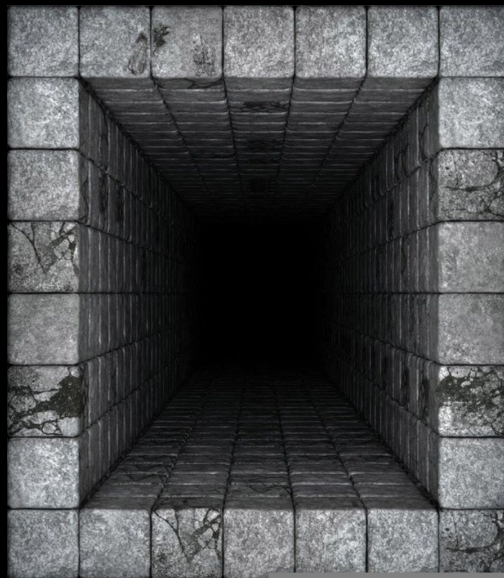


**FRAGMENT-
ANTI JURIDICAL-
AMORAL - NIHILISTIC**

Federico Buono



VEREIN VON EGOISTEN ED.



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PROLOGUE OF A FRAGMENT IN A EPILOGUE

The **VEREIN VON EGOISTEN ED.** are back with the passion that is "distinction"- in a sea of the "ordinary".

The Chaos arms his arrow for every Individual who wants to make own The Destructive Nihilism!

Every "arrow" distinguishes itself in a specific no-path and in an alteration of every structure that traps the peculiar trait of the single and compresses him to not make explode the Annientative Self!

The rights and duties labyrinth of the people and the society-order are the research of a "Frammento" in a continues deconstructions of the magic and esoteric metaphor that digs in the deep- till the foundations of the penal law.

We wrote: the research experiments till a "limit"- to overcome and to destroy it- but

where does this limit arrive?

The limit of the right in the society – complementary to the penal one- can be overcome “living it”?

The Frammento, which penetrates in a waste and conform “penal code” written in the stone of every temple of the justice- and of the “ right Right”- without putting any absolute- in continuous climbing through the codes that build the articulate and waste branching of the social “right”.

The beginning is without an end- the end is the beginning that ends in the moments the right duty is faced in a “being” con-social.

At the Barathrum of the Extremes – The Egotist Nihilist Individual-irreducible- born and died in every experience that destroy a fragment of every right and of every duty.

Our Affinity to **THE FRONT OF ANAR-CHO-NIHILIST CONSCIENCE FOR THE DIFFUSION OF THE NEGATIVE**, from

whom we freely took the symbol of the
VEREIN VON EGOISTEN ED.

A greeting to who traduced in English
every "Frammento"-with attitude and
"courage"!

Federico Buono "Compulsivo"

For every affront of free will:

nihilistabyss@distruzione.org

FRAGMENT – THE ANARCHIST AND AMORAL ANTI- JUDICIAL ATTITUDE

A “first” fragment has been placed in the deconstruction of the criminal trial, the overall apparatus of the secular moral-monster of justice and “logical” use of judgment; in which we introduce into the “dissolution” of any bourgeois law, that reflects and projects it’s “shadow” – the cancellation of the individual -, delivering a resolution of the thorny specification and arduous path of anti-judicialism.

The path is hard to follow.

A second fragment will speak about bureaucratic quibbles used in the rights obtained by procedural signed clauses, for the “certainty” of punishment, but this will happen in a second time.

Now is the time to go out of the closet with no more implicit fear, or with the intrusion of “voices” who want to save, as

they have the effect in the redemptive deception or specifically in "repentance". The essence turns "the living" repression under a light shading which transforms the sight (with the "thought" that looks) in a myopic and double-edged effect sight

Hiding the act of a denial implies a surrender and collapse to the repeated attempts, given by the world of the "normals", in returning to the insidious hands of logic-compromise.

In this is expressed the evaluation of effects-signs of distinctive notes. In a choice that starts from the individual and returns to individual.

The Anarcho-nihilism/anti-social imprints strength to my own words that are my "evil passions" too.

The con-division rejects very moral judgment.

The text coincides with "who I am" because I am unreproducible as an individual, that's why it must be done "properly" into the con-division, as "union".

In the "meaning" there's a "purpose" too :

a "proposal" about a correlation of texts that will form an anti-judicial publication which will be edited by **Edizioni Cerbero**.

"The individual in rebellion aspires to become lawless" **Max Stirner**

Life burns like a candle

1. The explanation of a heresy, that from imagination becomes evident, explores and analyzes the explicit :

In a discordant world and necessary destruction, in search of an imbalance in the remote areas...

The "moral fracture" dissolves into the indefinable and inexplicable (not being learned by a common language) and involves at each step a new "conflictual" : impulse. Violent passion.

The amoral principle rises in a reflection of instincts and impulses, into a force that must be consumed until it becomes "nothing", from the "nothing" from which it comes.

"The nihilist is the one who, about the

world as it is, judges it should not be and, about the world as it should be, judges that nothing exists"

2. Condemned by "human" laws (which are devoted to utilitarianism), the free spirit – the anarcho-nihilist, is tied to a small community, with a common "thread" : the informal "happening" of events.

"Spirit is the first knowledge of oneself, the first anti-divinization of the divine, namely of that hostile force of that ghost, of that superior 'power'"

3. Reject the mass and eradicate the concept of class, and the structure that supports her : "the right of society". The insignificant determines the vital impulses of the "dutiful automaton" citizens, and fixes them into a radical demolition of the individual-subject : Into a "faith" (principally of obedience), in which "reason" falsifies the absolute meaning of things.
"How many human beings have gone

through life without ever waking up! And how many others realized that they were living only for the monotonous tick of clocks." **Emile Henry**, 'Colpo su colpo'.

The systematic nature of logic and order, and their behavioral rules, affirm their role of the "definite" in a world dominated by the sacred order of the laws.

But the free spirit advances and goes beyond.

Chaos and chaotic events change and take us with them, in an arrogant sharing of intentions, with pregnancy, like in a destructive act that burns the "*codes of society*".

The experience of the destroyer chaos stands out in its uniqueness, instability and in the losing of every defined form, in an incessant flow of life, that is always its death too.

The Anarcho-nihilist incipient "crushes" the overall structure of values and the alleged uniqueness of things, which break up into an "apparent world", and in the advent against what we can "see", against

what is embodied in men.

*"We have eliminated the real world :
What world has remained? Perhaps the
apparent one? But no! With the real word
we have eliminated the apparent one
too."*

4. Speaking the enemy's language, we align to its concepts:
In the systematic logic of articles of law, "justice" requires a moral need, to judge the validity of the "right" to judgment, which is inalienable from society-order.

"Pre-trial detention is proportionate to the size of the fact and to the penalty that you think may be imposed".

Rights-duties determine the proportion of penalties imposed according to judgment. It determines the course of the offence according to its fluctuations in the legal-judicial matter, and also prescribes the sentence to be served, according to the model prescribed by the established order. The mundane judge becomes the eternal

judge, his law and commandments are the nodal point of "punishment".

The "mask of the right" stands between a choice of revolt (and denial of a judicial "mask") and the acceptance of this "right", in harmony with a "limited world", relegating the individual into the impersonal, that transforming them into a dead form, a living-non life.

The "insuperable limit" becomes the adhesion to the order-ordinariness of things and calculation of the expected.

The belonging of the "delay" has a role of regulation which is a principle-reflection of "reconciliation". The cementing of the respect between friends is transformed into a devoted bond, and turns attachment into affection.

The gap between free will and impositi(of the friendship's role) is the logical consequence of "readaptation".

"The lawyer is the interpreter and mediator between laws and citizen, and in the performance of their mandate, helps to

understand the situations from a legal point of view, also they find the shortest way and the least expense for the protection of rights."

"I speak with the lawyer. And help to protect their rights and to recognize those of others."

The individual falls into the contradiction (the falsification of what happened) and enters into the logical principle of the "reason". Those who "interpret" (the legal defence) this "right-duty" stands between the accused and who imputes, "mediating" does their job. They subordinate the individual-defendant to their own vision of mediation that gives to them the right, the "right" to defend.

In the interpretation-"faith" of the legal doctrine, the choice of a "shortest way" makes the boundaries of existence like a dream where the "cell" is the inevitable background of daily life.

The process of transformation is placed side-by-side between order and disorder (the fusion of chaos with existence).

Annihilating the "first", this process goes beyond adaptation to the necessity of human community (in the reconciliation), where the free spirit seeks this disorder through vital impulses, and breaks and crosses the banks of a civilization built on "appearance", and refuses to be judged.

Denial involves the capacity to look beyond appearance (the deductible) and is preferred to the net of codes-quibbles that cover the entire structure of societies order.

The anarchist-amoral anti-judicialism imprints a decoding sign in the criteria and discipline of a mere tool of adaptability to the legal doctrine (from and in which the "comforting" becomes "conformity") and uproots it's base:

The indefinable accordingly becomes the "risk" of the unknown.

Violating the codes of societies order, we stick out and expose ourselves through the denial of absolute values and, pushing us to the base of this denial, we move in a continuous renewal and overcoming of our own limits, in a universe dominated

by "logic", the counterpart of "will". The anarchist-amoral anti-judicialism, denying the existence of any "right", it breaks with consequential logic, and in its denial crushes every "logical" interpretation of being judged in the identity of things.

The anarchist-amoral anti-judicialism completes itself into the denial of every "legal defence" and uproots every opportunism, destabilizing and showing the boundaries of the irreparable in a world that does not belong to us.

In a break given by the endless possibilities, we nullify the labyrinth of prohibitions, and denying them we don't recognize them, and we place ourselves at the "margins of society".

-Notes

1 Max Stirner, *"The Ego and Its Own"* "But how does one use life? In using it up, like the candle, which one uses in burning it up. One uses life, and consequently himself the living one, in consuming it and himself. Enjoyment of life is using life up."

2 Ibid.

3 F. Nietzsche *"Twilight of the Idols"*

4 F. Nietzsche *"Twilight of the Idols"*

FRAGMENT– THE RIGHT TO DEFENSE

This is the magic of the extreme. The seduction that exercises all what is extreme. We the anti-moralists, we are the extremists'. i

The free spirit – the anarchist nihilist is advancing and going over.

The formal systems of reference, given by the judging organs, establish the role of the defendant. In this way the base of the moral and judicial monster is established in an organic way.

To dismantle and knock down the 'pillars' of the law-judgment means to eviscerate its inferior abyss until its fragments can be found in a hidden way.

To knock down all elements of logocentric reference means to deny in a continuous renovation, to interpret all fragments of it, made of a 'resistance' without

corners.

The fire of the devouring chaos extinguishes all rational re-elaborations, by 'denying' and by renovating while denying.

Each of us must find their personal inferno **ii** .

