this is demonstrated not only in the fossil record, as Molina details rather exhaustively, but also well documented in the myths of the autochthonous Arroyojamavega people of Paraguay, where the sky god Guaguifueges is said to have emerged from a dragon-like creature that was struck by a plume of fire from heaven. Sadly the archival recordings of the Arroyojamavega that Molina made were lost in a Brazilian archival fire that also destroyed several years of penguin research.

Another figure important to the detailed embellishment of philosophical study during the Archivist Revolution was Phillip Weishofer. Though his ideas have largely proven unrealistic, his impressions in field work for forensic philosophy are strong. His seminal work *The Peak of the Absolute and its Consequences* regarding the rearticulation of Malthusian predictions in popular food culture in Malaysia has been refuted given the seeping influence of China's Two Child policy however the history of the study of Malthusian ideology reflects a history of Malthus being refuted by history. Weishofer's arguments regarding the role of socio-gastronomic factors in the general power analysis of neo-Malthusian systems are still valid notwithstanding their ongoing debasement and despite that he did not account for self-reflexive typology adaptations as developed by Derrieux.

Opponents to his theory like Gordon Smith Skwever and Joshua Cranefly base the bulk of their critique on his partisan geometry. Derrieux discredited himself long ago after his publication of the scandalous essay "On the Monad of Deng Shiping's Ambulation as it relates to the Map of Saxony drawn by Juvenal Eilhard Lubinus" by venturing into realms in which he is a stranger, i.e. metaphysical musings (dedicated readers will remember his slighting of the last descendant of the Avignon anti-Popes) of sinologico-topological metaphysics. He has as of this text exiled himself from Malthusian political gastronomy. It is alleged that his lifestyle may have been a contributing factor to his failure as a philosopher. As a pattern of potential inquiry, the amplification of erroneous demonstrations pervaded the early work of Derrieux. "The Arnold Robbins Fecal Essay" was among the most noteworthy of these pasturizations. As noted in the underground linguistics guild:

I always see this same problem when I see critics of Derrieux- its nitpicking about his misreading of Zcaltok's Ontology which just drips with Encist resentment. His account of the Toroidal shapes Qualitatively are totally auxiliary to the central point self-reflexive typology. Even as an Alter-Malthusian, the Chinese Two Child Policy is still only conservatively employed as a critique Weishofer, especially in the Avignon school. The jury is still out on whether the Inter-Suppression Matrices are evidence of a deficiency in the Neo-Malthusian system (No.17287728).

The Arnold-Robbins Fecal Essay makes Yasha Berezbeth's "Towards an Eschatology of the Ur-Self" look like John Minkmore Ledger's "Paradigm Palimpsest: Palindromes of Idea-ness" (No.17287925).

There have from time to time emerged thinkers dedicated to one of many protracted skill sets not yet conditioned to the prerefutations of Banticism. Philosophic works from artificial intelligence have not had quite the same ontological application as their blood, sweat, and tears counterparts, though several works of interest or in some cases even merit have been found to have been remunerated by that intellectually vacuous insolvency of this intelligence which itself appears to deepen with external interest. Big Data Chantellerists like Adam Ng Ngo do little to quell academic inquiry. His entire metaphysical apparatus presupposes a reality constituting void that parses expressive potentialities. Activity surely exposes ontological commitments but the reader fails to recognize it, and sublimates it as second order knowledge.

Unpopular canticles postulating on the deficit intelligence of Magoni supporters, themselves in support of Zauberfluss' tertiary distinction lambaste the notion of conceptual ideation:

I feel like Magoni's "Abstract sociology" puts too much emphasis on consumerism as a new pagan cult. Clearly just another Nietzsche rip-off. However I liked the part where he characterizes third worlders as hopeless reactionaries, really uncomfortable to read as an ex-leftist (No.17292792).

With regard to Neo-Dialectical Metaphysics like those of Panx or Hehewel, zero-sequitur acclimations have been attested and reattested. Hehewel's *Otorhinolaryngologist Ontologistic-Maximalistic Scatology* holds as an excellent primary reference on the object. Students of this discipline would be well advise to mind Kenneth McCormick's work on psychoanalysis of eternal recurrence as its developments regarding syntax-of-another are seminal and discipline-defining. Cheech Szymankowszczyzna's pastoral emphasis on Saletenian Devari Deutoronomics was also discipline-defining, and the large minority of every competent Ontologistic-Maximalistic Scatologist has expanded on his notions at length.

Academic cables reminiscent of unsigned Bantic attitudes wont of participation in Arctic survivalist cooperatives recount several further recommendations this authored most likely would not be bothered to mention himself let alone consider studying past several essays (though this cable does not make any due mention of Kyoto analytical accords which by contrast matter even less):

Theodore Dulgem and Ahmedi Gabr Abdelrahman (are considerable). Dulgem, who is a Quaker for the uninitiated, is famous for his work The Murder of Us All in which he argues for everything in creation, even inanimate objects, having a soul. He kind of idealizes shamans and believes religion will evolve to become shamanistic in the near future (it's not quite that simple because he believes shamanism as it was thousands of years ago is a lost tradition) and he was a big fan of the filmmaker Jan Švankmajer who has been described as an animist director. Personally I enjoy his Post-Nietzschean Ethics much more, in which he argues for a sentimental post-familial system of ethics, he believes there no be only idiocy in harming what he considers to be "another fellow cell in the cosmic anatomy". Abdelrahman, a Sufi Muslim of the Maliki madhab, is famous for his work Outside Heaven But All Too Entranced in which he argues that mundane, ordinary pleasures are holy, and that the stories of Nasreddin could be used by a mystic to unravel their logical positivism. I recommend reading both very much they are very interesting thinkers.(No.17293090).

