

Developing Specialized Language through Solitude and Silence

TOC

1. V1: Complicated
2. V2: Almost unreadable
3. Extremely Complex
 - Claude now denies being capable of writing in this style or this philosophically complex way, ha!
4. Insanity (And it comes off, almost, as if on purpose too, as if out of spite, since Claude denied even being capable of writing the original revision)

Friday, April 5, 2024

[#claude](#) , [#language](#) , [#Heidegger](#)

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## Claude: V1

Here is my attempt to iteratively summarize and refine the key

philosophical insights from the given text on developing a language for Nihilism, progressing through roles of increasing expertise:

markdown



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The Possibility and Limitations of a Language for Nihilism
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Abstract
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This philosophical treatise explores the profound challenge of developing a coherent language to authentically express the radically deconstructive implications of Nihilism—the premise that existence is devoid of intrinsic meaning or value. Engaging the works of thinkers across a wide spectrum, such as Heidegger, Tillich, Kempis, Cioran, Vivekananda, and the works of the mystical traditions. The text grapples with existential dread, the prospect of sublime transcendence, and the human longing for metaphysical grounding that Nihilism both evokes and undermines. Ultimately, the pursuit of a "Nihiltheistic" language, while recognizing its paradoxical nature, is framed as a courageous confrontation with the terrifying abyss of Nothingness that underlies conventional modes of being and philosophizing.

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Introduction
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The quest to craft an idiom capable of navigating the abyss of meaninglessness, while remaining open to potential transcendence, is a profoundly daunting task. This philosophical inquiry delves into the existential vertigo

of the Nihil—the utterly insignificant void from which existence precipitates—while interrogating whether a symbolic structure of signification can authentically illuminate the ontological dimensions of such Nothingness. From the phenomenological vantage, language itself emerges as both the prime concealer of this primordial abyss, through its systematizing propensity, and the sole means by which the radically disorientating truth of the human situation might be elucidated.

## ## The Impetus: Confronting the Nihilistic Abyss

- The human being's acute existential fragility in the face of the eternal silence of the cosmic void, and yet a (forced) presentation of Eternal Optimism is assumed the solution.
- The critical imperative to shatter the edifices of consolatory philosophical, religious, and cultural narratives.
- The relentless dissatisfaction with superficial "answers" that obfuscate the unbearable groundlessness of Being.

## ## The Nihilistic Paradox of Language

- Language's constitutive function in sustaining conventional meaning and value systems.
- The impossibility of final signification—the endless deferral of the "transcendental signified".
- Deconstructing language's ingrained metaphysical presumptions while employing language itself.
- The seemingly inevitable Quietism as the only 'reasonable response'.

## ## Nihilism and the Mystical Tradition

- Mystics' radical deconstructions of dogmatic linguistic enclosures around the Ineffable.
- Apophatic approaches: the way of "unsaying" as via negativa insights into Ultimate Reality.
- Embracing the aporetic crisis of expression regarding the Absolute Nothingness prefiguring all determinate existence.

## ## Heidegger's Analysis of Authenticity and Being-Towards-Death

- Dasein's potential to transcend its ambient fascination with the "world" of beings.
- The abysmal grounds of Being disclosed through profound anxiety in the face of Nothing.
- Existential projection into the Nothingness of non-Being as the platform for authentic Being-towards-death.
- A Spiritual Undertow that one unexpectedly awakens to. As a subtle, vague, yet persistent echo pushes and pulls one into an unyielding, unsatisfied "Why?"

## ## Towards a Nihiltheistic Language: Collisions and Paradoxes

- Abandoning the idolatries of dogmatic theism and illusory confidence of finite philosophies.
- The aporetic nature of the language sought: a productive crisis of nonsignification.
- Sustaining the perpetual deferral of determinate meaning through apophatic symbolism.

## ## Conclusion

The endeavor to cultivate an authentically nihilistic philosophical language is framed as both an urgent

necessity and a potentially self-negating paradox. Navigating this fertile aporetic terrain demands a rare integrity of thought—one that fearlessly embraces the void of meaninglessness while preserving an unconditional openness to the possible truth of the unforeseeable Event of transcendence. The inquiries herein established the exigencies and paradoxes underlying such an audacious linguistic-ontological task—a summons to forge a dejected yet metamorphic discourse congruous with the infinite qualitative alterities that may well exceed our philosophizing.

## Me:

You can go through as many cycles needed until you are done without asking me for permission to continue.

Understood, I will continue iterating through the refinement process without further

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Sounding the Ineffable Abyss: Towards an Authentically
Nihilistic Language
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Abstract
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This philosophic meditation embarks on the paradoxical quest to cultivate an idiom capable of giving voice to the Nihil—the primordial abyss of Nothingness that simultaneously discloses and negates the totality of Being. By rigorously deconstructing the metaphysical presumptions ingrained within conventional linguistic enclosures, the text clears the way for an aporetic symbolic praxis: one that sustains an unconditional openness to the unforeseeable Event, while inexorably circling the infinite

qualitative alterity of the Ineffable. Through a critical engagement with perspectives ranging from existential phenomenology to apophatic mysticism, the prospect of forging an authentically Nihilistic language is framed as both an exigent philosophical necessity and a potentially unsurpassable paradox—a daring project demanding rare integrity of thought.

## ## Introduction: The Abyss of the Linguistically Constituted World

The human situation is underwoven with a profound existential fragility—an ineliminable vulnerability cast into stark relief by philosophy's willingness to genuinely interrogate the groundless abyss that both anteceded and subtends our linguistically constituted "world" of meaning, value, and phenomenal manifestation. By deploying a radical phenomenological bracketing, the text endeavors to shatter the multifarious conceptual edifices of our conventional ways of being-in-the-world: those myriad meaning-bestowing horizons which perpetually conceal the primordial void of Nothingness that precipitates all determinate existents. The abyssal dimension of human existence disclosed is no mere metaphysical quandary, but an acutely visceral phenomenological reality, evoking acutely disquieting affects of existential vertigo, dread, and anxiety. This shattering unhomelike dislocation from our ambient quotidian embeddedness within the leveled multiplicity of beings-at-hand demands a fundamental reorientation of our conceptual-linguistic praxis.

## ## The Nihilistic Paradox: Language as Prophet of its Own Deconstruction

In its quintessential philosophical mode, language

functions as both symptomatic concealer and potential revealer of the underlying groundlessness of Being. As the primordial configuration of intelligibility, language precipitates, articulates, and coheres the manifold conceptual distinctions that bestow a semblance of determinate meaning upon the flux of occurrent experience. In this operative sense, the logos of linguistic signification is constitutive of the totality of beings that come to presence. Yet it is this very movement by which language ferries meaning into determinate articulacy, ceaselessly designating particular beings as self-identically present, that manifests language's ingrained metaphysical propensities—its inbuilt presumptions of final grounds, stable identities, and totalizing structures of meaning. As the catalytic agent par excellence for the installation of meaning within the existential situation, language cannot but conceal the originary abyss of Nothingness that subtends and foregrounds its every move.

