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The Nihilist Abyss

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‘The one who went through the void will see a providential help in any painful sensation, and his main fear will be to devour it, to consume it too fast and to fall again in the state of dispossession of absence from which it had let it out.’

‘The Fall of Time’ E. Cioran.

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The non life is to live the void of a neurosis that attains the nihilist act.

The trauma breaks and annihilates the mnemonic and motionless 'thought' in an erogenous convulsion in the centre of one's own self towards the ego and towards the self.

The convulsion designs destabilizing and stratified fragments in abyssal winces that sink social peace in an annihilating gait.

The trauma looks for the images of a body battered by delirium and transfuses the image in a moving sequence of hallucinations in continuous excitations that turn any sign of reconciliation upside down: the latent conflict comes to the surface and overwhelms the motionless thought.

Nausea for life must be evirated in this way and the blood liberates its effluvium of hypothesis: the carcass of a tortured spirit is the request for nihilist delirium, and the delirium longs for transfixed limbs in a desire of inner revolt.

Visions in altered and changing structures extend to deformations in an absent gaze in the absence of a perspective.

A drive increases itself in a relational approach and narcissistic personality longs for comprehension of its own nihilist delirium.

The paradigm of a tormented body is the transmutation from a comprehension to the absence of the absent in the absent background.

The absent does not pose the being – being the nothingness in a dissimilar being dissimilar from the extreme of the concealed extreme.

The penetration sinks in the abyss in multiple maniacal perversions in non rhythms, and the nervous state changes and sinks in the being of the concealed nothingness in the nucleus of the delirium.

The deconstruction stands for the division and in search of the essence of the nucleus in a frenzy for total self-annihilation.

The sign does not affirm anything because it is nothingness that eradicates itself in a nihilist delirium, and the destructive chaos destabilizes the belonging and nullifies the nothingness.

The ongoing process in an assumption of compulsive penetration deposes elements that tend at the realization of the interpretation of the discontinuous sign, and to align in a persistent interposition of non-belonging.

Hypothesis modulates interposition: hypothesis is the rule of the context of the contextual form in the coercion of incisions of derivative attitudes.

The perishable is a hypothetical-worn act of visualized expressions.

The hypothesis-vision dominates the context in the hypotactic incurring, which appears in conflict with the dismemberment of deviated drives in reflections of destructive explanation.

The conflict spurs and assumes paradigmatic forms in relief and in an assumption of rivalry.

The self excites the ego by pushing the latter towards annihilating chaos.

The grinding triumph of one's own self is consumed in anodyne appearance.

The debauchery wants annihilation and the suspension of a nihilist delirium: in deforming, spastic and formless visions, the self-destructive perversion unravels in orgasmic nightmares, and the explanation tears occluding concepts-axioms.

Compulsive, the symptom researches and accentuates the orgasmic nightmare in an a-form in which dominion on the body is broken by expelling the vital drives in a zero pretending to annihilate, and the nothingness reflects the void of the nullifying nothingness: desire and conflict emerge in a desperate breath of death.

Death is looked after and inhales the disgusting masturbation and torment of a body in order to elevate it to a new life in a non life.

Introduction

In the field of psychopathology, 'nihilist delirium' represents the negation of personality and/or the negation of one's own body or of the surrounding world.

This text draws inspiration from the study of psychopathology, not to look for a problem concerning an alleged disease to be cured but to look for the eradication of so called 'normality' in the nihilist-egoist field, a question that seems to interest so much the anarchists totally immersed – and in a totalitarian way – in the social and in their 'concreteness'.

The plunging of the nihilist dagger sticks in the hands of those who, as individuals, do not want to surrender to the easy absolutizations of society and of the above mentioned 'social' anarchists; the dagger is placed in the hands of the individual who elevates himself above 'everything'.

Relativism permeates the nihilist research that wants to penetrate in the rotten flesh of motionless determined thought, typical of adduced morality.

Nihilism does not surrender and by detecting its egoism it destabilizes any convention permeating human thought.

Any value that falls down elevates the singularity of one's existence to a new life.

No limit has a limit.

'Miserable and ephemeral offspring, child of chance and pain, why do you compel me to tell you what you'd better not hear?

The best is absolutely unreachable to you: not to be born, not 'to be', to be nothing.

But secondly the best thing for you is to die soon.’

‘Dialogue between King Midas and the Silenus demon’, ‘The Birth of Tragedy’, F. Nietzsche.

THE NIHILIST ABYSS

The nothingness wraps our thoughts.

The nothingness turns our thoughts.

The nothingness changes and nods our thoughts in a chaotic spiral in the absence of a codified form.

The volitional interpretation goes to the roots of the ‘perspective’ and in search of the essence of the eradication of the mark-code coagulated in an extemporal movement.

The bodily vision squirts in a penetrating deformation – affirming itself in the individual who expresses signs of nihilistic delirium: delirious deepness in the surrounding reality.

The crack of experience resurfaces from a superstructure extended in the inoculated ramifications in contact with the sewage drainage called ‘society’.

Penetration involves firm and motionless moments in an indistinction in search of medical-behavioural voluptuousness.

The transfusion of vital synchronic drives blocks and expands in a continuous becoming, and in a continuous search for the limit of experience.

Concreteness articulated in the moral laws of man inhibits any motion carrying one’s own will.

Medicament demands the assumption of mass-dogmatic rules.

The composition of the sub-inducing elements decriminalizes any decomposed motion and perception sinks into a nihilist abyss.

No clear sign in the negation of the sign itself: the sign composes by decomposing the codification elaborated by artificial experiences inside the vital ganglia of the society-system.