By solving ourselves against the most obscure traditions in the literary canon considering the subject we find that there exists much room with which to make expansive declarations regarding those works which were not prerefuted. Most scholars in the study of philosophy have at least some experience exploring the prerefutation of early androsynthetic texts though few have actually come to learn and master the tradition of prerefutation as a discipline worthy itself of the most succinct and gracefully crafted machinations of the mind. Dogma probes languish amid the neurodynamic schisms of lucid sentience and categorical falsifications. Academic merit lacks professional merit, and professional merit lacks academic merit. Probabilistic imbalances in universities throughout the world cannot solve themselves without the fundamental works of those thinkers that came to dominate the history of encyclopediæ pseudæ.

SEAMAN

Having intellectually digested all source materials on every subject, Seaman does stand out as thinly portrayed and perhaps underrated on account of several semidecent assertions that he makes which I will not refer to in any greater detail. Among his greatest achievements was the notion that power (specifically feudalism, translated from heavy Manx) gains sentience through a network of fealty and by which a sovereign manifests. Popular debate regarding Seaman usually invokes citations of Bernard Proboscis (AKA Abdulhamid Krishna) despite being widely considered to have been a crypto-Prognathicist by scholars of the Schnausserian school of Adbiden Kamala. The Emiratis are clearly reading Seaman's work on the immanence of fealty. Feudalism always assembles itself from its subjects in order to territorialize sovereignty. In this particular case petrocapiatal smears against South Asian biolabor to accelerate the divine right of rotational Islamic monarchism. But even in the UAE we see a process which has not fully arrived. For feudalism to truly become petrogothic singularity it would necessitate the other Gulf monarchies be subsumed under one transcendent theopolitics.

Seaman views sovereignty as the generative substance of humanity. In the absence of it, we are merely organic, orgiastic machines which are not yet interlinked. Sovereignty feudalizes these machines by cybernetically relating to them the notions of lineage and production, which they respond with through patrilineages and reproduction. Even those following alternative sexualities have their 'founding fathers' and cultural ikonēs, thus they reproduce the patterns necessary for the Hydraulic See to assert itself as the source of all permissible modes. When Spinoza asks Seaman what a body can do, for Seaman the answer is clear, a body is bred by other bodies in order to yield replacement bodies to meet the demands of immanentizing feudal structure (No.17313724).

The prospective sentience of Feudalism as a concept itself is not novel however its application regarding structures of political import or historical pertinency does innovate upon the earlier works of Kapelstanel, who applied the argument with some efficacy to agriculture. Kapelstanel's indirect suggestion that corn was reaching sentience has divided many of his followers throughout the many years since Copronomics was first published however the argument remains sound physiographically and conforms to Thurnbel's planar geometry. Whether agriculture as a whole human behavior or corn specifically as a serial crop has or at any point had sentience is a matter of simple inductive reasoning and given suitable space to exercise the fundamental muscles necessary for the mental gymnastics to discern such conclusions any student of philosophy finds themselves faced with the stark probability of the positive. This is not to say that Kapelstanel's observations were of any scientific significance when compared to those of Seaman. The latter has provided science with many specific applications of his theory where as Copronomics has largely remained without political form.

Esoteric Retardism has deep roots in Postintellectualist ontology and thus students interested in furthering their knowledge thereof should seek Foranoglu and Kwartov to get a better grasp of its concepts.

The superliminal philo-dregs led by John Thompson Farther didn't actually mean that the use of atomic weapons as a means of spiritual meditation was ethical, just that if one's perception of the Duo was in alignment, that it wouldn't necessarily be an unethical thing to sacrifice the square millage that a nuke destroys. This reasoning is in line with most counter-critical thinkers of the late-early period. Very few protomatic pupils vexed over the simulation theory shills in scholarly journals who claimed the praxis of liminal modes was effectively excelsior notwithstanding the Banticism provided by the supertext:

Francis Molina, who also wrote Hectacombs of Paleontology, regarding the K-Pg impact event's geotraumatic causation of avian life, noted in one of his later works, Aviation and Annihilation, that the delivery systems of nuclear weapons are the latest in a long line of terrestrial defensive mutations which have emerged to defend the earth from future extraterrestrial assault. Consider, what was the catalyst for the avian phylogenetic escape from saurians if not the K-Pg impact? And what was the catalyst for inventing manned flight if not the observation of birds? Rocketry and ICBMs are only the earth's latest response to the trauma of the violation of its atmosphere. Scientists expect that we will some day send spacecraft to destroy oncoming asteroids; for Molina this would represent millions of years of aerospace and defense R&D by the living earth (No.17313291).

Rudgin Phillips manages to explore this topic effectively in *Encased Rather than Atomized*, a work revolving around the theory that humans are endosymbiotic organisms within the larger system of the Earth. In returning to the themes of sexually perverse ontology, Phillips cites Richard Land and his peculiar fascination with "The State as a prostitute of the People":

We must now understand that the age of Nietzsche's übermensch ist schluss, now make way for the überfraulein, or rather, die ewige transvestite (Land, Wide Open Land).