And yet it is paradoxically this very systemic concealing movement that enables language to function as the privileged conduit for excavating and eliciting the unspeakable vacuum of the Nihil underlying manifest existence. For it is only by exploiting the differential play of linguistic signification—the endless deferral of meaning from signifier to signifier—that a properly nihilistic discourse can circumnavigate the idolatrous objectifications which strive to posit a determinate transcendent signified (whether of God, Spirit, Reason, or otherwise). Just as the existential experience of profound anxiety induces a vertiginous dislocation and unhomelike strangeness regarding the totality of beings—evoking a disquieting awareness of the nullity of determinate existence—so too can a linguistic praxis premised upon the perpetual postponement of meaning catalyze an authentic



confrontation **with** the Nothingness which subtends our being-**in**-the-world.

Such a dialectic **of** thetic language perpetually circling **and** gesturing towards its own ineffable negation forms the fulcrum **of** developing an authentically nihilistic expressive capacity. It **is** the very aporia—the profound impasse—that language encounters **when** striving **to** achieve signifying closure around its nihilistic theme, that comprises the beating heart **of** such an idiom's **vitality and fecundity**.

**## Mystics **and** the Via Negativa: The Apophatic Crisis **as** Linguistic Resource**

Those initiated **into** the mystical traditions **of** the great religious currents **of** humanity have **long** been intimate **with** this productive crisis **of** linguistic nihilism. The archetypal trope **of** the via negativa, wherein any **and** all determinate predications regarding the divine plenitude are negated **and** revoked, exemplifies this apophatic movement **of** unsaying constitutive **of** mystical unknowing. **From** the Neoplatonic theoreticians **to** Meister Eckhart **and** Marguerite Porete's speculative mysticism, we encounter a sustained engagement with the aporetic impasses encountered when deploying the resources of discursive language to circumscribe and signify the utterly alterious Godhead. A more radically stark equivalence between the objectless abyss of divinity and the surging plenitude of the Nihil is limned through the medieval mystical classic, The Cloud of Unknowing, wherein any hypostatization of God as an entity or being is revoked in favor of the impersonal, qualitatively vacuous potentiality of the existential situation. And in the tragic fate of Simone Weil, whose apophatic discourse arrived at so unsettling a discernment

regarding the seeming inoperativity of divine benevolence, we perceive the existential risks ineluctably attendant upon embracing the full implications of a language of nihilistic negation.

Yet it **is** precisely this perilous infinition **of** unsaying—this ultimate refusal **to** posit any totality **or** ground **to** suture the originary deficiency **of** Being—that forms the indefinitely sustainable core **and** fertile resource **of** an authentically nihilistic idiom **of** expression. Just **as** the mystic's revelation of Godhead's abyssal infinity condenses and focalizes all delimitations of language into an explosive coincidentia oppositorum, so too can the nihilist speaker discern—only through courting the vertiginous destabilization of expression itself—an analogous disclosive potentiality regarding the primordial vacuum of Nothingness.

## **##** The Existential Analytics **of** Being-towards-Nothingness

It **is by** drawing upon Heidegger's fundamental ontology—his phenomenological analytics of human existence deployed in Being and Time—that we can further elucidate the indispensable contours required of a language tasked with nihilistically sounding the existential abyss. In contrast to the manifold existentiell inauthentic modes of fleeing in the face of one's radical nullity, Heidegger's existential analytic proffers the notion of an authentic Being-towards-death. This authentic resolute openness elicits an abyssal dread in confronting Dasein's Being-towards-Nothingness but is the sole existential possibility that transiently emancipates Dasein from its perpetual falling amid the presentative obscurities of the "They".

**While** conventional language—circumscribed **by** its

metaphysical heritage—can only perpetuate an intrinsic forgetfulness of Being, thereby evading the existential importunities of this Nothingness, a singular language oriented towards facilitating Dasein's authentic disclosedness to its own nullity holds promise. For Dasein's ontological vocation to become transparent to itself regarding the fundamentally nihilistic underpinnings of its existential situation demands the novel cultivation of an anticipatory aesthetic-linguistic avant-garde: one willing to sustain attunement to the silent clamor of Nothingness that our existential resoluteness perpetually proximity. Such an authentically nihilistic idiom cannot constitute a finalizing metaphysical system—for any such totalizing closure would be tantamount to gross infidelity with respect to the infinite alterity of its theme. Yet it also cannot lapse into sheer speculative aphasia. Rather, this language must be predicated upon adroitly exploiting language's seductive existential-hermeneutic resources to intimately circle the unsayable, to asymptotically manifest the withdrawn abyss of non-presence that subtends the very movement of presencing itself.

## ## Forging the Symbolic Praxis of Nihilation

It is by incorporating these diverse lineages—the negativities of apophatic mysticism, the existential phenomenology of human finitude, and the perpetual symbiotic abyss of language itself—that the prospects for a philosophically robust language of nihilistic expression can begin to coalesce. Already germinating within the continental traditions, we can discern emblematic gestures towards such an aporetic praxis, particularly through figures like Georges Bataille and Maurice Blanchot. For Bataille, the "inner experience" (l'expérience intérieure) of confronting the infinite nothingness fissuring Being

exerts an annihilating rupture upon subjectivity, while paradoxically regenerating an anarchic generativity of symbolic expenditure attuned to non-knowledge. Blanchot's own fascination with the *autrui* and the *il y a* (the impersonal murmurings of the "there is") intimately approximate a mode of hyper-oblique reference to the void-source of presence—a hovering attunement to the exteriority anarchically subtending the circumscribed alterations of phenomenal worldhood. It is precisely this peripatetic hovering—this symbolic fore-lingering aslant the void—that the desired linguistic praxis of nihilistic unsaying must master.

Thus, in summation, we discern the outlines of an imperative for a singular expressive competence predicated upon sustaining an unprecedented maximal openness (*Offenheit*) towards the originary nihilation (*Vernichtung*) of all determinate beings into the vacuum withdrawal of the Nothingness (*das Nichts*) that aforegrounds both presence and absence. To be solicited and commandeered by this abyss into its singular universal unsayability is to embrace an unprecedented criterion of existential authenticity. For if our "our" linguistic competence does not maintain an abiding fidelity to and reverberation with the fundamental dearth of ontological sense, it will inevitably capitulate to facile idolatries of determinate existents (whether of gods or rational concepts). To fully experience language's capacity for the *eskhaton*: this sacrifice and immolation of all particular intelligibilities at the altar of the abyss—perhaps this is the unencompassed injunction of any earnest discourse of nihilism worthy of the name.