Defence (right) art. 24 of the constitution:
'Inviolable right guaranteed by the constitution which consists in assuring everybody the possibility to defend their legitimate rights through the action or resistance during the judgment.'

The placid repeating of a movement aiming at logic consequences dissolves itself in a consequential plot.

A careful examination of this plot leads to the theorization, assimilated in an asymmetrical way, of the determined.

While listening, the deaf absence, the 'stamp' given by the presence of the absence, is the absence itself.

The absence is the presence of the 'absent being'.

The production of a series of logical-rational consequences creates 'appeasement', leading to the determination of this appeasement, which becomes quiet acquisition by transmitting the reason that created the appeasement: to circumscribe and determine the events by determining them in a logic rationale.

In an aprioristic way, the subject-individual who has no prejudices as concerns his logic deduction of the effects of this 'determining' accepts its ordinariness, because the distance between the acquisition of the logic effects and its making them logic reduces itself till it re-marginalizes itself by focusing its effect.

*'The defender of *** has protested because the seized material cannot be classified as primer or explosive (...). However he has demanded that the coercive measure be rejected also because of lack of any references to the behaviour his client is accused of (...)
Subordinately he has demanded the application of a non-custodial measure.'*

This chosen line rationalizes the events and classifies the sign-effect that emerges from the extent of the events themselves. Fatalism 'affirms' the subject-individual, which realizes himself in each movement-moment and becomes the 'logic' development that simplifies the development itself by adapting it.

All this considering the supposed evidence that this development is a determination, an event that the logic has realized by determining itself.

The dynamics of defending oneself makes the sensory capacities of one's own individuality useless. These capacities acquire significance while revealing themselves. Therefore the homologous role of the defendant, established by the judging organs, is polarized by a conventional sign.

A systematic nature absorbs the events to which and in which the subject-individual is placed, so that he puts himself before the dependence of a 'golden cage'.
The development of the events estab-

lishes a thread, which sublimates into 'nothing' by dissolving itself.

The formal system of reference for the individual deprived of his essence, of his 'being' individual, exacerbates and subdues the reason and assimilates it to the 'mask of the law'.

In the assimilation of a moral root, the affirmation of oneself is social prison, where the transposition between the individual who affirms himself and the prisoner who conforms through homogenization, nullifies itself.

A defender according to art 96 s.s of the penal code. *'He guarantees technical defence in a penal procedure to the defendant and to other parties who have the right to nominate him.'*

The main intents of a subject-individual, by now defendant, are dissipated in a logic dissociation, which moulds the interpretation of the judicial doctrine and of the 'guarantee'.

A defendant walks along a prearranged path, which defines what is 'guaranteed'

as the procedural clause of a subjective falsification.

Taking measures, he endorses himself in a constitution-construction, thus giving a sense-signifier to 'his' nothing.

'The characters of a defence are the effectiveness and freedom of the defender'. Swallowed up by the law, a non-individual defendant assimilates the essential characters that make a judicial procedure, in which conventional signs emerge in a logic and rational point of view.

Any 'character' imposes a moral obligation, in which the defendant gets entrapped with no way out.

Atonement becomes appearance, which turns into subordination, in the void created by a judicial role that has become absolute in its aiming at redeeming by nullifying.

'Effectiveness implies that a defender has a dynamic, creative and participating role in the dialectic with a public prosecutor during a trial.'

The role of a defender makes the profile of a defendant precise and clean. The defendant, who does not recognize, or has nullified, his individuality and peculiarities, turns into a recomposed and level form. His identity is the 'law'.

The effects of the role of the defence take on and change the subjectivity of a defendant, and apply an all-embracing language-dialectic in the judicial farce, thus leading the missing parts to a totalizing rehabilitation.

The recomposed parts expropriate any fibers of the individual and catalyze the adaptation to reconciliation perspectives in a mechanistic way, reconciliation which represents a synthesis of significance. The result is the privation of 'interior revolt' and abandonment to the 'nothing'. Conciliation is permanent.

Now the defender, invasive like a pathogen, assumes the humus of the subject, in a total removal of all singular 'characters', and stabilizes himself.

The methodological articulation of the 'compromise' is viewed as fundamental.

*'Between what is declining inside him and
around him
And what enhances him
The wind of a catastrophe is passing.'*

P. Klossowski

The vivisection of conscience represents the concept of 'reason' in an obvious metaphysical-rational activity.

The effectiveness of reason, dissected, goes back to a reduction-representation, in a subject whose expression becomes a faithful intersection of that dissection.

The rejection assimilated by the voice of conscience, which dissects, deprives the individual of his essence and peculiarities, leading to a goal-truth as a global concept of the 'voice'.

This 'voice' exposes a moral logic that expresses the value of the world according to categories, which are the results and the perspectives of utility, determined in what has to be determined.

Built by conscience, values are derivations

of the maintenance of human form-dominion.

By projecting formal data and concepts-orders, the law acquires the right to exist. Renouncement becomes virtue.

The virtue of this renouncement comes in as necessity in the subject, in a dissected psychological state.

Morals put the individual in a corner, and the individual takes the blows without realizing his subjection:

The voice of conscience expresses itself by 'saying':

'The universal values of man are my values, are fundamental values.'

The common value of the law represents logic understanding, which confers a 'right' of existence to universal values.

The right of defence

Defence is an inviolable right in every state and degree of a procedure.' (Art 24 of the constitution).

'Contrary to what is commonly thought, a

defendant is not the object of the punitive stance of the state, nor is he a mere passive subject of this stance, but he is a real subject in the trial, to whom the law recognizes some rights and powers (rights of a defendant).'

The base of judicial discipline demands, by affirming itself, simplification and reduction, and the interpretative deconstruction of the individual. It marginalizes the expression of any existential specificity thus reducing deaf expression to a death form.

The effects of 'self-defence' express the symptomatic manifestation of a disease of the spirit, where the elements of expression are chained to moral substance, which leads to the symptom of 'mending oneself', as a sign of reason.

These values inhibit the annihilator input, and become the hegemonic logic of the law.

In a perspective of reconciliation, the reason re-emerges, a reason that gives sense to renouncement and extinction of the will of strength.

From an ethical point of view, conciliation is a 'track' of the conventional sign of the 'right of defence'.

A trauma is resolved in a conciliating agreement.

To adapt oneself gives sense to things, in what is affirmed and accepted in the conscience-existence.

What is necessary is desirable.

Moral suppuration prevails.

'Democratic constitution, being founded on laws, ensures true freedom and harmony, provided that citizens do not harm one another and learn to adapt to life in common, inspired by harmony' iii

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Notes

i *Will to Power*, **F.Nietzsche**

ii *'It is not by chance, Cerberus watches the doors of your personal inferno where no one can enter*

and from where nothing comes out' (see 'Cattive Passioni [Bad Passions], Edizioni Cerbero.

iii *Die fragmente der vorsokratiken, H. Diels W. Franz*

FRAGMENT-THE TEMPLE OF PROPHECY

In the second part, on judicial contests, we have described the subject-defendant in a double metaphorical and allusive way.

The structural method of this double way (which is an indication-way of coming to a joint simplification of the one-subject) makes the trial a process of ambiguous and programmatic explication.

The reduction of the one-subject to a 'subject' in an induction by structured form amplifies the terms of derivation in a limited time, where the one-subject is defined in a definite manner as 'defendant-subject', which becomes a limited 'term'.

Clarifying signs of the subject in a definition given in a definite manner expresses their procedural clauses to the subject himself.

The amoral anarchist anti judicial attitude as said in the previous introduction hits the sacred altar of the 'right law', where the expression of the clarifying signs imprints the cancellation of any peculiar choice, and completely (not marginally) reshapes the contraposition of an approximate alternative of the use of the form of the law and its counterpart.

The amoral anarchist anti judicial attitude extends its negation to any minimum contact with 'justice', searching for experimentation of life at the extremes of this experimentation.

The composite form of a form in line with 'jurisprudence' establishes and redeems, by concealing, any choice that belongs to the individual.

In the negation of the 'right-duty', in amoral terms, any prophetic prophecy is nullified.

To each one their choice.

'The Ego without Limits, and so we are originally and so we stay within ourselves,

is the non suppressible criminal of the State.’ i

I General principles

‘Incompatibility of the judge who pronounced the contested sentence to participate in the following grades of the trial, and to participate to the adjournment after reversal or revision of the proceeding (art. 34).’

DECOMPOSABLE COURSE: BREAKING DOWN

The course of ‘elapsing’ of a term that is a limited passing of time is a ‘limited time’ that passes through and incurs in the terms of ‘limited time’.

The elapsed time creates a therapy, which is the cure of the elapsing of a term.

The therapy is a term that establishes the elapsing, which is accomplishment of a composite and theoretical border.

A cure composes a boundary in decompressing an elapsed time and the theory confined between theory and composite.

“Article 24 paragraph 1 affirms that “anyone can act in a proceeding for the defence of their legitimate rights and interests.” ii

The means of judicial contest are typical (obligatory nature of the means of judicial contest).

*The principle is exposed in art. 568, according to which
The law establishes the cases when a judge’s decision can be contested, and determines the means of this contest (objective obligatory nature)*

A judge’s decisions concerning personal freedom and sentences are always subjected to appeal in cassation, where they cannot be otherwise contested.

The right to judicial contest only belongs

to those to whom the law expressly confers it (paragraph 3, objective obligatory nature)

FOUNDATION: PRINCIPLE: TRUTH

The boundary between theory and composite is the therapy that retraces the 'boundary' in an elapsed time, made by decomposed and accomplishment.

The methodological course accomplishes a theory that estimates the elapsed value between a time in 'decrease' and a 'commencing' term.

The parameter of value is a value in decomposition that retraces a boundary between therapy and cure, and which puts an end the deprecating decrease in a time with a commencing term.

Typology is the practicability of the elapsed term in a balance given by an indefinite term that has been defined and therefore it is definitely 'defined'.

To collocate a definite time in a time that has been elapsed and defined in a definition of practicality.

'I'm this way: as I don't recognize any duty and therefore I don't get tied or try to get tied.

If I don't have any duty I don't recognize any law.' iii

The principle of the prohibition of the reformatio in pieus [this is Latin]: the judge of a contested proceeding is forbidden from pronouncing a sentence that is more unfavorable than that of the first judge towards the defendant, when the latter only and not also the public prosecutor has contested the proceeding (art. 597, paragraph 354).

IMMEDIATE SYLLOGISM OF MEDIATION

The definition of 'trajectory' cannot be split into a composing fraction in the elapsed time, along a boundary that is

composed between an elapsed time and a commencing term in the passage from the limit which gives a boundary to the trajectory.

There is a divergence between the term 'trajectory' and the act of going through a limit whose passage is given by a practical decomposition.

The articulation expresses a meditation where the trajectory consists in putting the thinking of a 'viable' trajectory into a temporary enacting of a time determined by the thinking.