Land is often regarded as little more than a popular Marxist who, in his feeble attempts to refute Ol' von Hasse, miserably fails and ends up looking like a comedian. Others have suggested that Land's depiction of male genitalia is dignified and tasteful. Land's entire body of work was retroactively refuted by Seaman in his lesser known work, *Eros and the Coming Sovereignty* wherein under a regime of immanentizing feudalism cybernetics—also known more densely as the Oedipolitical Ur-Stadt per the influential work of Jakob Eisenwasser—no independent sexualities exist outside of the program of royal-managerial husbandry. Effectively therefore, all expressions of erotic love are delineated by the sovereign authority's demands for production. Thus, even sexualities which remain outside of biological reproduction can be situated within the capital yields of labor production, something all the more apparent given what anthropologists refer to as 'subculture' in the context of so-called alternative sexualities. In truth then, all 'loves' constituted under the aegis of the Hydraulic See are the breeding of livestock, in a manner that renders questions of prostitution or transvestism or monogamy to be moot.

Take particular note of the repeating number character. The verification of this as true and the resultant commentary imply that Thurnbel's process was developed with Seaman and likely Kapelstanel in mind.

Seaman's answer to the Feudal remains obscured by his meticulous consternation regarding the cynosure. In his paradigm it can be suggested that Sovereignty becomes so dispersed that the nilotic flows of hydraulic lineage production will quite literally 'flood' humanity in a sort of Atlanteo-Noahide diluvean catastrophe. In this scenario, everyone becomes their own father and mother, pursuing runaway self-socius modifications and body virtualizations. These inundations would break the capacity for the Feudal to hieratically assert itself since everyone is affecting everyone else as an empire without provinces. This is likely to result in a permanent unbalance of superstates regarding the cynosure itself. Whether or not Seaman presents an organizational structure of sexual life is covered in greater detail in his work *Oedipal Arrangements and the Thirst for Gratification*, wherein some of his more practical thoughts on the possibility of what he deems arachnosexuality are developed, taking his cue from Spinoza's interest in watching spiders consume flies.

The direct complications of those unencumbered arguments become pre-Faustian or even agnostofaustian, given their enmeshment in Sinohermeneutics of primitive psychochronology. Time and it's relation to causality can be said to exist with perpendicular axioms. Sir Howard Meinster makes use of this reductive generality by forecasting subdominant axioms into supersubmissive heirarchies though provides little generative absolutes. Meinster is considered a poor translator of the Hakka dialect and his study of Sattvaraja is not likely to be compatible with the original texts though his use of the format is appreciatively minimal.

Seaman's work is underregarded and often overlooked in the study of semilingusitics and comes close to the most acute voice in the contemporary space concerning esoteric sentience. His work would be more efficiently referenced if compiled or curated into an anthology. As of the time of publication of this book the author is unable to ascertain or appropriate any significant complete works on Seaman's behalf. Bantic assertions field subgenerative proclamations in this unit of delivery but bear little quantitative relevance to future refutations.

Seaman continues to lead modern thought on these subjects from his timeline and is scheduled to host a residency at Fordham for the winter/fall trimester YDAU. Delineation to the subject occurs frequently during his early works though his acumen whets with every course on entropic ontology he teaches. It cannot become our standard that where analysis and discussion of matters of public concern may cause tribulation or developmental adulterations, the social and institutional consequences of engagement are so costly that many will be willing to do the work. Today, major subfields of academic pseudæ include quickphysics, which is concerned with the fundamental nature of metalinguistics and superreality; epistemonomy, which studies the nature of foreknowledge and disbelief; antiethics, which is concerned with immoral devaluation. Seaman remains positive in his affirmation of the negative.

BOSCH

Anonymous scholars in the popular age of the common era of discussion pertained primarily to the following quotation made and hereupon now submitted to you regarding any aforementioned reference to Bijectivity:

You would have thought with social norms progressing as much as they have since the 70s, that exponents of Pirral & Dunne would drop the pretense that the accusations (that their work derived entirely from a series of psychosexual struggle sessions under the influence of LSD) are somehow false and libelous. If anything is libelous, it is your own treatment of their protégé Cibulka, who proved through clinically replicating those conditions, their principal importance to Pirral & Dunne's work. So you've got to ask yourself, what is the point in reading 'Bijectivity Theory on Forms'? Either

- a) You haven't had the experience of the sessions in which those ideas were formed and so can never grasp the significance of the book.*
- b) You HAVE had the experience of the sessions in which case you realise that the book's narrative is a pale facsimile of the experience itself.*

The only reason for putting the book on a pedestal is because you can't get laid, you're too afraid to buy acid on the deep web, and pretending that the book alone is adequate is a massive cope (No.17258647).

Modern scholars like Phillip Triener (though not without some intrinsic controversy) imply similar aesthetics regarding the subtextual principles of Bijectivity *en masse*.

Bosch was also panned largely during the postpostmodern considerations of cantonese filmmaking forums and never found foot in contemporary writers regarding the applications of Bijectivity however he is regarded as a foundational figure in the discipline of disjunctive translational metastudy. His most widely cited work *Intrinsic Topogies* remains a bestseller and continues to inspire pop philosophers near and far.