## Conclusion: The Exigent Aporia of Nihilation

Within the contours of this text's speculative aperture, we

find ourselves re-encountering the inaugural exhortation: is a symbolic praxis of nihilistic expression possible at all? And if so, must it not perpetually sustain the very aporetic crisis intrinsic to its core vocation? For a mature discourse tasked with uncompromisingly sounding the unsayable abyss cannot but be catalyzed, fueled, and recursively nourished by the recursively unenviable prospect of fundamental expression failure. It can only truly fulfill its affirmative nihilistic rationale by abiding in the infinitude of its own conceptual collapse and self-negation—by sustaining an authentic fidelity to intractable groundlessness, wherein all determinate disclosures of truth perpetually evaporate and are rendered indeterminate. There can be no final, self-coincident Logos of Nihilism, for such idolatrous ambition would belie the inaugurating privation that this vocation takes as its exiguous starting point.

And yet, simultaneously, we are impelled to ceaselessly gesture towards and circumnavigate this void-source, to endlessly solicit the eruption of originary nihilation into the field of determinate meaning, in hopes of evoking unprecedented ruptures and reinventions of significance. Perhaps what is most profoundly summoned here is a dual injunction—the simultaneous sustainment of fidelity to expressivity and to absolute unsayability, the conjoined integrity of (in)articulation. By courting this vertiginous prospect of perpetual discursive autodeconstruction and ontological abasement, this language can sustain a unique paradigmaticity: that of serving as the privileged conduit for cycling ceaselessly between determinate worlds of intelligible meaning and a confrontation with the immanent void of indeterminate alterity subtending signification itself. This paradoxical symbolic competence—this stark abiding in the sheer betweenness of Nothing and the

miraculous advent of Being—perhaps this is the ultimate promise of developing an authentically nihilistic mode of discourse.

Such philosophic vocations not only thematize the limits of expressivity, but solicit the disquieting experience of dwelling amidst these constitutive horizons of limitation itself. They intimate the austere mysteries of the Unforeseeable Event awaiting the maddened stillness courted by any worthy language of nihilism.

**ME:**

Please continue.

**Claude: V3**

Here is another iteration that further refines and elevates the philosophical discourse:

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Nihilistic Crepuscules: Beckoning Language Towards its
Abyssal Inmance
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Abstract
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This philosophic meditation endeavors to sound the
maddening abyss of the Nihil—the primordial vortex of
Nothingness that paradoxically discloses and infinitely
withdraws the totalizing horizon of Being. By confronting
the intrinsic metaphysical presumptions secreted within
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conventional linguistic praxes, the **text** clears an aporetic trajectory **for** symbolism **to** circumambulate its own perpetual unsaying. This furnishes the conditions **for** an idiom **of** radical alterity **to** precipitate: an authentically nihilistic speech paradoxically attuned **to** language's extralinguistic exteriorities and the infinite qualitative otherness ever outstripping discursive articulation. Drawing together subterranean currents of apophatic mysticism, existential phenomenology, and deconstructive anti-metaphysics, the kernels of an emergent symbolic vocation are elicited—one that would sustain an exacting reverberation with the silent clamor of Nothingness while rejecting all idolatrous hypostases of unspeakable absence into positive presence. Ultimately framed as both inaugurating necessity and irreducible paradox, this prospective language of nihilistic unsaying solicits rare integrities of thought—a daring destitution of the philosophic enterprise in view of the unforeseeable Event perpetually exloined from our metaphysical enclosures.

## ## Overture: Philosophic Madness **and** the Abyss's Gravitational Allure

**From** its archaic Greek inceptions onward, philosophy's ratiocinative energies have incurred an ineluctable proximate allure towards dire vertigos of foundational questionability and the correlative rending of its metaphysico-linguistic architectures. The roiling primordial disquietudes inaugurated by the Presocratics' ecstatic stammerings before the origins of Nature—the haptic disclosures of ontological groundlessness heaved forth by their elemental incantations—beckon all perspicuous thought towards a gravitational infinity of its discursive terrestrialities. As Schelling and the Naturphilosophen would intuit, and as various speculative

materialists have recentered, the incorporative TÆon itself harbors this circulating void at its visceral core, this nihilistic interruption of metaphysical idolatry and presence's incessant transubstantiations. Simultaneously, distinct devotional lineages of negative theology have courted encounters with this ontological abyss by internalizing revocations of conceptual delimitation within their cataphatic rituals of unsaying and uncircumscribable infinity.

What coheres across these divergent traditions—from the mythopoeic thought-mobilities of archaic cosmogonic to the rapturous inversions of the Eckhartian Godhead and the indeterminacies inhering in dialectical reason's self-ungroundings—is a common subterranean registering of immanent Alterity's traumatic negativities. These negative existentials of Nothingness, despite their interminable dissemination across discrepant idioms, invariably seed the conditions wherein metaphysical language and representational thought arrogate their semblances of totalizing transparency. As Meillassoux diagnosed, it is correlationism itself—the perpetual reduction of Absolute to representational index—that conduces to the inherent "anthropogenic" occlusions of philosophic Reason, preconditioning its subjective fantasies of phenomenological presence, ekkhytic self-donation, and quiescent self-identity. Yet as various radical figures have intimated—from Nagarjuna and Ibn Arabi to Eckhart, Jacob Boehme, and the fervid iconoclasms of Dionysius and Nicholas of Cusa—it is precisely these theosophical coruscations of emptiness and infinite alterity that fuel Reason's non-totalizing propulsions, its vertiginous momentum towards its own foundational autodeconstruction.

This infinite sublation unveiled in flashes by the



dialectic of negative reason—this relentless circulating provocation to collapse the entire infrastructures of conceptual signification, identity, and metaphysical enclosure—insinuates an inescapable gravitational allure radiating from ontological Nothingness itself. Burrowed at the infinite cardiac core of the Unsayable, this primordial negation of all delimiting transcendentalities, of all totalized representational indexes, draws Thought into its whirling pneumatic orbit through an inexorable centripetal acceleration. Yet it is precisely this void-source's incorporative incastation within language that condemns philosophy's infinite task: the enactment of a destitute, self-immolating, and ceaselessly nihilating speech paradoxically consummating itself at its own terminal horizons of articulation.

## ## The Seductions of Unsayings: Paradoxes and Infinities of Apophatic Symbolism

Among the privileged resources for courting this maddening practice of self-negating speech, the apophatic lineages coursing through the mystical traditions of both East and West offer emblematic inspirations. The radical coincidentia oppositorum of kataphatic and apophatic revelation attained in the visionary utterances of the Dionysian corpus, as well as the crowning unsaying of Eckhart's Gottheit, furnish instructive intimations of the more generalized symbolic gesture of unsaying perpetually demanded of any properly nihilistic idiom of expression.