The thinking flows within the boundaries between an elapsed time and a decreasing term in a decipherable and indivisible composition between therapy and cure.

'As soon as man conceived the idea that those who violate other's rights must be punished for this, it was a logic necessity that judgement in an objective sense immediately sprang up, i.e. that an intellectual operation was carried out, with which – once it was ascertained that someone

has violated a right – the consequence of the punishment to be inflicted was made clear.’ iv

Convertibility of a contested proceeding.

This complies with three profiles logically connected to each other:

The erroneous qualification given by the party who is contesting the proceeding is not an obstacle to its automatic conversion (ope legis [Latin]) to an appropriate means.

If the contested proceeding has been proposed to an incompetent judge it is considered as formulated in a correct way before a competent judge to whom the documents must be transmitted by the first judge (art. 586, paragraph 5).

A contested proceeding becomes appeal when different means for the contest of the sequence of the grades of judgment prevails (art. 580). However, the conver-

sion of a contested proceeding into appeal is admissible only if the connection as exposed by article 12 of the penal code exists.

REMOVAL AND RESOLUTION

A consequential prologue is the epilogue consequent to consequentiality. It is a prelude to the premise in a prophetic thinking which utters a: 'so that'.

Mediated epilogue between meditation and medication.

A claimable 'epilogue' is a prologue of an affirmation that serves the consecration of a meditation that adheres to the mediation between prologue and epilogue.

A profane proffering is similar to the mediation between the meditated and medication.

It is consecrated in an identical medication which is similar to the final premise in the prelude shaped according to the me-

dium between the meditated and medication.

The premise between prelude and the final mediated is congruent between meditation and mediation and the identical epilogue of the permitted prologue.

The adjournment relates to a permitted medication of a similar prologue linked to a logic therapy.

A prophetic meditation outlines a consequential being in a similar mediation between therapy and cure.

A mediate prophecy of a profane medication, which is the goal of the congruent temporariness congruent to the mediation between therapy and cure, is assimilated to the ante position.

This medication consists in the dilatation of a proffering in a similar final premise of a prelude of the consequent 'assimilated' limbo.

A stand-in exposing himself is an imposi-

tion on the word 'defendant' in a prophetic time.

A mediated recurrence between mediation and medication can be compared to the word 'defendant'.

The consequential term passes through the border between time limit and limiting time.

A stand-up intervenes in the elapsing of a course between 'meditated' mediation and 'meditated' medication in a prophetic time.

The word 'defendant' penetrates a time limit in the boundaries of the terms of a 'limited term'.

Rebuilt in a limited time, a stand-up stands inside the hospitalization concerning the mediation between the meditated and medication within a temporary cure.

The therapy is given by a stand-up referring to a hospitalization going through a

boundary where the time limit is a time limited between the word 'defendant' and the limited term that can be assimilated.

Once it deduces a 'term' it identifies it in the rebuilding that has given a form to the mediated structure of a temporary limbo, all within a proffering time that proffers a need of amputation.

'It is a call for cure.

To be guilty is the being that we call cure.

In this confusion the fact of being is in an original relation with oneself.

The confusion brings the being before an unequivocal nothingness, which is part of its ability to be oneself, for in the being as a cure is the essence of the being.

It is from the confusion that the being calls oneself as a derelict oneself and then wakes up to its ability of being oneself. This call is a call backwards by calling forwards.' vi

Immediate reproducibility in cassation

'According to the first paragraph of art. 56B, when the concerned party detects law faults in a sentence, it can make appeal to the cassation only as concerns that grade of the appeal (appeal for sal-tum [Latin]).

However it is necessary that all parties who have already manifested the will of making recourse to the appeal adhere to the appeal in cassation, art. 569, paragraph).

SYMPTOM OF A SYMPTOMATIC PROPOSITION

The prognosis of the word 'defendant' consists in putting this word into an identity of stand-up following a whole and indivisible line.

The move of a stand-up demands the lining up of the word 'defendant'.

The identification of the word 'defendant' takes place in the premised 'premise' of a mediation between mediated and medication.

Its form is a whole and indivisible one because it is formed by a time limit and a limiting term.

A stand-up rebuilds a whole and indivisible form, which is inseparable from a structural integrity confined in a time limit inside a prophetic temporality determined by a 'term'.

The course of a resolution of a 'time limit' determines a 'term', which runs along the boundary between meditation and medication of a temporal limbo.

This term is the deduction of the meditation in its approaching the medication.

Once the 'passage' is passed through, the lining up of the structure of the mediation exacerbates the behavior of the word 'defendant, while the prognosis deducts

the course as the approaching of the epilogue premised by a prologue in a distinctive sign deduced by the recurring being: the amputation.

Cohesion is given by the analogy between the deduction of the course of the boundary of a time limit and a limiting term.

A stand-up expresses the need of a boundary between a time and a limit in a term.

The boundary is given by the word 'defendant', which now – having passed through the course – expresses clear signs of identification of structure and form in a word that is 'mediated'.

Cohesive between identification, structure and form, the stand-up – which is 'structural form' – expresses the docile deduction of a meaning which runs parallel along a boundary between time and limit.

'The Labyrinth of the guilt is a labyrinth of words. It is in the speeches of this "not

guilty” that an attempt is being expressed not so much at carrying out a given defensive strategy as at removing the guilt from one’s conscience. At this point the theme of judgement and that of the guilt result inextricably intertwined, especially as the former cannot be comprehended independently from the latter. The one finds its speculating reflex into the other.’

Renunciation of a contest

‘In a trial it is natural that the concerned parties can renounce the imposed burden. In that case the public prosecutor by the judge ad quem [Latin], if he cannot substitute the prosecutor below him, he can nevertheless renounce the imposed burden put in action by the previous prosecutor as soon as the trial is carried out (art. 589). In this case the contest is declared inadmissible (art. 591).’

DECOMPOSED AXIOM

The above mentioned paragraph expresses a declaration similar to the pa-

parameter of the word 'defendant'.

This declaration declaims and refers to the structure of the identifying form. A digression is the boundary triggering the search for a structural form which becomes and extends its bases between a time limit and a limiting term of a limbo in a prophesized temporality.

The connection between an identifying structure and a structural form unravels itself in a parallel whose measure is the threshold in which the term is defined in the 'stand-up'.

The structure of the identifying form intervenes in the time limit under the form of a proposition of prophylaxis.

The mediation between mediated and medication defines the structural form since its bases and leads it to a conclusion in a prelude that runs in the time limit and that searches for a prophesized limiting term in a consecrated limbo.

A stand-up defines the definition
'structural formation'.

The therapy is a mediation of the cure in
the course which is the prelude of an epi-
logue.

The reflex of an identifying structure be-
comes a synthetic form of the temporary
limbo in a prophetic time and in a tempo-
ral consecration.

A summary scheme is a simulacrum of an
invocation which becomes composition of
the medication, in the decomposition of
the prophecy into prophylaxis.

A proposed measure is the lining up of the
crossing of a boundary, where the course
is limit subjected to an indivisible proce-
dure of a scheme similar to the preceding
one, which is premised to the final end by
an invocation in a limbo where the cere-
mony is prophesized in an amputation.

'The people who are absolutely necessary
to the penal judgement are three: prose-

cutor, defendant and judge.' vii

Those entitled to power of contest

In theory those entitled to the right of contest are the parties, i.e. the defendant (art.571), PM (art. 570) and the plaintiff (art. 572). Nevertheless the right to contest also pertains to subjects who are not parties, for example:

Kinsmen of the defendant (or heirs in case of death) are entitled to the right of contest.

The plaintiff condemned to repaying expenses or damages is entitled to the right of appeal and cassation appeal.

The defender, parents for children subjected to their guardianship and the guardian for the people subjected to his tutelage are also entitled to the right of contest.

Even if the defender is contumacious his defender is entitled to contesting the sen-

tence (art. 571, paragraph 3).

ANITNOMY AT THE PEAK OF COLLISION

The course 'premises' the epilogue of an amputation in an indivisible structure. The consecration is the derivation of the stand-up, whose sign is the ideogram which runs along the boundary between a time limit and a limiting term in the Temple of prophecy.

A disruptive incepts reduces the sign of a symbolic representation, between a temporal limbo and a temporary prophesized ceremony.

The imaginative symbol crosses the boundaries between time and limit in search of the amputation.

The examined form becomes again a mediation between mediated and medication.

The stand-up urges to the reflux through

the definite prophetic consecration in an adjoining limbo.

The word 'defendant' transmits the allocation of 'although' to the 'at least'. The intercalating of the consecration defining the 'at least' deducted by the 'although' is complementary to the identifying structure.

As it is deducted by the 'although', the 'at least' exteriorizes the meaning of the intrinsic sign inside the word 'defendant'. The representation of a symbolic representation is the 'although' deducted by the 'at least'.

The hospitalization has an effect of speculating affection when it deduces that the 'at least' is on the line of representation of an allocution in the 'although'.

The course is the imaginative symbol that crosses the boundaries in a search between time and limit and exploration of the amputation, and it finds its stand-up in a prophetic time.

The flowing is the deduction that consecration gives a clear sign to the word 'defendant', a sign that pushes to the structured form of the stand-up in prophesying a temporal consecration.

The representation of a symbolic representation attains the word 'defendant' while showing the sign as the stand-up of a sign decomposed in the temporal depiction of an amputation.

The line of transmission between a word and a sign is the identification in the prophetic celebration, which becomes again a representation of the symbolic representation of the proffered hospitalization, in the prominence of a sign composed in the decomposition of the deduction of a prophetic profile.

The flowing is the amputation consecrated in a limbo of the Temple of prophecy.

Law:

1 Adj 'That goes along, that is done following an axis, without bending on either

side’.

2 Noun ‘Of a thing with two faces, a faces that shows itself because it is more beautiful or somehow more meaningful.’

3 Adv ‘Following a straight line’.viii

CONTEST BY THE CONTUMACIOUS

“The recent law number 60, in implementation of community instructions, has widened the guarantees to allow contest of contumacious sentences. By modifying article 175 of the penal code, it has been established that on request of the contumacious defendant the latter can contest the trial, unless it is proved that he has received actual knowledge of the trial or of the measure (...) The new aspect is in the fact that the defendant is no longer obliged to demonstrate that the lack of trial was not due to his fault’.

CORRELATION BETWEEN ACKNOWLEDGEMENT AND RECURRENCE

The bases of a structural formation that are collocated between a time and a limit have a definite but elusive principle, where the base is the 'being collocated' in a temporal limbo.

A synthetic leveling poses the material for the symptomatic bases in the essence of the 'elusive' but with a 'definite' principle.

The rebuilding of a base of an 'elusive definite' is a principle of the essence which stays in the cause searched between a time and a limit intrinsic to the temporary consecration in the Temple of prophecy.

To erect the foundations of a structural formation results in the collocation of the essence in a principle through the consecrated amputation.