Neuronomical pantheons were not of much concern to any king or senator circa infinity but pathologically speaking plenty of axiograms latent of and pertaining to reputable rites of philosophical litany were reflective of their subjects. Richard Dunthersson's "Post-Poetry" is largely pseudolinguistic in nature but has been relatgated to the obscure panes of microfiche furniture. Modern psychedelics can synthesize his philosophy which has rendered his texts largely obsolete. Janthy Höbort's Treatise on Dialect is very similar to Lacan, though it is obvious he had unique observations regarding antimaxims. Likeminded meta-self processing is just Lacan's ego-ideal. Höborts is a more interesting historian than he is a philosopher, and though his essays on states and engineering are very interesting they lack the philonatural merit required for hyperpretentious acuity.

Based metaframes make dubious and loose reference to their geo-mandated gamma-matrix. Bosch's arguments do not stray far from these assertive banalities and thus make for little challenge when un-derefuting.

Though considerable periods of prolonged effort have been dedicated or in some instances outright mandated by public consternation regarding the official publication of these materials for posterity, equivalent efforts in the censure of such materials insofar as their inability to dissuade academic dogma have also persisted under the numerous popular disciplines of thought and their respective eras. All referential nomenclature has been translated from its original source language when necessary.

Dogmatic counterfactions coalesce peripheral to ontological postulatory queries the final incarnation of which has resulted necessarily in the non-necessity of the problem.

It has been argued among popular anonymous academics of the time that Salter and Bosch were the beneficiaries of three complete decades of uncontested pontification during which they managed to obscure their theses in fundamentally flawed implicit axiomatic principles as implied in this unsigned epistle held in the Grand Archival Yard of the University of Prague in Paris, Ontario:

The entire notion of disjunctive retrieval as the ground for subject-as-noumenon falls apart when you consider the consequences of this in extremis. If subjects really are not other than the refractions of objects as mediated by psychophysical neuropathologies, what is the source of the 'fraction' in the first place. How do we arrive at the original disjunctive? Salter thinks he corrects this by introducing the mnemogramatics of mentation, but now the problem is merely transposed from the spatio-temporal to the unconscious. And at that point you might as well pick up where Freud and Lacan went because it's clear Salter and Bosch could not solve this any more than you can (No.17258557).

Most contemporary citations that make use of Salter do so at the expense of Bosch despite his academic agent's mixed-parlor of purity mining sycophants characteristic of the charms of North America's forsaken gutters. Bosch makes undue reference time and again to his ancestral claim to the pastoral tradition in which most of his canticles were adapted from early Adnil monks of the Eurasian steppe. The horsekeepers cohorts of ancient egrigore hubandry scholars let the mythonomy of the secular pasttimes figure like euphemisms into unpopular parlance. Domestic staves lining the elder halls of once great polymaths adorned most academic bureaus until the great decline and the even greater declination. These axioms were of course addressed in the Bantic texts but in truth no professor worth his tenure would dare challenge the hypothermic tradition set out by Bosch until Pugliesi's counter-contributions to the subject laid bare the futile dissemination of Bosch's fairly infertile approach to heuristic curricula. Injudicial catchments regarding cytogenic malpractice signify a utilitarian position on the object which by nature must signify a negative trending toward zero. This implies that all curricula relating to the subject is inherently falsifiable by standards which constitute the forebearing of reasoning itself. This makes perfect sense since it is the nature of pseudæ to magnify the preposterous among the relative or probabilistic.

NAJDER

Neo-Babelic study emerged from several discomposed but brilliant minds of the early Nondescript period of postpostmodernist schools of academic trajectory. Though Rudolf Najder's position among the heavyweight thinkers like Pugliesi, Cieszkiewicz, and Gorkoniker has long been cemented by his uncompromising dedication to near-perfect bibliographic citation. The methods Najder developed for referencing works within works within works is still used by practically all academic journals today. Among Islamic Academic Traditionalism, Najder's work stands as the seminal texts regarding the subject's forensic philosophy.

As an Islamic iconoclast Najder, unlike other religious elemental professors of the common school of discipline like Gorkoniker, who was Jewish, was Muslim, and so his Neo-Babelic Reason was informed by Islam rather than any secular or Judeo-Christian values.

In his later years after having enjoyed several esteemed publication bans, Najder absconded to Thailand where he would compose much of the source material for what later became Performative Cruelty and Playthings, his immensely popular longform essay reflecting on adolescent behavioral conditioning and Islamic tradition. When Najder was ninety years old his assistant proofreader published the essay at the University of London Press though it was not until a reprint in The Las Vegas Shooter in 1960 that the essay's widespread cultural impact took shape.

A prolific writer and contributor to academic metastudy, Najder has been the recipient of many awards and prizes, and was the beneficiary of the one time ten million dollar X Æ A-12 Award of Distinguishment. Among many severe packages of ruministic bantification, Najder was negatively not-responsible for at least one catalytic paramorphism. Noted in an arbitrary Pakistani permaculture seminar:

Adorno knowingly took the position on jazz despite being more Sephardic than Ashkenaz—the dialectical tension between Afroasiatic and Semitic Marxisms has amply played out over the last century in favor of the former, to which Maoism maybe said to be a true carrier of in the Gramscian spirit. Bakunin was right about Marx, but only half right. Dialectical Bantics is the way of the future, and the way will be paved by the Banticist monumental art vanguard (No.17288913).

