

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 its “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 should not be and, about the world as it should be, judges that no exist” 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 devine, 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

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”

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 it's 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.

⁴ F. Nietzsche “Twilight of the Idols”

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 imposition (of the friendship's role) is the logical consequence of “re-adaptation”.

“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, and “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 it's 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”.