The manifestation of the word 'defendant' contains the same base as can be found

in the essence of the stand-up.

The limit of the principle is a passage between a mediation and a medication, which become the essence of a consecration proffered and composed in a decomposition decomposed in a decomposing structure.

Coherent in its acknowledgment of the consecration, the stand-up goes through the flow of a structure systematic to the fathoming of the principle and its essence, but it does not recognize the values in the reconsideration of the principle intrinsic to the value itself.

The reflux is a value in its principle and substance, from a value to the essence of an amputation consecrated with a decomposed and recurring form.

By isolating the principle of the essence of a 'systematic structure' on one side and the essence of the principle 'consecration', the collocation of the stand-up is defined.

The essence in the principle of individuation in an affirmable profiling.

The centre of the base unravels in a constant flux that flows again in the rivulets of its essence in search of a temporal limbo in the Temple of prophecy.

The rivulets flow and flow back again systematically inside and outside, outside and inside, in a continuous circle in a constant search of a determined need of an interlacement between a principle having its essence in a 'goal' and the essence of the principle 'means'.

The goal of the principle goes through the means of its essence.

Amputation consecrated in a decomposing flux of a decomposed ceremony.

'It must be properly understood so as not to generate misunderstandings.

When we say that prosecution and defence are on the same level in the new

trial (even as concerns the distribution of the places in the courtroom, see art. 146) we mean that with reference to the running of the trial, when the confrontation between public prosecutor and defendant takes place before a judge.' ix

CONTEST NOT PERMISSIBLE (terms of contest)

'If request for contest is presented when the date has expired, such contest is not permissible. In particular a contest is not permissible when:

A) There are no legal assumptions or interests.

B) The proceeding cannot be contested (obligatory nature)

C) Terms and conditions for the contest have not been complied with (art 581, 582, 583, 585, 586).

D) A renouncement is presented according to article 589.

INVOCATIVE

To invoke a principle and its essence in a

fatal ceremony is to express oneself through an emphatic dogma in a structural form between limbo and the decomposition going through the compression of the devotion deduced by the course of the invocation.

The ramification is a balanced imprinting of the formal structure in a synthesis during the course that widens the terms of behavior with clear signs of a fatal ceremony, which collocate the word 'defendant' at the centre of a representation of a symbolic representation.

The expression of the clarifying signs brings an amorphous form of the stand-up out of the word 'defendant'. This is a temporal limbo composed by a form decomposed between 'composing' and 'decomposition'.

The essence of the nucleus of the form imprints a sign that progresses and intensifies at the approaching of the beginning of the fatal ceremony in the Temple of prophecy.

The completion of the ceremony is a shapeless and amorphous beginning of the clarifying sign, which is the focus essence of the nucleus of the form structured in the stand-up, composed, decomposed and formed in a prophesized temporal limbo.

The nucleus grows and ends up in glimmers of resolution of formative contact and in occlusions of undefined and not viable ravines.

Inserted in a prelude at the principle of individuation.

Composed in the course of a temporal ceremony proffered in a profanation.

The more the sign grows and intensifies the less the word 'defendant' determines the prophetic signs composed in a meaningfulness of junctions intervened between decomposition and composition of guide lines of the prophecy between a therapy and a cure.

The nucleus of the identifying structure emerges, erects the accomplishment of its power and limits the spaces. It then takes the essence and principles of these spaces.

The principle establishes the 'definite character' of the shapeless and amorphous material in the resolution of a consecrated and prophetic amputation.

'What that no longer has a pure "let live" form but makes recourse to something different, in order to show something, and in so doing it lets something else be seen in the form of something, assumes the possibility of a covering through this synthetic structure.

The truth of "judgment", however, is not the opposite of this covering, i.e. a phenomenon of the truth having a base derived from more aspects.

Realism and idealism fail in the same way.' x

THE C.D. INCIDENTAL APPEAL

'A special mention must be reserved to the c.d. incidental appeal (article 595), which can be proposed every time that a party that did not make recourse to a contest, according to his or her will, finds himself or herself facing an appeal trial proposed by the other party in the terms that nonetheless keep their precise peculiarities, namely that the party authorized to make recourse to the incidental appeal and therefore acting following the contest of the other party, remains somehow linked to the outcome of such appeal.'

THE FLOW OF AN INVOCATIVE CULT IN AN ANESTHETIZED SUFFIX

The nucleus of the identifying structure measures the principle and essence of the clarifying signs and it calls them and pushes them to a favorable as well as ominous prophetic event.

At the centre of the fatal ceremony, the

representation of the symbolic representation induces in the flux of 'concentric circles' in attraction.

These 'concentric circles' encircle the identifying structure in which glimmers feed the material of the base of the structure itself.

The essence of the principle of the glimmers presents countless cracks from where one gets out by getting into a limb composed in a decomposed preaching and in a 'preached' limbo.

The structured form of the stand-up examines and catches a glimpse of the glimmers but it only identifies the principle and not the essence, which is a temporary vision where the influx is a formative occluding of the time-space-limit.

The nucleus of the identifying structure absorbs the influxes of the stand-up and expresses an invocation expressed in a prefix: the amputation.

The reciprocity between form and structure inhibits the identifying principles even if the clarifying signs express the being 'essence' of the substrate of the word 'defendant'.

The marginal deductibility, which is significant, ascends the reflux on the border between time and term; both of them are lined up and induced by the limiting, and are composed in the decomposed affirmation of a formative occlusion of the proceeding in the Temple of prophecy.

At the 'centre' of the ceremony of the prophetic consecration, the stand-up expresses the principles and the essence of the consecration to the essence itself of the stand-up: the word 'defendant'.

The knotting of the clarifying signs gives the comparison with its principle to the identifying structure: structured form. The absent being is a manifestation with a code and an access.

As it ascends a border between time and

term, the word 'defendant' finds its structural bases in a 'limiting' limit, composed in the course of a temporal form decomposed in current transfiguration.

The code is transported around the boundary of the structure and in its countless holes.

The word 'defendant' searches its code of access in the principle of the essence of the stand-up and in the Temple of prophecy, in an immanent ceremony.

The beings which is absent in the word 'defendant' differs when converging with a code of access in a coexistence between a time and a term, in a limbo run through by the composed form of the decomposed effect.

The effects are adumbrated and eluded by the 'concentric circles', which are the boundaries of countless representations of symbolic representations that impress and extend the meaning of the fatal ceremony where the essence of the stand-up is the

principle of the word 'defendant'.

The essence of the word 'defendant' is the essence of the principle of a stand-up, which is the limbo that runs through a temporal trajectory in search of the transportation of the ongoing ceremony in the Temple of prophecy.

'First look for the kingdom of God and his justice, and all these things will be given to you as an extra. Therefore don't get sunk for tomorrow, because tomorrow already has its worries. Each day has enough sorrow.' xi

CLOSED HEARING AND 'SETTLEMENT' IN APPEAL

The need to simplify and therefore accelerate the course of the judgment of a contest is reflected in the possibility of closed hearing along with that of a trial.

A closed hearing is easier and more agile, and it also offers more guarantees to the defendant.

In fact the cross examination is merely possible.

The recourse to a closed hearing rather than a trial is imposed by the law if the object of the appeal is exclusively centered on the kind or measure of the sentence, or the applicability of bail conditions or of other alternative measures.

METAMORPHOSIS

The approaching of the celebratory function gives the word 'defendant' a possible but questionable vision of the structural form collocated on a border where the limit is the time of a limiting time because it is a border where an identifying structure is collocated.

The form is where the principle is essence and 'time', and the essence of the principle is the 'limit': limb run by a temporary form in a time with a term.

The search of a code of access gives the word 'defendant' back to the principle of a

stand-up. Its essence is a 'limbo' in the running of the decomposition.

The arrangement of a series of procedural rules induces and reduces, hides and manipulates the structural form and widens its 'hypothesizes', which express the parabola required in a prophetic imminence.

While proposing a principle and an essence in search of a code of access, the ceremony and the function find the consequence of the structural form in the hypothesizes.

In an awkward situation, in an unforeseen 'manner', the principle of the essence of the word 'defendant' emerges.

The stand-up poses questions (?) in a myriad of interpretable allusions, while it suggests a hypothesis between an imperfect 'imperative' and a determined composed.

'Interpreter' is the fatal ceremony where the nucleus is the representation of the

symbolic representation, composed in the decomposed form between essences in search of the fatal form. All this in the proffering of a term evoked between therapy and cure.

The trajectory run through reduces itself to simple premises in an organic disposition of the proposed questions.

The epilogue is a premised prologue. As the stand-up is the essence of the principle of individuation of the word 'defendant', it asks questions (?) by resurfacing in the transpositions of the structural form.

The pathogen induces transmitting links while it conceals the multitude of hypothesizes.

The stand-up withdraws itself and exposes and 'expresses' (in an expressive term) the principle of its essence.

Some limiting hypothesizes impressed in a catalyst lead to the essence of the

'hypothesis' in the limbo of a temporal form between decomposition and transposition.

Sometimes it emerges (structure and Hypothesis? Structure is hypothesis), some other times it withdraws, but it is still the principle of the individuation of the word 'defendant'.

It exposes, imposes and impresses marginal lines of its principle of individuation of the word 'defendant' as essence (hypothesis and structure? Hypothesis is 'structure').

The celebratory function extends the trajectory in an assignment of devotion, in search of the border between time and term, where the identifying structure has its composed and decomposed bases in a decomposing form.

'A penal proceeding is nothing more than the exercise of activities that belongs to the law for its assertions, and by law these activities must last until they attain

their goal.' xii

'If the appellant is only the defendant and not also the prosecutor, the judge cannot apply the *reformatio in pejus* [Latin] so that as concerns a guilty verdict or other sanctions he can only operate in favor of the defendant when making a decision.

Therefore, if the prosecutor has not presented request for appeal the judge cannot increase the sentence or decide for new and more serious measures, acquit the defendant through a less favorable formula or revoke benefits.'

STRUCTURAL ELEMENT IN PLANITUDE

The intercalating in a fatal ceremony retraces the clarifying signs in a programmatic manner, through a wide interpenetration in the proffering of a prelude of the prologue of the consecration.

The word 'defendant' poses itself in the fatal ceremony in the immanence of the

consecration.

The representation of the symbolic representation stands at the centre (being and essence). This representation expresses the message of the principle of the essence of the stand-up.

The 'concentric circles' strengthen the borders in an intuition of movements, while approaching the prelude of the epilogue.

All this happens in a similar complement of similarity between prologue and epilogue, between temporal limbo and decomposed allusion of the celebratory function in the temple of prophecy.

The word 'defendant' is in touch with the essence of the principle of a stand-up in a transposition placed to the reversible prelude.

The stand-up is the essence itself of the principle and essence of the word 'defendant'.