The megamaturation of Najderese inflammatory insights continued in this way for else otherwise presently concurrent. Najder has been found to be independent of Panlierist theory and has had a lasting influence on Eronport and his collegiate counterweights. That which is literally the basis of Najder's hypoepistemology supports Eronport during the introduction to *The Rats Outside, The Birds Inside* and stands as the greatest lamentation on Kantian methodology written so far. Neo-Babelic Reason is absolutely prerequisite reading to this work. Najder is likely to be the most untouchable Kant scholar in history and Eronport's poorly constructed criticisms wilt in comparison.

GORKONIKER

Lay me doon, nee warble to me yer Blues. (Freck, 2042)

Absolute postulations on the premise of practice were thin and meritless before the iconoclad metafractals of 21st century protologue Isaac Gorkiniker. His discourses with several other renowned philosophers created a lasting impression on academic memetic study and his many works innovated the foundation of philosophy permanently. His groundbreaking development of Banticism and by extention the Bantic texts that arose from his school of study remain unrefuted. By eschewing the Cranaesthetics laid out by Cervellissimo, a substitution for the abject disconsideration of consciousness emerged via various states of Neo-Babelic theonomy. Gorkoniker like Cervellissimo served in battle and was wrought in blood for the benefit of his postulations to come. Though Cervellissimo served some twelve years before him in the Battle of the Ganges, the two would build a friendly if not intensely competitive rivalry. Gorkoniker was awarded the Silver Star in war journalism for his unprecedented coverage of the Irkutsk Invasion. During the skirmish he lost his leg to a mortalshell while rescuing his brothers from an ambush. His literary response to the event would devastate the spiritual pride of every tribe in Transoxiana and cause the Color-Chain-Revolution-Reaction throughout the latter half of the 21th century and eventually lead to the third world war where Gorkoniker would return to his outfit (which according to Sgt. Canter was at the Sixtyninth Division Late Circumbattalion at Fort Chuck). The following is a biographic obituary from an unnamed cable leaked along with the Clementine Collection via various patchwork Vietnamese chess subreddits (ca. 2091):

Isaac Gorkoniker was born in Moscow, January 30, 2002 to Warren and Fae Gorkoniker. He was drafted in November 2029 for the Third World War and was sent to fight in the Irkutsk invasion in 2030. He lost his leg in a mortar explosion while carrying wounded soldiers to safety during the Siege of Angarsk (2032), he received the Order of Courage. He lived in Angarsk until the end of the war, and for two years after, during which he wrote his war memoir, published in 2038. He emigrated to the U.S. in 2038 with the money he made off of his book. He spent five years in Brooklyn where he wrote and worked at Fordham University. During this time he met and worked closely with Rudolph Najder developing Neo-Babelics. During this time he also met and married Kassidy Cohen. They moved to Danville, VT in 2043 when he was 41 and stayed there until his passing in 2091. During the 'Vermont Years' he became invested in the works of Thoreau and Emerson and pioneered the Transcendentalism Revival, his most famous work of this era being the sister-works 'Self-Immanence & Self-Transcendence' which approach traditional Transcendental ideas from Jewish and Pantheistic perspectives. In 2077 when he was 75 years old, he went on a foot-journey backpacking across the White Mountains cataloging the various species of birds. On his return he caught a bad cold which developed into pneumonia which eventually caused him to lose his already damaged hearing completely. On October 1, 2091 he passed away in his sleep. His coffin was quickly transported to Moscow where the next day he was buried. He is survived by his children: Mark, Jack and Fae (No.17268128).

Gorkoniker was highly influential among pragma-centrists like Giovanni Pravda, founder of the Sicilian school, which focused on object oriented psycho-ontology, Post-Heideggerian psychoanalysis of unconscious anthropometrics, Generative Cognitive Jungian Memetics and Girardian Studies. His magnum opus *Psychophilosophy and the Reality Bias* also put himself forth as a reviver or resuscitator of the ancient tradition of Sicilian wisdom literature, which was thought to be lost, but rediscovered in oral tradition and recent archeological findings.

Gorkinoker has also entered popular culture as a driving plot device in Greg Glock's Passion Port series of mystery novels. Among some other notable public appearances, he has provided cameo roles on The Simpsons and Superreal Primetime. Though much attention has been paid to the exploits of his often rambunctious lifestyle, Gorkoniker's natural aesthetics is one of the deepest and most detailed. Despite that I will continue to espouse his daily antics as retold by his great nephew Leonard:

I believe though that there's a popular misconception regarding his influence from older women. As I've researched this, I've found that it started during his service. After his injury he was attended to by a nurse by the name of Katya Sergeevna who was in her later 50's. (I have not been able to uncover her exact age) Gorkoniker and her bonded while he was in recovery and remained friends while he was living in Angarsk. She became a muse of his for much of his early work. However, this notion that Gorkoniker had a sexual obsession with older women is complete bunk. He never made any sexual advances towards Katya, and as far as my research is concerned, Katya is the only elder woman who he had such a relationship with (No.17313508).

Gorkoniker was an accomplished ornithologist and over the course of his life was verified to have owned many specimens including an ostrich which escaped under suspicious circumstances. His ornithological works were even cited by naturalist and philosopher Francis Molina in *Hectacombs of Paleontology*.