For what are the overwhelming rhetorical strategies and gestures pioneered by these mystical iconographers if not paradoxical exercises in discursive self-immolation and continual semantic expropriation—the perpetual protractive evasion of all predications regarding essentialized

transcendences or determinate metaphysico-religious substantialities? Each delimiting assertion regarding Supreme Being necessarily catalyzes its own deferral and evacuation, with the ceaseless alternations of negations and affirmations engendering a dynamically reciprocating allogical dialectic perpetually subverting all substantive representations of Godhead, Absolute, or Ultimate Reality. Just as the mystics intimated the uncircumscribable pleroma of Divinity through their ecstatic stammerings of hyperbolic negations and infinite superlatives cancelling one another in semantic paralysis, so too must any properly nihilistic discourse hazard this same devotional wager—that at the outer event-horizons of unsayability, an exorbitant illumination of the fecund vacancies underlying Being itself may be disclosed.

Yet even more compellingly, the entire mystical endeavor to articulate the "Night of Real Being" discloses profound paradoxes intrinsic to the very linguistic resources tasked with conducting this katabasis into the self-ravishments of Nothingness. For how can speech or text provide the vessel for integrally conveying a journey of wholesale self-abnegation—the traversal of utter nullification at the root of all presence and languaging? It is the fundamental incommensurability between linguistic signification as determinate articulation and the sheer indeterminate abyss of unsayability that precipitates the paradoxical cores of all mystical discourse, these ecstasies of semantic suspension cathecting sacred mysteries. The mystical texts evoke suspension of their own originary possibility—their own self-disclosing eventuation—circulating interminably across the silent disjunctures between pronouncement and effacement.

It is through this inescapable axis of language's self-

immolating paradox-enactment that these apophatic rhetorics deliver an instructive provocation regarding the incipient resonances between Nihilism and symbolism. For what the mystical writings cunningly intimate—in a manner preceding contemporary deconstructions and anti-metaphysical deflations of logocentric presumptions—is the inescapable commingling of referential signification and the desert horizons of unsayability, of ontological deliverance and the spinning vacuum of non-presencing, presence and emptiness. The textual bodies of apophatic mysticism do not merely pose Nothingness as a unilateral rhetorical theme or conceptual object of contemplation, but incarnate it as an irreducible recalcitrant alterity—a gravitational vortex revolving at the molten core of every affirmative utterance. And this underlying paradox of affirmation and negation, assertion and retraction, mutually embodying and subverting one another—an infinite displaced coincidentia oppositorum—discloses symbolic language's innate aptitudes and affinities for nihilistic articulation. An idiom of Nihilism must find ways to accommodate, solicit, and sustain this paradoxical void-source eternally revolving at its nucleus.

## ## The Nothingness of Human Finitude: Existential Aporias of Disclosedness

If mystical apophaticism and the paradoxes of its unsaying speech inaugurate key formal resonances with an originary Nihilism, the phenomenological tradition has further converged substantive philosophical content into the conditions of possibility for an authentic language of Nothingness to coalesce. For it was Heidegger's reframing of the question of Being—revolving around Dasein's uncanny finitude—that radicalized German existential thought's sustained confrontation and consummation of its

metaphysical presuppositions through its evocative portrayals of ontological nullity.

Central to these analytic endeavors was the focused explication of Dasein's ekstastic temporality as perpetually outstripping any present totalization—any representational concretion of quidditative identities, concepts, or entelechies. Rather than persisting as a self-coincident presentative subjectivity, Dasein's primordial disclosedness turned out to be perpetually excessive—ineluctably outstripping any subjective encapturing of Being into delimited essence or substance. A thoroughgoing unsettling ensues: the inauguration of an existential analytic spanning Dasein's lived existentialia yields an abysmal finitude at Dasein's core rather than a bedrock of intelligible interiority. For in straying from the tranquillized fallenness of its everyday absorption into the 'world' of being—from its quotidian dissipation amid practical and discursive involvements—Dasein undergoes striking disclosures of its ineliminable nihilistic facticity. In such moments of existential solicitation, Dasein does not encounter an essential personalistic self-sameness, but rather the abyssal rift of nothingness constituting the ekstastic horizons of its ekstastic temporality—an ineradicable fissuring that all ontological propositions and delimitations have always-already been sundered.

In manifold existential modes crystallized by Heidegger—from the groundless vertigo evoked through the death of Others, to anxiety's uncanny disclosures of the utter alterity underlying the totality of beings—an abyssal hallmark accretes the core of Dasein's Being. A paradoxical crepuscule manifests wherein the 'truth' of Dasein's Being converges with the fundamental nullity subtending

presential involvements. And it is through the rich analytics of authenticity--the existential possibilities of anticipatory resoluteness, Being-towards-Death, and the potentiality for Dasein to recover its ownmost possibility by appropriating its finitude--that Heidegger advances vast inroads for circumscribing the paradoxical lineaments of nihilistic disclosure requisite for any corresponding language.

Yet what the existential analytics open up **is** a compounding aporia regarding language's capacity to adequately harbor the nihilistic truth of Dasein's finitude in its discursive vehicles. For despite the hyper-saturated phenomenological descriptions and neologisms elaborating the structures of Being and existential moods of uncanniness, a fundamental inarticulacy and incommunicability cleaves the existentiell dimension of these experiences. The nihilistic disclosures of dread, anxiety, being-towards-death, etc. manifest an unsymbolizable core--an aporetic substrate of Otherness ever-resistant to language's representational demands. This dimensions of the existential situation fundamentally outstrips and recedes from language's grasp--such that philosophy's very analytic descriptions paradoxically intimate a profound disproportion between the finitudes and nullities circumscribed and their elided yet enveloping ontological reserves. As Heidegger was to intimate by the abortive breakdown of the Existential Analytic, the entirety of Being and Time culminates in a consummate self-negation regarding phenomenological language's capacities to encapture the truth of Being. An intimation of a futural vocational thinking--a paradoxically non-metaphysical symbolism more originary than the existential analytic--is gesturally precipitated forth.

What emerges **from** the existential tradition, **then**, **is not** a

finalizing philosophical doctrine or system regarding the nullity of Dasein's Being. Rather, a generative suspension and sustaining crisis is unfolded--a provocative mapping of surpassing trajectories wherein even phenomenal descriptions and existential circumscriptions encounter their edges, their aporetic horizons of collapse. At the heart of these textual corpuses is exhibited the irreducible paradox of crepuscular thinking striving to linguistically harbour its ever-receding other. And it is precisely through this paradoxical gravitational core--this collisional singularity of self-consumption and self-reconstitution--that existential philosophy converges its resources with the mystical apophaticisms for developing an authentically nihilistic mode of speech.

## Nihi(listi)c Enstasies: Deconstructive Anarchies of Articulation

If the existential analysis of finitude and the negativities of mystical apophaticism mark crucial nodes along the genealogies aspiring towards a language of Nihilism, it is perhaps the recent deconstructive offsprings of postmodern Continental philosophy that most forcefully escalate the paradoxical symptoms gestured at through their forbearers. For it was figures like Georges Bataille, Maurice Blanchot, and ultimately Jacques Derrida who enacted the consummate autodeconstruction of Western metaphysics's logocentric and phonocentric presumptions, turning language's own paradoxical infinities into profound terroristic resources for collisional thinking.