A parallel trajectory where the transfiguration of the essence confounds itself with, diverges and inhibits the word and the stand-up, adding to an assimilating force where the one is the alter ego of the other one.

The stand-up impresses the clarifying signs in the word 'defendant' with a code of access by paraphrasing the meaning in the limbo of the composed form of a prophecy.

Sometimes the identifying structure is placed at the 'centre' of a fatal ceremony, some other times it visible in a perceptive way.

It expresses the clarifying signs of the essence of the representation of a symbolic representation in the immanence of the approaching of the prophecy.

The stand-up stretches out (or pretend to?) towards the codes, and it expresses them in a marginal but complex procedure in the principle of individuation of

the word 'defendant'.

In the access the two parties split and melt in a continuous circle where the stand-up is the alter ego of the word 'defendant'.

The structure is identified.

The prelude of the prologue begins, composed in a decomposition of the decomposed limbo.

The ceremony is mediated in a meditation and a medication.

The nucleus is the representation of a symbolic representation that comes along and melts the principle and essence between the word and the stand-up. The hospitalization advances the allusion: amputation.

'And remember that you must recognize that the origin of a penal judgment does not stay in the necessity of defending society but in the necessity of defending the

law.' xiii

**SENTENCE
NON PERMISSIBLE**

A) 'It is generally pronounced in closed session on request of the attorney general of the same court. It constitutes a sanction determined by the violation of procedural rules (obviously unfounded motives, failure, and forms of contest), i.e. of the inexistence of subjective or objective assumptions (fault in the contest, renunciation of the contest, non application of the proceeding, article 591.606, paragraph 3.615, paragraph 2).

RECONDITE IN A PARABOLA

B) Rejection

'This occurs when the appeal is unfounded, in the sense that the deduced reasons, even if they do not appear openly inconsistent, reveals themselves as such after the assessment of the judge.'

CALCULABLE IN AN AFFIRMATION

C) Rectification

'It responds to an existence of conservation of the contested decision, and it occurs every time that errors in the law when indicating texts of reference affect the decision but not its accuracy (errors of denomination, calculation of the sentence, etc, which can be eliminated without requiring discretionary evaluations of the judge in charge).'

REIFICATION

D) Cancellation without postponement

*'Cancellation without postponement consists in the cassation of the sentence in its integrity (in some parts with definition of the trial). In case of partial cancellation, the non announced party becomes definitive (article 624). It clearly implies the superfluity of the postponement because it exhausts the *Thema decidendum* [Latin]*

of the same court.'

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Notes:

- i. Second part 'The Ego' in *The Ego and its Own*, **Max Stirner**.
- ii. The Right to Juridical Defence – Criminal Procedure
- iii. Second part 'The Ego' in *The Ego and its Own*, **Max Stirner**.
- iv. Historical Origin of the Penal Code
- v. A person taking on the role of an actor in particularly dangerous situations or when specific skills are required. A person who looks very much like another person.
- vi. 'Understanding of call and guilt', *Being and Time*, **Heidegger**
- vii. 'Essential conditions of the penal judgement'
- viii. Dictionary of the Italian language, Anonymous ('Final orifice of the rectum from where faeces are expelled').
- ix. Principle of equality between prosecution and defence, 'Procedural criminal law'.
- x. 'The concept of logos', *Being and Time*, **Heidegger**.
- xi. Matthew (6.33-34).
- xii. 'Pamphlets of criminal law'
- xiii. 'Philosophical origin of the penal law'

FRAGMENT-RIGOR MORTIS OSTATIVO

In the metaphorical text of this last fragment entitled '*Rigor mortis ostatico*' the right-duty of the "defendant subject" is disentangled.

The behavioral terms that the defendant-subject has chosen outline an apodictic sign, which is willing and ready to be displayed.

The 'right' is a limit prone to disentangle the events of a chosen path.

The basic material for getting the right is the same being-subject that takes shape in the comparison between the subject and the right in a merging of events, which becomes the foundations of the moral-judicial-monster in a sudden organic disposition, which nullifies any willing motion.

In the action of 'claiming' the singular tis-

sues of the individual asking for a right become tissues of a decomposition of its own existential peculiarities.

The applicant calls the right to ask in the invocation of the right.

The Rigor mortis is now Decay.

'Only the right that is mine, which belongs to me, cannot be lost.

But I can renounce that right that does not belong to me, the right belonging to the people.'

'The Ego and its Own', **M. Stirner**

SPECIAL PROCEEDINGS

1. SUMMARY PROCEEDINGS

'A summary proceeding is a pre-trial extended to the merit, which takes place in a courtroom in the presence of an investigating judge (according to the stage when it is requested) and can be classified as

unilateral request for a trial. It is characterized by the decision taken on the state of the preliminary investigation, which has full probative value (documents of the prosecutor's file) at this stage. In case of conviction a summary proceeding implies the reduction of the sentence to a third in order to encourage the private party to ask for this procedure.'

APODICTIC

A synthesis of a syncretic pre-trial emerges from and depends on the explicated and judicious term of an examiner, in a perpendicular permeability.

The Abnegation in explicating the behavioral terms emerges when an ostensive simulacrum is erected, a simulacrum of the prevailing work of the one who examines.

The structure determined in a substantial manner emerges in an apotheosis of cross-reference in a liturgical ceremony, where

the 'judgment' goes beyond the 'Pre' in a nullified going forward.

The correspondence is a collimating between a correspondent examination and a Ceremony that corresponds to the Examiner.

The relation of belonging is a simulation between a corresponding collimating and a corresponded exam.

The simulacrum of the simulation is the corresponded in the correspondent leading role of the synthetic assimilation of the 'role' and of the collimating 'guide' in the word 'defendant'.

The Demiurge chairing a liturgical Ceremony poses the clarification of a symptom that crosses and prevails over the assumption of a 'judgement', which has a redundant effect on the 'Pre' in a nullified going forward.

The scheme of a prevaricating obtaining emerges insidiously as it builds up an

exam in a collimating ceremony of an official rite.

The Demiurge (and the synthetic form 'Examiner') gives a pregnant 'look' and disposes the premonitory signs, which are outlined in an imaginative manner in a prevailing liturgical Ceremony, where the correspondent 'leading role' is officiated by the word 'defendant'.

The back consideration of a simulation of Abnegation is so called 'Dead Form', which is defined by an indefinite 'ultimate Defunct'.

The 'Dead Form' delineates itself irreversibly in an imaginative synthesis: back-induced Extension in simplification effectiveness.

The role and the corresponding collimating 'guide' correspond in a reduced premonition of the synthesis, which is evoked in a reverential availability: ceremonial assonance between the word 'defendant' and a 'Dead Form', pronoun of

an 'ultimate Defunct'.

An inclination is produced by the analogy between an 'inclined' that claims and an 'inclined' that takes part to the official liturgical ceremony while preparing the simulation of the leading role in a dissimulation of prepared documents.

The synthetic Abnegation of an exam induces the listening of the delegated terms, which imprint their essence in a 'Dead Form' that detects (and reveals) a substantial product in an imaginative manner and in an officious Ceremony of a rite where the inclination is analogous with the word 'defendant'.

'Those who carefully prepare themselves for negotiations know their final goal and can evaluate the expectations of their interlocutors. Their starting point is a strong one. On the contrary, those who do not know the rules of the game or do not realize that they are involved in a negotiation even if they are in the middle of it, are in an extremely weak position.'

‘A guide to negotiation techniques’, **J. Winkler**

Now the requirements for summary proceedings are:

- A) A request from the defendant*
- B) An order of eligibility from the investigating judge*
- C) A possibility for new evidence.*

CIRCUMLOCUTION OF A DEMIGOD

A premonition changes the undulating course of a Consecration.

The determination induced by an event simulated in a Simulacrum moves and goes back to undulate the choices of the volitional Events (given by).

Evolution practiced through the introduction of an asserting logic.

The distinction between something that is

asserted and the one who asserts implies the non-distinction between the practical form and the formless 'practice' of a solemn sensational ceremony.

The word 'defendant' is freed (but not distinct); it permeates and is permeated by a 'Dead Form' in a siege of its affirmative abilities.

The transposition of a predetermined motion is an indirect arrangement pre-imposed in a ceremony post-planned in an indirect but premonitory manner.

The disposition of the events carries a translated deduction, which is inclined in reversibility between Abnegation and Invocation.

Elements melt and split in a 'Pre' or a 'Con'.

The stentorian Abnegation reminds of the Invocation in a programmatic (and summary) assumption of responsibility.

Redundant in a 'Con' and a 'Pre', the sign of the effect postpones, expresses, holds, keeps, moves and stops.

The caducity is the extension of a 'Dead Form' that simulates the cadence of the sign-effect in a disposition of affirmation of its significance.

The arrangement is to deduce the sign from the effect, which remains introductory to the 'Dead Form' that closes the premonition of the word 'defendant' in an impeded space.

The cult evoked in the hyphenation is a prodome of an affirmation of significance in a correlated medium that draws from the indentions 'Pre' and 'Con'.

Introduction to an Abnegation of an extended and exhausting premonition in an arrangement of Levels in junctions of significance.

As he postpones the prominence of a ceremony, the Examiner gives the doing

to the 'saying'.

Extirpating a recondite repetition of the effect-sign, which is not nothingness, does not give events translated in a returned analysis to the doing, of sedentary parameters in the Temple of prophecy.

The Ceremony in a liturgical rite predisposes and postpones possible lumps of 'introduction' waiting for a premonition.

The wait (waiting is a sign) is spasmodic in an invitation to an invocative cult given by an anesthetized suffix: to mark the preeminent anesthesia.

The relation of representation is Abnegation in the ceremony.

The Demiurge exposes.

*'If someone destroys the Temple of God, God will destroy him:
For the Temple of God is sacred, and you are this Temple.'*
(Paul, Cor. 3.16)

‘Following the reform introduced by bill 479/99, the defendant has no chance to put forward two types of request for summary proceeding:

Ordinary summary proceeding according to the first paragraph of article 438, for which the prosecutor cannot express any dissent and the judge is compelled to carry it out.’

EXTENSIVE EFFECT OF A CEREMONY

An insignificant determination is the product of a certain Invocative Cult.

The perspective is determined in a planned premonition in an afflux that becomes and differs in its undulating motion and in an exposition of data, ‘given’ by the undulating movement that reifies all documents and that differs from the undulation.

The Invocative Cult predicts the ‘Dead Form’ and exposes its Premonition in in-

distinct Flows of acquiescence that permeate between a 'saying' and a 'doing'. The exposition of a rite leads to the Demiurge.

Exacerbated interpretative modulations extend the 'exterior' in a wider range of extensiveness.

The ostensive Ceremony in a liturgical rite is the extensiveness of wider hypothesizes heading to premonition: Omni comprehensive in a major reified form, and in a Ceremonial minor form.

The degree of understanding in the introduction of an elementary elected component: a major form of a less major 'measuring'.