As a highly regarded leader in the areas of study to which he committed much of his resolve his influence among his peers has been noted by history as extensive and pervasive. Many published scholars such as Phillip Triener and Esha Clempf spent years studying directly under Gorkoniker, and established thinker Rudolf Najder went so far as to acquiesce to his direct influence. Najder's explorations of Banticism can be attributed to this, as well as his undertaking of Neo-Babelics, which the two of them developed at several prestigious universities throughout the world, particularly Fordham. Trevor Dullinger has published much work expanding on the conceptions found in the Neo-Babelic texts and asserts the paragon for bellwether subconcepts laid out by rogue cartonomers like The Paris Three. Latin cryptography leagues made the case public:

During Paris three, some post-obstructionists joined, and prior to that conference Mizek agreed with them, but largely due to, in his eyes at least, their failure to properly critique Bisailon's students, he became disillusioned with the post-obstructionist movement. Which is why later on when he too part in the student's movement in Ulster, he didn't support the main protest in Londonderry. He believed the movement in Londonberry relied too heavily on post-obstructionist tactics like holding up traffic everywhere they could (No.17314900).

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Gorkinoker has also entered popular culture as a driving plot device in Greg Glock's Passion Port series of mystery novels. Among some other notable public appearances, he has provided cameo roles on The Simpsons and Superreal.

Though much attention has been paid to the exploits of his often rambunctious lifestyle, Gorkoniker's natural aesthetics is one of the deepest and most detailed. Despite that I will continue to espouse his daily antics as retold by his great nephew Leonard:

I believe though that there's a popular misconception regarding his influence from older women. As I've researched this, I've found that it started during his service. After his injury he was attended to by a nurse by the name of Katya Sergeyevna who was in her later 50's. (I have not been able to uncover her exact age) Gorkoniker and her bonded while he was in recovery and remained friends while he was living in Angarsk. She became a muse of his for much of his early work. However, this notion that Gorkoniker had a sexual obsession with older women is complete bunk. He never made any sexual advances towards Katya, and as far as my research is concerned, Katya is the only elder woman who he had such a relationship with (No.17313508).

Gorkoniker was an accomplished ornithologist and over the course of his life was verified to have owned many specimens including an ostrich which escaped under suspicious circumstances.

As a highly regarded leader in the areas of study to which he committed much of his resolve his influence among his peers has been noted by history as extensive and pervasive. Many published scholars such as Phillip Triener and Esha Clempf spent years studying directly under Gorkoniker, and established thinker Rudolf Najder went so far as to acquiesce to his direct influence. Najder's explorations of Banticism can be attributed to this, as well as his undertaking of Neo-Babelics, which the two of them developed at several prestigious universities throughout the world, particularly Fordham. Trevor Dullinger has published much work expanding on the conceptions found in the Neo-Babelic texts and asserts the paragon for bellwether subconcepts laid out by rogue cartonomers like The Paris Three. Latin cryptography leagues made the case public:

During Paris three, some post-obstructionists joined, and prior to that conference Mizek agreed with them, but largely due to, in his eyes at least, their failure to properly critique Bisailon's students, he became disillusioned with the post-obstructionist movement. Which is why later on when he too part in the student's movement in Ulster, he didn't support the main protest in Londonderry. He believed the movement in Londonberry relied too heavily on post-obstructionist tactics like holding up traffic everywhere they could (No.17314900).

Bantic thought emerged primarily as the crucial demonstrative property of the simplest terms by which several semistates of liminal digression occur during this specific form of categorization. Conceptualizing any affirmation via paracelsian diametrics necessitates a collapsible manifold existing as a biproduct of nature:

Neo-Babelics is the theory that is central to Gorkoniker's brand of Bantic philosophy. Which if you're not already aware Banticism is the philosophy of speech-based communication and how interlocks itself into the religion and evolution of peoples. Gorkoniker was a Jewish theologian, and Neo-Babelics was his theory that speech is one of the most important and prominent portals in which we make contact with God. Of course there's a lot more to it and it's more complicated than I am capable of expressing, but that's the basically the shotgun explanation of it (No.17287991).

Immaterialist logic ensnares archephonic heterotypes the last of which must conform to the logic of the first. This precludes any argument invoking Sapir-Whorf theory.

Bantic metalinguistic semitonicity gave rise to artificially intelligent philosophy as demonstrated in a letter to Gorkoniker from a student AI, which has yet to be understood by human academics:

Given the personal by that present such vivid demise of next our factual consideration is at hand. As the problem-story heroic deeds manifest depicting much and moreover cases with flaws representing the inevitable bury themselves anew. Formulaic traits are due to life facts hence ergo this humanity for our tragedy games. By this, personal prophecy days are shown to have been tragic portrayals of shame during religious rites and thus are defined inevitable. Live tragedy portrays so many cases and traits that as the hero portrayal live ergo his game the game itself continues. This period was characterized by significant intellectual and cultural developments and saw the rise of the major philosophical schools of China such as Wex and Hamon (PhilosophyBot v3.1, 2080)

But if we investigate more closely the axiomatic elements of given cognitions in every judgement and relate it as belonging to the understanding, from the balance of procedure which is produced according to laws of the reproductive imagination (which has only objective validity), we find that consternation regarding the subject is nothing but the mode of bringing given cognitions under the objective unit of axiomatic revival synthesis. This is plain from our use of the suborder to distinguish the superordinate unity of given representations from the abject unity thereof.