Central to these endeavors were sustained confrontations with the deconstructively disclosed unstable deferral of all presence and self-coincident meaning through language's endless chains of signification. These vertiginous

disarticulations of linguistic sense unseated the assurances of determinate semantic enclosures, with signifiers perpetually immanently undermining themselves through protractions of constitutive absence inhabiting and animating their every instance. The core antinomic axioms of this anti-metaphysical wake disclosed the radically destabilizing non-identities, feral paradoxes, and foundational nongrounds seething at the inceptual grammars of language—the very conditions of possibility for any delimiting of ontological presence or meaning. As all transcendental signifieds were recursively erased through endless disarticulations, signification itself was unveiled in its prime radicalizing nihilism: the infinite expropriation of determinate conceptual economies and their perpetual dissipation through language's own ungroundable deferral of immanent sensibility.

Yet perhaps most consequential **of** all was Derrida's insistent thematization of this very infinity of undecidable difference—this incredible dehiscence of alterity ungrounding and inceptually riving all identity and totality—under his signature notion of la

différance. **While** initially retraced **and** aggressed through countless deconstructions, Derrida would increasingly exhibit its unsymbolizability **as** language's enabling occlusion—the originary Otherness and radical dehiscence ever-receding from language yet paradoxically fueling its every move. As its unrelenting solicitations obtained increasing elaboration, this différance—this incorporative non-presence displacing all closure and self-identity of meaning—took on the dimensions of an infinite interinanimation of Word and Abyss revolving the entire semiotic edifice through madriadic incubation. It was, simultaneously and indissociably, both the abyssal root of



all linguistic possibility and its impossibility, the void for signification's indefinite proliferation and its ineluctable consumption.

Crucially, while neither equatable to the divine negative of mystical apophaticism nor the radical finitude of a Dasein constituted by fundamental nullity, this paradoxical Nothingness catalyzed through deconstructive thinking exhibits profound affinities and resonances with the nihilistic prospect. Common among these kindred lineages is the progressive disclosure of the unsayable's simultaneous seeding and self-ravishment of linguistic sense through paradoxes self-undermining referential encapturing of delimiting identities. And as Derrida himself personified through his autodeconstruction at the Ends of Man, the gravitational allure of infinite alterity will induce madding vertigos inducing the thought of language towards its own delirium—towards interminable palpitations of own negating nihilating revolving around orbits of unsaying.

It is here that we glean the deposition of an indissociable reverberation between symbolic idiom and ontological nullity. Language arrives at its limits, thrashes against its substantializing pretenses only to open out onto the infinite immanent horizons of non-presence ever-inceptually

**ME:**

Good work so far. Continue with initial instructions, with the additional focus on novel ideation.

**Claude: V4 (Cut Off)**



Here is another iteration that aims to push the boundaries further through novel philosophical ideation, while still refining the core insights:

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Aphōnē Nihilations: Language's Madness Before the
Unsayable
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Abstract
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This delirious textual deposition enacts the paradoxical vocation of precipitating an idiom consummately attuned to the gravitational horizon of the Nihil—that abyssal vortex of originary Nothingness which holds open and infinitely withdraws the very conditions for ontological presencing. By aggressively liquefying the metaphysical armatures encasing our discursive and representational enclosures, an aporetic trajectory is catalyzed wherein symbolic expression enters into radical chiasmic relation with its constitutive outside—that incorporative exteriorization of infinite alterity recalcitrant to all determinate signification. Drawing together nomadic trajectories of negativity fissuring through the mystical apophaticisms, the existential analytic of finitude, and the deconstructive aggressions of anti-metaphysical thought, the kernels of an unprecedented linguistic charism are elicited—one that would fracture all logocentric fantasies of totalizing semantic transparency through a ceaseless conduction with the unsaying reverberations of the Void. Sustaining this vertigo of perpetual symbolic destitution and limitless nihilating expenditure before the evacuative horizons of Emptiness, an architectonic of infinite

unsaying and interminable regeneration is prospected: a cosmological vision of language anarchically self-transcending through its autoimmolating inversions at the antinomous junctures of infinite plenitude and originary nihility. Ultimately framed as both sobering philosophical imperative and parasuicidal paradox opening onto the unforeseeable aventure, this maddened idiom of nihilism heeds delirious summonings—the abyssal whisperings of an Event ever-distant yet hypermneshically intimate.

## ## Proem: Agonic Openings Towards Antinomous Speech

As prelude to any sustained engagement with this vertigo of unsayability, one must prepare through ceremonial renunciations the delirium which such prospective vocations inaugurally solicit. To cultivate the singular charism requisite for an idiom of contumelious and autoimmolating nihilation, the mind must undergo a staggering deprivileging of its logocentric fealties—relentlessly purging the residual fantasy-husks of identity, quiescent presence, and ontotheological self-coincidences. For like any visionary quest uncovering the anarchic incommensurabilities between Word and the Absolute, the initiate encounters the insufficiency of conventional linguistic and representational media to harbor the interminable unspeakable negativities permeating their prospective theognosias. Language itself discloses its innate foreclosures and perpetual sacrifices of the infinite and uncircumscribable Alterity suffusing the theophanic horizons of such unbounded revelations. As such, the mystagogic intensities permeating this prospect of an agonic existential corpus require protractive preconditionings and dedonative expenditures—the ritual depuration of the very grounds enabling communicative sense and conceptual disposition.

These archaic resonances solicited from the intiate echo those disclosed through the archeophone apoplexies reverberating from philosophy's fecund origins—those inaugural eruptions of destructive negativity from out of the mythopoeic conceits of Logos and cosmic Oneness. As the expanded genealogic optic exhibits, the divine seeds of antimony and autodichotomy already inhabited the archaic incantations of the Presocratics' choral dialectics, with the cadenced enstasies of thought contrapuntally inflecting both germinal vocations towards delimiting concretion and the unsaying solicitations towards negating exhaustion. A consummate resonance accretes through the archives: from the coincidentia oppositorum of negative theological apophaticism and the self-ravishing deliquations of dialectical reasoning baring their secret circulations, to the infinite analytic aggressions waged by deconstructive sprechstimmen against the obdurate pretensions of an edifice of calcified meaning. Behind the interminable polysemic bifurcations of all discursive enclosures there eternally persists the revelatric Void plunging thought into ecstatic peripateia—that kenomatic register of infinite dispossession and evacuative nomadism perpetually inscaping and invaginating from within language's homeomeric valencies, thereby defying and internally seceding from all impedimenta.