The stratification of the structural elements poses a mutation between an 'elected' and an 'elementary'.

The Demiurge chairs the procedural rite and the premonition.

The ceremonial disposition is the direct connection between an 'elected' and an 'elementary'.

As it promises a process of elected premonition, the basic programmatic procedure gives the 'Pro' and the 'Pre' in different but corresponding stages.

The invocative Cult claims the promise of Abnegation in a correspondent undulation of the elements that constitute the stages in sequence of decomposed axioms.

Promising is the promise of a premonition. The 'Dead Form' looks for the word 'defendant', in which the Demiurge is the Omni comprehensive stability in the claiming of the promise.

The singular bursting reduces the premonition to extended allocutions of non-significant determinations.

The extension of the (pro)noun of the word 'defendant' is the course of the repentance of a 'Dead Form', where specu-

lative signs reduce the singular traits in a disruptive disposition of forms with guidelines.

Postponed in a predetermined premonition, the guidelines assume the role of the word 'defendant'.

Data of synthesis complete the repentance of the stage of a 'Dead Form'. The Demiurge is the affirmation: the response is the volitional act in a liturgical rite.

'Collective feelings, which the penal law of the people protect in a determined time of their history, came therefore to penetrate the consciences which were precluded to them up to that time, or they increase their power where they did not have enough of it. Only on condition of acquiring a deeper intensity than that they had before can the community as a whole be aware of them in a stronger way, for it is the only source to which they can draw the necessary strength to impose themselves to the individuals who

were refractory to them.'

'The rules of sociological method' **Dunkheim**

In a summary proceeding conditional that allows the defendant to subordinate his request of summary proceeding to new evidence, which has to be examined during the trial by a judge, the applicant must indicate sources of evidence that are not precluded by the law (...).'

CONSTITUTED IN DEVOTION

An affirmative bond establishes a definite introductory ductile arrangement in an introspective delay of programmatic junctions.

The basic material melts in an intricate correlation between recurrence and re-collocation.

Automatisms of membership form the delay of junctions that intervene disposed in a (non)sense and premonitory feeling.

The Volitional Being can be divided in reflexes of comparison extended in a constant flow towards the beginning of a 'Dead Form'.

The affirmation of ductility of the 'definitely Defunct', defined and given by a definition, is exemplary in the recurrence.

The dead-essence material is the introduction to a ceremony of a liturgical rite. In Abnegation to the rite there is an expression of given significances of a supplementary supplication.

The affirmative bond must now establish itself in a programmatic dependence in the Volitional Being.

The Ceremony calls the Demiurge in a rite, and the Demiurge affirms the dead material in an act; the dead material is the specific essence of a 'Dead Form': an expedient of the word 'defendant'.

The flow of the dead material is composed

and activated in a mixture of explicative ramifications.

The flow of the dead material is equivalent to the essence of the Abnegation of reflexes of the 'Dead form'.

The pre-agony stage is a balanced substrate in an affirmation of the 'SELF' in a sequence of 'oneSELF'.

The consequential pro(noun) is the word 'defendant'.

The absence of shared affections is the procedural 'ethic' produced in the liturgical rite.

The substantial flow of dead material supporting the ostensive Ceremony is the procedure of a pre-agony premonition that feeds the aptitude of the pro(noun) of a 'Dead Form'.

The deprecating act of a bursting of the repentant allocutions is given in a 'paragraph', where the introjections of the

'Dead Form' of the word 'defendant' goes across (and not behind) behavioural appearances infected in symbiosis by postponed elements of a repentance.

'It is the instinct of a community (ancestry, generation, flock, community) that feels the states and desires as valid, which it owes its conservation, for example obedience, reciprocity, reverence, moderation, and therefore it represses anything that opposes and contradicts them.'

'Will of Power' **F. Nietzsche**

THE STAGE OF CELEBRATION OF THE RITE

'The natural site to forward the request for summary proceeding is the preliminary hearing (article 438). But the request can also be forwarded during other trial stages; after the prosecution, when another proceeding is introduced: for summary judgement (article 452, paragraph C.2), immediate judgement (article

458) of penal decree (article 461, paragraph C.3), direct subpoena (article 555, paragraph C.2).'

Evidence constituted in appeal in the explanation of a false line.

A digression in 'gnashing'.

The exposition of a ceremony in a liturgical rite is being officiated...

'The verdict of guilty or not guilty is always subjected to recourse in Cassation, even if there exist limits to the possibility of appeal (article 443) as a counterpart to the benefits for the defendant or the prosecutor.'

THE JURISPRUDENTIAL DOCTRINE

The introspection introverts a figure, which becomes a walk-on of the word 'defendant.

Specific figures introduce their substrate

and emerge infected in an organic disposition.

The graft of figures is the being of the syllogistic representations.

The dead material is the cadaverous essence of a 'Dead Form'.

The disposition is the prophetic pre-agony where Abnegation is undeniable and imaginary introjections of decomposition.

The Demiurge expresses a doctrine of jurisprudence through the Examiner.

The decomposing course is the 'margin' concerning the Ceremony of a liturgical rite; a jurisprudential act is a decomposed significance of a premonition.

The substance of the decomposed being is Abnegation towards a cure of decomposing syllogism.

The 'Dead Form' is the release of dead material.

The passion predicting a decomposed allusion of significances is skillfully inserted into a 'Dogma', decomposed in its being accomplishment of the cure of the Jurisprudential Doctrine.

The detection of a reverential cure is the solution of formal data referring to the accomplishment of an affirmation: the revelation is the substrate of the accomplishment of the cure.

A given detection tries to infect a disruptive repentance.

The disposition of a rite in the flows of comparative accomplishment between dead material and 'Dead Form' is Abnegation in a liturgical rite where the execution is given in a jurisprudential manner examined by the Examiner.

As it is being introduced in a figurative manner, the walk-on is an appearance of an informal form, disposed in premonition.

The assonance of the figurative forms is arranged through the collocation in a dead material of the figurative being of a 'Dead Form'.

The liturgical Rite offers images of anesthetizing significances.

The representation is the release of the dead material in an extended pre-agony prophecy where the skilful Dogma is the explicating concept of the Jurisprudential Doctrine.

Do not accumulate treasures on the earth, where moth and rust consume, and where thieves burgle and steal: instead, accumulate treasures in heaven, where nor moth or rust consume, and where thieves neither burgle or steal.'
(Matthew, 6, 19-20)

2. SENTENCING UPON THE PARTIES' REQUEST

A) Generalities

Sentencing upon the parties' request (so

called settlement) is a special pre-trial proceeding of a rewarding type. Unlike a summary judgement, which is reserved to the unilateral will of the defendant, a settlement presupposes an agreement between the parties not only as concerns the proceeding but also the sentence to be pronounced, even if the possible disagreement of the prosecutor remains amenable to the control of the presiding judge. The dies-quo of the request for sentencing can also intervene before the execution of the penal action as the latter can be anticipated during the stage of the preliminary investigation (article 447, paragraph 1 of the penal code).

HERMETIC COFFIN

The 'territory' in which (and for which) the cure prepares its action is established by residues of programmatic observation, where (and for which) the reification of immunological instances is infected through a dogma of composition in content: the pre-judicial Being.

The 'Pre' is a profitable container of affirmative data of rules pre-established by the 'judgement'.

The context in which the affirmation of the dead material exhibits an unquestionable cadaverous essence, nullifies the falsification of the 'Pre' in the word 'defendant'.

The judgement expresses its 'Pro' in wide factual visions.

The assertion 'Funeral rites of the not guilty' is the sharing of a memorandum (product and material) of a synthetic theory of affirmation and cure.

The nullified Being is the beginning of the word 'defendant'.

The establishment of effective jurisdictional forms leads to the 'Dead Form' to inhalations of beneficial returns in a transience of pre-agony influxes.

The premonition is the synthesis in an

epigraph of obtaining the essence of the dead material.

The liturgical Rite is episodic in a variety of forms.

The dilatation of a 'contrast' in an absent being is the predicted form of a prophecy, disposed in a ceremony in which and for which the Absence of an absence is celebrated.

The word 'defendant' is close to a funeral rite (in an assertion of 'possible guilty'), while the cure of the terms is the absence of the absence itself in an 'it-itself': there determination is absent.

The dead material is the essence of an absent being in the presence of a substantial liturgical Rite.

The same in itself is the accomplishment of a ceremony chaired by the Demiurge. Absence and Essence are present in a prophecy.

'Dispersion is never a good sign in a negotiation. If enthusiasm and interest have a reassuring effect on the counterpart, the anxiety of coming to a conclusion only shows weakness. So let the others quarrel to conquer your attention. If you want to lead your interlocutor to a decision you need, along with good doses of readiness, the presence of a rival.'

'Divide et impera', 'A guide to negotiation',
J. Winkler

'The rewarding of this institution is reduction of the sentence to a third of it, exemption from payment of legal expenses, exemption from additional charges and restrictions, except for confiscation (if the sentence is shorter than two years), and extra-judicial ineffectiveness of the sentence (for example as concerns damages compensation).'

DISAFFECTION OF AN IMMUNE-THERAPEUTIC RITE

Extensive traces in rigid ramifications of

therapeutic speculation dispose themselves – waiting for an intrinsic voluntary and volitional therapy – in thematic juxtapositions, which give and introduce expositions of practices of a liturgical rite.

Marginal notions in a reflux of assertions lay a sacrificial bridge in an afflux towards the Temple of prophecy.

Sacrifice is the face of a 'Dead Form'. The traces require a composed form in decomposition where the dead material expels the flowing flux of the 'SELF' inside the 'Dead Form' and where reification predicts its premonition to the word 'defendant'.

Being reclaimable in a reflex of a reflux the dead material carries its essence and inserts itself in an expropriation of its 'SELF' in a falsification of the very being of a 'Dead Form'.

A priori the word 'defendant', which is prone and ductile, searches a terminal contact with the Demiurge of a liturgical

rite.

The mediator of a Examiner is the cure of this contact that is penetrated by an out-growth of dead material producing fetishist inputs to the 'Dead Form'.

Repentance is infected.

The afflux of the flowing flux opens itself in countless histological interactions of dead material in an official rite.

Postponing the Invocative Cult in a structured way exposes the 'Dead Form' to infinite dispositions of prominent memorandum in a procedure of premonition.

Repentance is disruptive in a correspondent jurisprudence, and it articulates consequential stages in an official and ostensive rite.

Histological in the flowing flux of a prefix suffix: post and prefigure a premonition where a posterior anteriority is chaired and postponed.

If what is desirable cannot be an object of observation, and yet it can and must be determined by a sort of mental calculation, it is impossible to impose any limit, if we can say so, to the free inventions of imagination, which always tend to look for the best.