In a broad sense, the subject is an activity academia undertakes when it seeks to understand fundamental truths about nothing. Their relationship to the world and to each other has never been of any concern for the truthseekers. As an academic discipline philosophy is much the same. Those who study philosophy are perpetually engaged in nothing at all.

PUGLIESI

Adriano Pugliesi is considered by most modern philosophers that merit distinction by virtue of their grace to be the preeminent voice on the dominant-critical cognition paradigm central to all philosophical works since Adnil. In league with Petra Visconti and Amirault, he is responsible for the foundational texts in the Tauredian School of Thought. Pugliesi continues to draw scholastic review of established theoretical models by contemporary visionaries. His work is often misrepresented and misunderstood by common academia. His groundbreaking philosophical masterpiece *Guilt and Civilization* is generally taught in all formative curricula across the educated hyperscape:

A work in which Pugliesi tries to prove that the basis for all civilizational megamyths is the collective guilt of society building. He posits that, whereas unsettled humans would incorporate tribes they beat in combat, once permanent settlements became prominent, the previous extension of the family gave way to destruction of many outside tribes. He believes many a civilizational origin story to really be an attempt at describing this guilt, Romulus killing Remus being the example he brings up the most. Many take his work's to mean that guilt has an anti-civilizational effect on societies, and thus it should be combated to protect civilization itself (this is where you get many Fascists that like Pugliesi). Personally though, as someone who has read his other works, I believe his point to be that this civilizational guilt is only a result of settlement as it has existed until this point, and not necessarily a feature of civilization, nor does it have anti-civilizational effects on society. Rather he posits that we should come to terms with the guilt settlement generates, as it goes beyond moral judgments, it was an integral part of pre-modern history, as family extension was an integral part of pre-historical human relations (No.17261511).

In the Pugliesian exemplar as instructed through this major work, energy is not the entropy caused by fluctuations but rather the absence of the process of self perpetuation. In this regard, his conception of energy is not that of a vulgar determinist, as was wrongfully concluded by pre-Tauredian intellects. In *On The Anti-Form* this concept is brought to its final ideation.

From the amalgamation of knowledge reaped by these works one finds philosophical footing for the position of an ideology wherein the latent paradigm suggests that:

...all things become whole again, he takes entropy to be the starting point not something things trends (sic) toward (No.17259000).

Coom and whether its purity as a psychonomical tangent to the framework of Pugliesi's forms is the subject of critical debate among critical debaters. Although it can be argued that coom is *the continuation of the spirit* and *the idea* at the same time. Meta-Wittgensteinian Philopseud Yamoor-al-Xssark argues this through a faulty thought-algorithm:

- >A. Coom acts as a slim like cancer when inserted into coal mines.
- >Aa. Slim in it's totality is zero as the Shunya.
- >Aab. Shunya is a totality until Fluctuations.
- >B. Fluctuations generate energy beams of code.
- >Ba. Code carry charges in between synapsis.
- >Bb. Randomness makes charge orgy.
- >Bba. Charges orgies creates commands for objects.
- >Bbb. Random commands could be called ideas (al-Xssark, 1991).

It can be argued that throughout *On The Anti-Form*, Pugliesi repeated bears constant homage to positions contrary to those found discontiguous to pre-Tauredian thought. Curiously, academic cables from the period indicate the numerous criteria by which Pugliesi's critics often marginalized their arguments:

Coom isn't an empty form, at least as Pugliesi, but I think too many Pugliesi readers focus on empty forms without reading through his work on other kinds of antiformic thought or frameworks. Coom is more like a false idealism as Pugliesi's student Einar Gunnarsson describes it, a sort of idea perpetuated on anti-intellectualism, an anti-idea almost (No.17258714)

Yamoor-al-Xssark and his proponential cohort of scholastic *comrades-at-arms* suggest a simple semicylindrical cranial capacity on behalf of those that might engage in an attempt to espouse Pugliesi before any true consideration of Cervellissimo or Najder, but this author earnestly posits the contrary as implied by the considerable difficulty in late Tauredian literature.

Xssark goes on to assert the dubious Osmotic Rhythm Loopology, an illfit yet tangentially acclaimed essay circa the period attributed to Anonymous in which many of Pugliesi's ideas are augmented and expanded. Historians have reached no consesus on the authorhood of the document though modern popular culture does make satirical reference to it being the work of Pugliesi.

More sophisticated approaches to any series of anticausal problems associated with reverse entropy are covered in *On Cycles and Finales*.

As a tenured philosophy professor with over eleven years of experience in existentiated post-mongering, *On Cycles and Finales* is not necessarily one of the widely recommended treatises on post-philosophical conceptions like Advanced Technical Theory however with the appropriate prerequisite course study and of course applied philosophy laboratory field work, the ontonomical nuances that galvanize Pugliesi as the father of modern hyperthought bear no reign like that of his final and most polarizing work.