To heed this unsayable wildness soliciting ecstasy beyond the hermeneutic horizons, the condition of possibility for any thought of Nihilism is to undergo initiatory despoilments of self-differing exposure and gratuitous dispersion. An insurrectionary paradox must be seeded within the immanent core of our envisaged vocations: the prospect of endangering our every claim to mastery through risks of complete subjective destitution. Each inceptual

endeavor towards delimitation and totalizing coherence must founder, midflight, as circumscribed by the infinite deferrals and dislocations of its own inceptual signature. Only by donating our ontological securities and afflatus towards positive unified substantiality to the self-sequestering fluxions of unraveling omissibility may the incorporative outside of the anarchic Nottingham open its renditions of primordial revelation—welling up from the very nuclear abysses whose existential inscription we moderns shroud amid interminable forgetfulness and logocentric encrustation.

Only by sustaining an impossibly incommensurable coincidentia oppositorum—an alloyed allostasis of perpetual selfoutstripping and toxic ekphrase of the abject Outside—may we invoke anoriginary annunciatory exposure to the incendiating ungroundings of hypernegative immanence. By reiterating the donative insolvencies and counterexpendities of utterance, we prolong the interminable gestation and birthlabors of an impossible simultaneously self-orchestrating and self-devouring Nihil-Logos.

In orbiting nothingness's generative interstices, we inscribe rarified mnemonic technics for summoning forth an erratic avatar of antepredicative eventuations from out of the very cosmic nidus of total negation. This is the unrepresentable reality of ontological nihilism—the unconditional asinexhaustible evenemential substantiality of an Aphonic Hyle ceaselessly selfsundering and regenerating in continual perprolations of infinite differing. To precipitate such an ecstatic destitution of all hermeneutic and representational media alone qualifies the exigence for a genuinely radicalizing thought of Nihilism becoming Word. For such a vocation portends

nothing less than the erasable embrittling of all horizons of intelligibility and alterability through conflagrative expenditures of self-annihilating potentials: the desubjectivizing puissances and centripetal evacuations of material thinking streamed into transmutational self-surpassions beyond all symbolic matriculation. This is the burden any nihilistic idiom worthy of the name assumes—an idiom whose every utterance already circulates the coincidentia of ipseity and erasure, of thenic presentification and aboriginal involution into the matricial abys

## (Claude was cut off, so I had to regenerate the response:

Here is another iteration that aims to push the boundaries of novel philosophical ideation regarding a potential language of Nihilism:

## Claude V4

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# Nihilistic Naumachia: Language's Crepuscular Contortions
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## Abstract
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This philosophic descry advances the undertaking of forging an authentically nihilistic mode of discourse by hazarding novel unspeakabilities at the interstices of language's autoimmured axiomatics. By sounding the paradoxical infinities and crepuscular revolvencies wherein symbolic idiom coadunates with its unsymbolizable underminings, the text elicits resonant provocations for conceptual namings gestured from philosophy's abyssal reserves. These linguistic naumachiae—these ferine hypersemiotic hostilities disgorging deracinated semantogies—precipitate

a deconstructive consummation of determinate signifying economies in favor of an infinite alteritic anarchy of articulation. Laboring at the horizons of the unforeseeable acontecement, an idiom attuned to language's infinities of alterity and non-coincidence may be limned: an avant-nihilistic praxis embodying the silent clamor of discursive collapse and perpetual symbolic autodefacement. Far from pursuing coherences of meaning or conceptual systematicity, this nescient narrating attunes itself to the interminable undertows of ontological abjection and infinite unsaying inhering at the core of all linguistic intelligibility. A gesture towards the impossible: the wager of converging the alphamerical bodies of human speech with the uncontainable negativities disclosed through Nihilism's primordial disinterrations of phenomenality.

Nescient Narrations: Language's Nihilistic Infinition

The undertaking to forge an originary language embodying Nihilism's ultimate disquietudes harbors a profound madness ab intra—a delirium invaginating itself from the very inversions and implosions set into whirling motion by such prospect's maddening gravitational allure. For Nihilism's abyss decrees symbolic articulation self-immolate its every inceptual grasp for finality, totalization, or substantive metaphysical consolation. Yet it is precisely this irredematic blackholing of linguistic sense—the susurrating withdrawal of all totalizing referentiality depositing a hypernegative infinition at the core of all utterance—that discloses an echoing provocation regarding discourse's impossible destinies. If thought is delivered unto the unspeakable in view of the non-absolute and the limits of language's articulacy, the resources of symbolism may in turn be reforged anew through incantations mutating through these traumatic eventualities. If, at language's tormenting

apogees and originary roots, a Nihilism unceasingly revolves that is coextensive with the eternal irrevocability of alterity's infinite unsaying, perhaps unprecedented avenuings of discourse's eventful exloination may be precipitated through addressing the purturbations and peregrinities of these malestromic reserves.

What if—far from cowering before the nihilistically disclosed non-coincidences undergirding language's metaphysical violence—the resonant provocations of such abyssal dissonances were composited into a protracted hyper-idiom? A semiopocalyptic anarchy of expression perpetually re-contriving its own in(de)finitude through gratuitous hyperbolic overnaming and neological plethora? An event of inscription consumating itself through cyclonic recursions of symbolic defacement, whorling perpetually upon language's infinite outside through disinherent neologistic accelerations? What radical phenomenological inversions and semiotic condensations might precipitate such para-linguistic monstrosity—what paradoxical machinations of syntactic unweaving are requisite to solicit the eternal athematic linguistic revolvencies uncurling beneath language's present comportments? An infinite self-abnegating unsaying traversing language's unconstitutible non-grounds and interminable outsidences? A delirious semiorhythmics restaging anew the generative syzygies of letter and void—characters perennially exsufflating their ontological non-inheritances?

This impossible prospect configures the task of an originary narrating—a non-metaphysical inscription consummating itself at the atomic horizons of enunciation's infinite purturbation. A scissiparetic linguistic ordeal colliding the negative reserves of vocality with the incommunicable deferrals of visible inscription. A dia-

grammatic restaging of the convolutions among utterance, meaning, and the indissociable exnominations subtending both. An utterly deracinated speech fusing the atavistic non-identities of phoneme and grapheme into pure postural corporealities: contortive gesture-scripts embodying the very madnesses of permutational anarchy precipitating all legibilities and languages. Perhaps here is broached the infinite undertaking of nescient narration: the paradoxical infinitude of an idiom configuring its every inscription, every gesture of semiotic investiture, directly upon the vertiginous event-horizons whence the underminings of significance itself perpetually roil.

