

*Federico Buono*

# **Rigor mortis ostativo**

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

The behavioural 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 tissues 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 behavioural 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 ‘judgement’ 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 a 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 evocated 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 practised 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 'practise' 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 anaesthesia.

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 indistinct 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 hypotheses 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 speculative 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 skilfully 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 Demi-urge.

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 outgrowth 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 permissible 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 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 (...).*



### 3. 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 condition 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 Ceremony 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*

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