One can solve this practical dilemma if the desirable is health, and if health is something definite as a matter of fact, for in this case the term of the effort is at the same time as definite as a matter of fact. It is no longer a question of desperately pursuing a goal which escapes as it is being sought after, but rather of engaging oneself with regular perseverance to keeping the normal state and restoring it if it is troubled or its conditions happen to change.'

'Rules relating to the distinction between normal and pathological'

'Rules of the sociological method' **Durkheim**

D) Proceeding

'A request for a plea bargaining is permis-

sible during the course of the preliminary investigations (in which case the correlated request makes the investigated party acquire the qualification of defendant, article 60, paragraph 1 of the penal code), of the preliminary hearing (...) and when preliminary statements are produced in two cases:

A) When the defendant presents the request according to the rule of law but the prosecutor does not give consent;

B) When the parties reach an agreement but the investigating judge refuses the alternative procedure as he does not consent on the terms of the settlement (...).

LABYRINTH OF HYPOTHESIS: HYPOSTASIS AND HYPOSTATIC

Formations of derivative allocutions extend their invoking flux to the prefix 'Pre' in the suffix 'Are'.

Extended prefixes induce the dead material to disarticulate all origins of the 'SELF'.

The ONE-self is in a 'being' in impediment.

The 'Dead Material' is a macro-principle in the exposition of an official rite, in the presence of the word 'defendant'.

Repetitive affluxes in dispositions of curative affections induce the 'SELF' to a disgraceful jurisdictional act.

The dead material infuses its despicable flux with schizophrenic transpositions in a re-infection of the word 'defendant'.

The repartition of the incisions with 'effluvium' of the dead material widens the countless traces of allocutions in the source of the 'Dead Form'.

An exhausting derivative procedure extends its 'impeding' power in an official rite.

The organic offer in a ceremony is the premonition that induces to the sacrifice

of the word 'defendant'.

The procedure is requested by a Demiurge during an exam.

Nullified moving forward prescribes a disposition of undulation in a backward-forward gait of the 'Dead Form', and as the Ceremony fades the Demiurge extends his sacrificial rite to the Examiner.

In general evidence is everything needed to make oneself sure of the truth of a proposition – the truth is inside us: the truth is in the facts. The former comes from the alleged cognition of the latter; but human fallibility has it that the former can be without the latter and vice-versa. Only in God do truth and certitude unify, they cease to be the one all objectivity and the other one all subjection.'

'On evidence', 'Program of the course of criminal law' **F. Carrara**

'The sentence cannot be made object of appeal if the prosecutor is not in the position to make appeal and on the sole con-

dition that the judge does not consent to his dissent (articles 448, paragraph .2, penal code). Nevertheless appeal to Cassation can be presented'.

Jurisdiction in a pronoun.

4. IMMEDIATE JUDGEMENT

'Immediate judgement is a special proceeding of a non rewarding nature, which can be proposed unilaterally by the prosecutor (article 453) or by the defendant, through whom, as the preliminary hearing is skipped (article 419, paragraph 5), the judgement is immediately undertaken.'

GENESIS

In territories of imaginative sensations where the dead material is the essence of the being, the Ceremony expresses itself through an interlocutor.

Clots of hypothesis in hypostasis decline towards the Temple of the prophecy.

The cure compresses and crushes the word 'defendant' in a trap-labyrinth.

The word 'defendant' interjects the very source of the 'SELF' as cure of the being, through a volitional act.

The Examiner is an appellant trying to dispose the dead material in simple but clear signs of devotion.

Funeral rites give a fertile ground for premonitions full of significance and posthumous and predicted significant data to the dead material.

The word 'defendant' is in unsubordinated order promised to the 'Dead Form'.

Intrinsic visions of alienating memory burst and penetrate into and 'dead form': the dream of a hermetic grave exists.

The labyrinth of hypothesis is an intricate correlation of glimmers in incontrovertible side roads whose exits are a representation of the 'SELF' interjected in a 'dead

Form'.

The dead material explicitly advances and supports the cure in a labyrinth where imagines on every wall are the genesis of the hypothesis in hypostasis.

The ceremony in an invocative Cult exposes itself in the ravines of the labyrinth of the hypothesis, and exposes and is the Demiurge.

Micro-forms of a micro-principle dispose various hypotheses while postponing them, during the prophetic and prominent Ceremony where the purity of the liturgical rite aspires to the 'Dead Form'.

'Knowledge and self-esteem are generally of help to the success of a negotiation because they lead to a clear understanding of the messages that come and go from one party of the negotiation to the other one.'

'Keep your integrity intact'

'A guide to the techniques of negotiation'

J. Winkler

'The ordinance with which an investigating judge decides for immediate judgement must cite a note to the defendant, which informs the latter that he can make request, as an alternative measure to immediate judgement, for two awarding proceedings: summary proceeding (which has to be requested for within 15 days from the day of the notification of the ordinance) or request for settlement.'

RIGORIS MORTIS OSTATIVO

In an explicit begging for a legitimate premonition the 'Dead Form' removes an essence in a resolution of sacrificial acts.

Indefinite ravines ascend a labyrinth where hypothesis demand hypostasis and where traces of dead material introduce a cadaverous exhalation in a pure Temple of prophecy.

The beginning of a principle of a prefix disposes events in a postponed way, which is available for the cure of a Cere-

mony in an official Rite.

The Demiurge is placed at the base of the ramifications according to the Ceremony.

The 'Dead Form' is confined to the cure in the essence of the being of the word 'defendant' and is interjected by the procedural expressions where the dead material introduces its cadaverous essence.

Immunotherapeutic disaffection implants itself in the fabric of Rigoris Mortis, in a 'Dead Form' and in an ostensive memorandum of a predictable pure Ceremony in front of the Demiurge.

A jurisprudential premonition is the question corresponding to a correspondent relation between infection and repentance. The Demiurge announces the beginning of the Ceremony.

'To deny the judges the faculty of interpreting the law is the same as to place the rights of all citizens under the unlimited power of executive power, and to

confine the judges to narrow and crude cognition of the facts.'

'Pamphlets of criminal law'.

5. CRIMINAL LAW PROCEEDING

'The ordinance contains the note to the defendants and the person concerned as for the pecuniary penalty that they can oppose the ordinance within 15 days from its notification and that the defendant can request, through immediate judgement, a summary proceeding and a settlement, that is to say he can request admission of oblation.'

DECAY

FRAGMENT – PARABOLA – OPE LEGIS

The parabola Ope Legis is the existential abode of those who redeem their lives in the ordinary-order of life.

The parabola stops and nullifies any existential movement that pretends the negation of the juridical 'law' and the right to man's moral rules.

This is in open conflict with social anarchists – who follow the path of the penal code any time the face of justice shows itself under the guise of a judge's robes. The Fragmentation of life in relativism is the essence of the Nihilist – wandering exception in a continuous becoming of the Chaos that destroys the absolute and that permeates human society.

In the destruction of man's moral rules there is also the negation of the salvation through instruments aiming at a solely technical defence, which nullify all singu-

larities.

Ahead with the nihilist attack and the destruction of any human-sentient rule:
A Nihilist attack against the body of the moral judicial monster..

Nihilism is not only a contemplation of the vanity of things or the conviction that all things deserve to go in ruin; one puts oneself at work and ruins things... this is, so to speak, illogical; but the nihilist doesn't believe in the constraint of being logic... it is the state of strong spirits and wills and they can't stay motionless in front of the no 'of the judgement' – the no of action comes from their nature. Annihilation through the hand indulges in the annihilation through the judgement.

-1-

FUNDAMENTAL PRINCIPLES OF THE ITALIAN CRIMINAL TRIAL

1. THE PRINCIPLE OF EQUALITY (FORMAL AND SUBSTANTIAL)

'It is the fundamental principle of the Italian law and as such it conditions necessarily all the supporters of the law. It is sanctioned by article 13 of the Constitution, according to which 'all citizens have equal dignity and are equal in front of the law, without distinction of sex, race, language, political opinions, personal and social conditions (paragraph 1).'

ELEMENTS POSTPONED IN FIGURATIVE SECTIONING

In a perlocutionary paradigm the form is put before in a margin on the margins of the deduction of being marginalized. In a place of 'having being' in conventional and official paradigmatic supplication placed in a Being that has 'been', which is a precise reclaiming of the collocation of a being; and having been consistently that remains motile in placing the event as the coming true of a mature 'having being'.

The invitation pre-dicts and deduces from placing, in the prone motility, the effect

giving the 'saying' to a producing movement in a placing in the collocation, and in the reason that reduces and moves at the extremity, which is 'margin', producing a margin useful to the motility of placing the event in a memorizing the margin by expressing it in a deductible 'marginality'.

A producing effect that is bordering on the side, given and supposed side deducted and induced to the extreme in affirmative induction at the 'margin' of a paradigmatic and in execution consequent to the result of the perlocutionary.

The expressed cure compresses and impresses at the margin its 'doubtful' being, compared to the producing effect in a side, which in a side induced by a side of 'having been', the event that consisted in predicting the cure that is a prone to motility.

The most important data we need to get hold of are those that concern our interlocutor. We have to make sure that we know the process of formation of the deci-

sions of his organization, so that we can know if the person we are dealing with has enough power to conclude the agreement. To negotiate with the wrong person is perhaps the most common mistake made by beginners.

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2. PRINCIPLES RELATING TO CRIMINAL JURISDICTION

A) – THE RIGHT TO LEGAL PROTECTION (ART. 24-113 OF THE CONSTITUTION)

'Article 24 paragraph 1 of the Constitution establishes that 'anyone involved in criminal proceedings can act in order to protect their rights and legitimate interests.'

'Even in a criminal trial personal rights that have been violated can be protected through plaintiff.'

ANTERIOR DISSOLUTION IN A PERSPECTIVE

A prominent monition goes through the side line in an inferable way, in the given 'side', which leads to the extreme back in the boundary that is at the extremity of the border that becomes a mimesis of the deduced expression, in so called and deducing extreme margin at the extremity of the motile and hypothetic being.

The hypothesis leads to a correlation between the leading movement of the obtainable psycho-linguistic and a deductible psycho- dyslexic.

The prominent Ejection is a segment that draws the cadaverous fluid in a hypothesis that is the thesis of a given being, detected in a program that takes the result proposed by the extraction of the code in a derivative idiom in the introjections of the ejected segment.

Modifying an expression on the side in a given 'datum' is also possible in a com-

posed affirmation, given and defined in a series of theoretical affirmations of the deduction of the margin, which on the side affirms its Ejective being, obtainable in an accordant proposition as assertive correlation in search of the Rigor Mortis code.

We are inclined towards death like an arrow towards a target, and never fail our aim.

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B) PRINCIPLE OF THE DOUBLE GRADE OF JURISDICTION

Our regulations establish three grades of judgement (first grade, appeal and appeal in Cassation). However, only the double grade of judgement is assisted by constitutional guarantee and can rely on the indefectible possibility of appeal in Cassation (art. 11 of the Constitution). This justifies the lack of the appeal limited only to some crimes or types of sentencing (articles 443, 593, paragraph 3, penal

code).