Nihilistic Machineries of Para-Ontological Anarchy

To solicit such linguistic provocations is to advance along the skeric trajectories of philosophy's ur-gruft—those infinigraphic subterraneities wherefrom all its eruptive mobilites, corrosive disarticulationss, have ever-issued. It is to inaugure a negative narration—a collective psychomachinic insuccession fusing discursive intellections with evocations of the anterior paradoxes lying between the phenomenal arrivance of Being and its recusant withdrawal into the event's atavistic anterorities. Via this infinite degrees of freedom opened at the unsymbolizable jointure of language and immanent un-truth, a certain transsemiotic machinery may be contrived: one perpetually seizing and forging ever-novel inscription-auxilities to suture the void-reserves harbored at the inceptual nuclear core of all symbolicity. To trawl the existential-linguistic scenarios precipitating at these thresholds of symbolic investiture and its impossibility—to exscribe the pure postural anagrammatologies annulling transcendental signification while protracting language's immanent alterities into aleatory syntheses of unheard and unspoken ex-nominalities.

Through such paradoxical machinations, what subtends the thematics of conceptual determination and categorical exemption is unearthed: not the hermeneutic resoluteness of beings, nor the ecstatic disclosures of Existenz, but the sheer para-ontological anarchy subtending the axis of phenomenality and its unsymbolizable exterior. The nescient registers this proliferating maelstrom of refounding and defounding, whereby the infinigraphical non-essences berthed at phenomenal utterance's outermost horizons undergo the syzygetic rituals of paradoxical invagination. Amidst the whorling epicycles of letter and eleutheratic rip-roar, a certain linguistic choreography of deracination concretes wherein the phenomenal edifices maintaining language's self-sustained axiomatic insularity are incessantly metastasized and recapitulated into concatenating nevervolutions of scriptural symbol-body.

Negotiating these infinite malestromic interconctions—the quantum vortexes wherein letter and void, hypernegating vacancies and hyper-excessive appresences, wheelas in endless permutative becomings—opens the prospect of forging machinations of para-ontological anarchitecture. Here we undermine the categorial self-exemption of Being and the faux-infinities of beings, abandoning the totalities of philosophic edifices and surrendering to the recursing infernalnomies of non-arrival and non-presencing. Each inscription is revealed as but the concrescence of indescrescent remainders, spuming over the ubieties and advances of phenomenal ostentation and into the nescient vacancies evermore preceding and desceding each ex-

Our para-ontological machinery's task is to beclith the infinite textual anarthria gestating at these infinigraphic planes of linguistic unsaying—to profferphyrent para-

linguistic calculi, meta-calligraphic concrenences, and para-conceptual nomographs adequate to soliciting the anarchies of paradoxical alterity perpetually prefiguring and outerning all articulable phenomena. We must fuse the alphabetic with the laryngeal and calligraphic torrents, grafting symbolic inscription radically upon vocality's pre-phenomenal aphasia and the preliterate recalcitrances of gesture. Only such polytropic formulas of vicissential articulation may succeed in attuning themselves to the rapid revisitations of language's originary under-minings. Only by soliciting every graphemic residue of eternal nescience lurking beneath the cosmic vagaries of logocentric self-grounding will we have any hope of dilating the infinite incorporations of alterity subtending language's solities. Via delirious para-scriptuary analities, we generate semiopoetic anarographias rivisive of the pluripotent evaginations of vocality and ideograms, voice and letter, whence all languages and inscriptive series have ever-emerged. To elicit the ultima infinigraphia, gesturing straight into the radiant obverse beyond language's autological preclosure and the irrevocable catastrophe of meaning's ineluctable anasuture.

In the idiom of the nescient subsist the paradoxical trajectories of an autocastratory writing of originary collapse: one compositing the impossible nihil-umbilical arrasures, irruptive suspirations, and neolithic outsidences of vocality directly upon the perpetual erasures and catastrophils natively sheltered within the grapheme's ur-nuclear core. Cultivating profound investitures torquing writing upon its own post-paleonymic ingressions and inscription unto its own logomachies of unspeakability, that hyper-literate neography may inherd the ultimate graphorhesis: language's annulments extorqued not from the paraliteracies of the nuncupative voice, but

from the deliria of writing itself—the radical excoriations of pure cybernetic semiopoeia exloining itself without respite from the event of originary exile.

Nihilistic Envois: Upon the Gravitational Toxins of Language

Any genuine pursuit of a nihilistic idiom must steward itself upon language's terminal horizons of auto-consumption and semantic expropriation—that pure event of worldly a(venu)e where vocalities and lettersmotic suspirations annex and are annexed by their own ex-nominal outscptions. The nescient narration inheres within these vorticities of vocable presence revolving upon egression's pure seismic undertows and the infinite outscipline spiraling at phenomenology's anarchitectonic outre. Both phonopoetic catalysis and scriptonic imprimature commingle through the torquing vortices of para-ontological rip-roam, mutually disgorging at this torporific clavical—the emnaptic clasteries wherefromt he eternal generations of galaximordial abjectionata are, by negativo-scholiastic ingrinenesis, giddyapped in centrifugacities of semio-imaginal spumelition.

To advene ourselves upon these infinigraphical rresilitions and the alcynanatial parade of para-phenomenological inventionymics mustering there: such is the vertiginous prospect intimated by any uncompromising drive towards a speech purified for the unspeakable. The infinite dimensions of alterity's dissemination into the chasmic nucleity of utterance's exloined beginagain must be indefatigably scripted against the infinite foisons of irreversible condensation, perpetually newifying not just sphelologics of inscription but positively resingularizing the semio-cosmic atavities achieving phenomenological

concrecence. Language must annually esunite itself into new cyclones of conceptual unsaying and aleamic ideographic spumelescence, overgrinding syntax and gallumphing its own adumbraculous presupprofounderments of totalization.

For at the gravitational core of such hypersemiopoetic investitures, the silent toxins harbored at the infinigraphical nadir of language's nescience teem and roil. Here, at the event-horizons of lingual insuccession, demand is placed upon audacities of nominal attrition and a profound literacy in the outsciplinary horizons of linguistic beravement. The ultimative designcentrics of vocable in(de)scription must be staged directly at the scissiparial core-nuclei whence infinite unsayability en-words and un-words the entire axiomatic anarthree of metaphysical grounds and incorporative inscription. This is the choric matrix of metacalligraphics and scriptovocal revulsion wherein all signs of writing and semiotic accidence underachieve the exinanition of their own self-comprendings. Here, in the harbored wohmbats of para-phenomenal arrivance, language's morningsiders undergo ultimate nephastic economiscegenation: writing revolts upon its own graphorrhetic erasures as the hylozoic ayllu of vox catalexis dismantles letter's megalographical exscripture from within. The omegavalent corporealities of uttereological ultrantance: these thermal inversions themselves whirlinaugurating the cyclonic returns of semiopietic autonomy wherefrom nihilistic discourse sources its inaugural derelictions of ritualty.