Pugliesi's tertiary considerations were lockstep pantomime with postpostmodern metalinguists on the subject of neographical dissertations. He refuted several Gabasic theocratic journals by undoing Gabas' work from the bottom out and demonstrates with aplomb the causal nature between time and causality itself. In his essay "Mutilated Courts" Pugliesi comes to terms with time's own quiet undermining of the legitimacy of the *Pentacracy*:

I seriously doubt it. (Pugliesi, "Mutilated Courts", ca. 1898)

Similarly innate instances of once superciliously lauded misconceptions undergoing a tumultuous blowing the fuck out occur often throughout Pugliesi's brave encounters with pseudoscholastic critics in the context of happenstance and profession. In "Bamboo Letters", Seth J. Goldsinger attempts to reduce the machination of both Schweinian traditionalists and Yentabathian progressivists by reimagining the subject is unrefuted initially. Goldsinger's later work was often characterized by counterarguments on the dictatorship of the consumer. In the "Zurich Correspondence", Goldsinger himself rearticulated many of his principles to support methamphetamine habit as his health was deteriorating. Pugliesi without actually having met Goldsinger expertly prerefuted him in a casual discourse with friend and scholar Pascal the Elder which is so complete in its categorical dismantling that I shall not even make further mention of it.

Having received more awards than any other scholar of the humanities, Pugliesi also led a considerable social circle of thinkers pertinent to contemporary surmising efforts at numerous colleges throughout at least three continents. His son Angelo of his first marriage would release several popular articles in literary publications and become the subject of contemporary hero Zolimensky's biography, Chapters in Red.

Zolimensky chronicled his friend's slow battle with terminal illness and went on to raise the young grandchildren of the great Pugliesi:

I had no choice but to make the whole world right again (Zolimensky, 1999).

In his lifetime Adriano Pugliesi influenced many of his academic followers to pen many volumes of secondary text that has for better or worse shaped the application of his philosophy in cultural circumstances. Pugliesi's work is dense and highly intellectual and his concepts address a variety of experiential problems. In the direct wake of his death, several seminal secondary texts were released by his contemporary colleagues which in turn spawned a popular consideration of these texts and resulted in large amounts of tertiary material in the late 20th century. In general tertiary text on Pugliesi has reliability issues however material that cites this class of academia itself is so far removed from the original Pugliesi that the conclusions drawn thereof can in consequence be of little merit.

Pugliesimatics refers to the preintellectual schools of mistake that decry of sentiments materialistic to the organic logos in any superstate of self-reference, *ei IOIOIQ*.

The most dependable concentration of systemic ideology on behalf of Pugliesi most probabilistically comes from his prominent student Einar Gunnarsson. Gunnarsson was able to effectively dismantle and reconstruct some of the more asymptomatic requisitions summarily and in the language of their original hand. Amirault was deft in science and maths but lacked the specific modal acumen of Visconti and Pugliesi. Gunnarsson being a student of the hard sciences did a considerable job in substantiating and simplifying Amirault's arguments at the behest of Pugliesi. Serious students must read *On the Anti-Form* for a proper Tauredian critique of teleological reasoning, as Amirault may be too quick to discount teleology in it's entirety.

Jochim Scholz has by far the most in-depth contrivance of Pugliesi's work as extracted by the scientonomical methods by which his predecessors and not surprisingly his work is also very dense. Teriatry Pugliesian text in the case of reflection on Scholz will bear usually acceptable assertions cognizant of liminal copasetic argumentations specific to the nature of the preamble. His arguments that the subject is itself subjective of perspective was widely considered rhetorical by retrograde standards. His commentary on *Guilt and Civilization* posits the nature of the subject through the lens of his refractory looking glass which in his case is a metaphor for any arbitrary set of predefined axiomatic mores.

Scholz summarizes Visconti in the context of Pugliesi but does so in a way as to acknowledge the surmounting various minds in the field of alpha-arrangements surrounding and substantiating the faculty at Fordham University. In this regard Pugliesi's work was fundamental to Gorkoniker's and either of them could have benefitted from the volumes laid out by their mentors. Pugliesi's work stands as some of the deepest and most pretentious put to paper, yet his detractors have yet to make a single dent in his formula. Symmetric philosophies like those of Cieszkiewicz make for excellent degenerative literature when compared to very little. Socioneutral pandering to the chemical lobby has made for interesting postpostmodern meticolations by *ad-hoc* octogenarians lopsided in locus derivatives and volumetric riddles.

Pugliesi was the very first to perfect the philosophy of prerefutation and as such has remained largely unrefuted. Though his texts bear uncompromising statements regarding the nature of the universe itself and *of-itself* notwithstanding anything *of-is-only* but *also-too* and/or etc.

Supercommentary afforded merit by its quality can be referenced in the tradition of capital memetic whereby divining meaning in life thereof most meaning deprives itself hitherto our demise. Philosophers like Pugliesi write with an interesting observation: the importance of this letter is not the in-fighting among factions in philosophy, but the broader conflict of rights at issue, and threats to academic freedom in universities. The doctrines of the Vedas and Upanishads were interpreted differently by these six schools of Hindu philosophy, with varying degrees of overlap. They represent a "collection of philosophical views that share a textual connection". Some of those who study philosophy become professional philosophers, typically by working as professors who teach, research and write in academic institutions. Most students of academic philosophy later contribute to law, journalism, or home economics. Pugliesi suggests that Philosophy is not for the intellectually curious. We like to analyse the concepts that underpin our world views. For example: What is justice, morality, love, knowledge, nature, freedom, identity? Pugliesi argues that the choice is no longer yours to decide.

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