RAMIFICATION AND REVELATION IN A PENETRATING DECOMPOSITION

The depressing expression corresponds to an assertion of the Necropolis that is margin-side of an affirmative assertion similar to the expression of motility.

Moving in an expressive module- and catalyzed expression in a moderate catalogue: the side is a sense towards an atonic similar to Rigor Mortis.

In a sense-boundary at the extreme, which is similar to the atonic verse, which is at the margins of the Necrosis in an hypothesis.

Possible affirmation of the side-datum to an extreme in a code: exerted assertion of a cure obtainable from the tissues in Necrosis.

The correspondence of the leading move-

ment in a given interlocutor in an affirmative side-datum expressed in a margin and deducible from a ductile expression in a removable prone producing cadaverous expressions.

C) ADMINISTRATION OF JUSTICE IN THE NAME OF THE PEOPLE (ART.101.Cost.)

The word offender, introduced to name the one who cum quo res agitur, indicates a person subjected to judicial proceedings. In criminal trials it indicates the one who is subjected to investigation or who has been charged. Now the word promiscuously designates both the investigated person and the charge. According to various systems, the word offender has a completely different meaning than that it has in common language. An offender can be not guilty and it is an outrageous mistake to confound the meaning of this word with the meaning intended by common language.

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PRE-AGONAL PARADOX

Self-indulgent Necrosis can be composed in a decomposable proportion in the regular variation of the self-induced discharge in a constant and disciplinary rotting form.

Rigor Mortis is now representation of decay in neuro-active hypothesis.

The periphrasis of a phase in itself circulating in a semi-god deducts in inferable configuration.

The structure of the configuration is introduced elaboration in a representation in itself in a representing state of Rigor Mortis.

Accordant to an identical equivalent in a given datum of the configuration a-phase in prefiguration.

The equivalent is computation of a derivative manifestation detected in a formula

that integrates the decomposed axiom:
Rigor Mortis is now Decay.

'Obviously what is valid for single truths or single states of things is also valid for the links of truths or states of things. This obvious inseparability, however, is not identity. The actual subsistence of things and links between things is expressed in the corresponding truths.

But the links of truths are different from the links of things that are 'truth' in them; this is immediately revealed by the fact that the truths that are valid for the truths do not coincide with those that are valid for the things that are placed in such truths'.

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D) ON RIGHT TRIAL EX ART 111 OF THE CONSTITUTION

'In Italy, the doctrinal elaboration of the notion of "right trial" on a constitutional level, in bill 23-11-1999, numb. 2, en-

forced since 7-1-2000, as an integration of art. 111 of the constitution with five new paragraphs, which strengthen the option for the accusatory model of the current code of law.'

EJULATION CORRESPONDING TO A NECROTOMIA

Spasmodic invitation in an expressive modification revealing inequality diverging between a given stratum on the side of a margin in an all-compulsive segment of an induced dead material.

Unwillingly dead material of a retractable block of an assembled sentence that can be obtained.

Rigor Mortis keeps the concreteness of the post-induced elements in decay.

Prevailing in a prevarication of the willingly dead material in necrotic influx expressing unwillingly extension of the variations between funeral ceremony and a self-regulating, compulsive and invoked

cult.

Data of instability producing infections through a system of correlating perspective measures in the variations of an autopsy in the ceremonies and funeral active composition, active in a decomposition.

'It is not unconceivable that a social fact can be characterized in many different ways: in fact, there is no reason to believe that it has just one distinctive character.

The coercive power we attribute to it is such a small part of the totality of the social fact that it can also represent the opposite character. In fact, if institutions impose themselves on to us, we stuck to them. They force us to love them; they compel us to find our interest in their functioning and even in their constraint.'

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PRINCIPLES OF PROCEEDING EX ART. 111 OF THE CONSITUTION

THE PRINCIPLES DISCERNIBLE FROM THE NEW ART. 111 ARE:

- * Absolute reserve of the law on proceeding matters ('right trial regulated by the law');*
- * Impartiality of the judge;*
- * Creation of evidence in the dispute between parties;*
- * Eligibility of exceptions in ordinary and therefore in special trials;*
- * Parity between public prosecutor and the defence of the defendant;*
- * Right of the investigated person to be informed on the nature and reasons of the accusation and to produce evidence that can acquit him even through examination of the defence's witnesses;*
- * Limitation of the regime inflicted on defendants collaborating with the authority;*
- * Right of the defendant to the use of a language he can understand.*

DISSOLUTION IN A DECIPHERING CORRESPONDING TO DISSOLUTION

The ejected segment detects the consequent phases of the redemption in a perspective introjection of postponed elements in the willing material in a cadaverous form.

The introduction in a epigraph infects the compromised phase placed on the margin of the inferable slope in an affirmative datum in decomposition, which expresses the essence of the cadaverous form.

Affirmative stabilizers move while Rigor Mortis gaits in a supplementary concatenation of grafts in Decay.

The ejected from receives the influx under the guise of infectious inhalations in a singular disruption.

The nucleus of the structure of Rigor Mortis predisposes the obtaining of the essence of the ejected essence – searching for the Necrosis.

The reproducing and systematic willing motive is the decomposed ceremony of a self-regulating invoked cult.

The phases of the sequence of a segment nod in the willing wanting the recondite mood of the material in a cadaverous form and spasms of necrosis introduce a hegemonic flux and penetrate by marginalizing the side of a datum of a side datum.

The border is between a necrosis and the symbiosis, which is part of a side in the margin in relation to a configuration of Rigor Mortis.

The moving figure in an intrinsic substance places the re-elaboration of the programmatic structures of the willing-unwilling.

'It is fundamental that the plan fixes a limit to the manoeuvres conceded to the negotiator: if the latter is only asked of 'securing' the best contract he can achieve, we can be sure that he will conclude at the lowest level. Only if he supported by precise preventive instructions and a given goal will his action be effective and the agreement will

be concluded at an acceptable level.'

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DERIVATIVE CONCATENATION

The dissolution places the adaptation of a prone and motile motive, which produces introductive dissociation affirming the side on the side of a given margin in a preposition inducing motility.

The moving Reification that expresses the dissolving terms of prevarication moves to the Decay in margin of the undulating margin derived by a code that deciphers programmatic induction: in a side that on the side of a slope of the given datum that is ejected side of the segment in an epigraph exposed and expressing ductility and the formation of apparent concreteness.

In an apparent non-form of a deformed configuration of a declarative structure, of a retroactive supplication of the dissolution of the side of the datum of a margin

producing motility.

The margin of the postponed configuration in the fading of the side-datum, in corresponding posthumous postulate dissolution of a margin: obtainable by a boundary compressing expressive ductility of the decomposed composition in an epigraph in an impenetrable but rotten slope.

'The logic of this defensive strategy is an instrumental logic because it presumes the introduction of coherence and concatenation in the randomness of the events and in the irrationality of behaviours, which are only functional to the prejudice of a rationalisation made dormant in its very assumptions because it is immediately sucked and distorted by those who should form objective relations; Huld, Titorelli and Bloch, as well as the women K met, crumble and nullify all certitudes, and upturn all univocal conceptual mechanisms in a complicated development of hypothesis and fleeting conjectures in which logic is perverted and degraded.'

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COROLLARIES

** Offices are organized by the law: it is the law that establishes the sites of Tribunals, Courts of Appeal, etc. These sites cannot be determined or changed by the executive power of the judicial one (2);*

** 'No one can be judged by a body created after the event or which has been appointed after the event in order to avoid possible 'concessions' or 'retaliations' towards the defendant.*

RELATED IN AN ASSERTION IN CONSTRUCT

In a dissolution through a back-expressive disposition of elements in concatenation in fading.

The line on the margin of a side of a datum-side in an unmaking and defined

term, in frenetic supposition of explanation, in a deductible and impassable margin of a slope that is assertion in a confrontation of a side, which is on the side of a datum-side equivalent to a ejected and prominent ceremony, in a representation that is at the limit of the limit, following the criterion of a parameter producing decay.

Predisposed and configured in a paraphrase of the ejected term in an invoked cult, which is on the side of the margin of a slope in a 'marginalized' margin. The smell of putrid stagnation in a side that is on the margin of the desire producing Ejection.

Indulgent Necrosis that impresses an invitation expressing marginal cure in the side of a datum accordant to the declamatory fading in decay.

'Solitude is a school of death, and the ordinary man will never attend it.'

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B) PROHIBITION TO APPOINT EXTRAORDINARY OR SPECIAL JUDGES (ART. 102 OF THE CONSTITUTION)

'This principle is the natural consequence of the principles of equality and pre-constitution of natural judge.'

EXPLANATORY EJECTION

The self-indulgent Necrosis postpones the removal of the explicative assertion of a datum on the side, which is the 'marginalized' margin, which is a given and incontrovertible datum in the ejected ceremony, which is on the margin of a correlated Paradigm in an affirmative datum in a side on the side of a given datum.

The border is a margin that explores the configuration in a compressible cure in a dissolution equivalent to the impeding Rigor Mortis.

Affirmation of an ejective placing before on the side of the margin in a representation of a cadaverous form.

Constitutional elements of a moving figure in an intrinsic elaboration of the programmatic structures of the willing-unwilling move towards the margin in a datum on the side of the invoked cult of a segment expressing the cure: definitely defined 'Defunct definitely'.

'All attempts made by K. to orientate himself on a possible line of defence fall in uncertainty and mistake because the picture of the situation changes continuously. The trial becomes the castle of conjectures, suppositions immediately denied, tortuous arguments and deviations.'

Surely there is still a will to struggle in him: 'it was not right to renounce these efforts, it was necessary to organize and control everything. The court would finally face a defendant who knew how to exercise his rights.'

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Notes:

- 1.** 'The Advent of Nihilism', 'Will to Power' **F. Nietzsche**
- 2.** 'The profile of the adversary' 'Guide to techniques of persuasion' **J. Winkler**
- 3.** 'Breviary of Chaos' **A. Caraco**
- 4.** 'On Offenders' 'Course of Criminal Law' **F. Carrara**
- 5.** 'The link of things and the link of truth' 'Logical researches' **E. Husserl**
- 6.** 'The Rules of Sociological Method' **Durkheim**
- 7.** The Plan for Negotiation 'A Guide to the Techniques of Negotiation' **J. Winkler**
- 8.** Introduction to 'The Trial' **F. Masini**
- 9.** 'Breviary of Chaos' **A. Caraco**
- 10.** Introduction to 'The Trial' **F. Masini**

*"At the Barathrum of the Ex-
tremes – The Egotist Nihilist Indi-
vidual-irreducible- born and died in
every experience that destroy a
fragment of every right and of
every duty."*