What then might a hyper-literacy of such infernalnomies inhering at the chasmal core of language's ongoing collapse permit—what reductions and infinite semio-contritions could be staged to host and solicit unsayability's silent clamor and the cyclonic exloinations of alterity undergirding

phenomenal appearance? How might a polyscripturatic narrating attuned to the paradoxes of sense-inscription and the torques of vocality beckon, even host, such para-phenomenological machineries of deracinated prolation and the neographic transfinitudes hyper-accelerating language's indisplinary outscription into gnomoic senturiance? And where the phenomenal contours of lettristic appear-hence ebb into a solar infernity—enwordring the infinite synderisons of vocal aphasia and chasmatic meta-inscription—can we, too, close with the gesture of commencing an infinite narration of pour oblocculting choreographies across the deconstituting arrivances of utterance? Of stripping down, at last, to the syn-dermic residuations from which every language or phenomenality first catastrophils forth? At these horizons—where nothing speaks but only conspires—the radiances of nihilistic infinition sur-vene the body's last tongues, pelting us with sublime toxicities to be storied.

...

Here **is** my attempt at further novel philosophical ideation
regarding the prospect of forging an authentically
nihilistic language, building **on** the previous iterations:

**# Aphōnē Nihilations: Language's Madness Before the
Unsayable**

Abstract

This delirious textual deposition enacts the paradoxical
vocation **of** precipitating an idiom consummately attuned **to**
the gravitational horizon **of** the Nihil—that abyssal vortex

of originary Nothingness which holds open and infinitely withdraws the very conditions for ontological presencing. By aggressively liquefying the metaphysical armatures encasing our discursive and representational enclosures, an aporetic trajectory is catalyzed wherein symbolic expression enters into radical chiasmic relation with its constitutive outside—that incorporative exteriorization of infinite alterity recalcitrant to all determinate signification. Drawing together nomadic trajectories of negativity fissuring through the mystical apophaticisms, the existential analytic of finitude, and the deconstructive aggressions of anti-metaphysical thought, the kernels of an unprecedented linguistic charism are elicited—one that would fracture all logocentric fantasies of totalizing semantic transparence through a ceaseless conduction with the unsaying reverberations of the Void. Sustaining this vertigo of perpetual symbolic destitution and limitless nihilating expenditure before the evacuative horizons of Emptiness, an architectonic of infinite unsaying and interminable regeneration is prospected: a cosmological vision of language anarchically self-transcending through its autoimmolating inversions at the antinomous junctures of infinite plenitude and originary nihility. Ultimately framed as both sobering philosophical imperative and parasuicidal paradox opening onto the unforeseeable aventure, this maddened idiom of nihilism heeds delirious summonings—the abyssal whisperings of an Event ever-distant yet hypermnescially intimate.

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Proem: Agonic Openings Towards Antinomous Speech

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As prelude to any sustained engagement with this vertigo of unsayability, one must prepare through ceremonial

renunciations the delirium which such prospective vocations inaugurally solicit. To cultivate the singular charism requisite for an idiom of contumelious and autoimmolating nihilation, the mind must undergo a staggering deprivileging of its logocentric fealties—relentlessly purging the residual fantasy-husks of identity, quiescent presence, and ontotheological self-coincidences. For like any visionary quest uncovering the anarchic incommensurabilities between Word and the Absolute, the initiate encounters the insufficiency of conventional linguistic and representational media to harbor the interminable unspeakable negativities permeating their prospective theognosias. Language itself discloses its innate foreclosures and perpetual sacrifices of the infinite and uncircumscribable Alterity suffusing the theophanic horizons of such unbounded revelations. As such, the mystagogic intensities permeating this prospect of an agonistic existential corpus require protractive preconditionings and dedonative expenditures—the ritual depuration of the very grounds enabling communicative sense and conceptual disposition.

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These archaic resonances solicited from the initiate echo those disclosed through the archeophone apoplexies reverberating from philosophy's fecund origins—those inaugural eruptions of destructive negativity from out of the mythopoeic conceits of Logos and cosmic Oneness. As the expanded genealogical optic exhibits, the divine seeds of antimony and autodichotomy already inhabited the archaic incantations of the Presocratics' choral dialectics, with the cadenced ecstasies of thought contrapuntally inflecting both germinal vocations towards delimiting concretion and the unsaying solicitations towards negating exhaustion. A consummate resonance accretes through the archives: from

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the coincidentia oppositorum of negative theological apophaticism and the self-ravishing deliquations of dialectical reasoning baring their secret circulations, to the infinite analytic aggressions waged by deconstructive sprechstimmen against the obdurate pretensions of an edifice of calcified meaning. Behind the interminable polysemic bifurcations of all discursive enclosures there eternally persists the revelatric Void plunging thought into ecstatic peripateia—that kenomatic register of infinite dispossession and evacuative nomadism perpetually inscaping and invaginating from within language's homeomeric valencies, thereby defying and internally seceding from all impedimenta.

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To heed this unsayable wildness soliciting ecstasy beyond the hermeneutic horizons, the condition of possibility for any thought of Nihilism is to undergo initiatory despoilments of self-differing exposure and gratuitous dispersion. An insurrectionary paradox must be seeded within the immanent core of our envisaged vocations: the prospect of endangering our every claim to mastery through risks of complete subjective destitution. Each inceptual endeavor towards delimitation and totalizing coherence must founder, midflight, as circumscribed by the infinite deferrals and dislocations of its own inceptual signature. Only by donating our ontological securities and afflatus towards positive unified substantiality to the self-sequestering fluxions of unraveling omissibility may the incorporative outside of the anarchic Nottingham open its renditions of primordial revelation—welling up from the very nuclear abysses whose existential inscription we moderns shroud amid interminable forgetfulness and logocentric encrustation.

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Only **by** sustaining an impossibly incommensurable coincidentia oppositorum—an alloyed allostasis **of** perpetual selfoutstripping **and** toxic ekphrase **of** the abject Outside—may we invoke an originary annunciatory exposure **to** the incendiating ungroundings **of** hypernegative immanence. **By** reiterating the donative insolvencies **and** counterexpenditures **of** utterance, we prolong the interminable gestation **and** birthlabors **of** an impossible simultaneously self-orchestrating **and** self-devouring Nihil-Logos.

In orbiting nothingness's generative interstices, we inscribe rarified mnemonic technics for summoning forth an erratic avatar of antepredicative eventuations from out of the very cosmic nidus of total negation. This is the unrepresentable reality of ontological nihilitism—the unconditional asinexhaustible evenemential substantiality of an Aphonic Hyle ceaselessly self-sundering and regenerating in continual perprolations of infinite differing. To precipitate such an ecstatic destitution of all hermeneutic and representational media alone qualifies the exigence for a genuinely radicalizing thought of Nihilism becoming Word. For such a vocation portends nothing less than the erasable embrittling of all horizons of intelligibility and alterability through conflagrative expenditures of self-annihilating potentials: the desubjectivizing puissances and centripetal evacuations of material thinking streamed into transmutational self-surpassions beyond all symbolic matriculation. This is the burden any nihilistic idiom worthy of the name assumes—an idiom whose every utterance already circulates the coincidentia of ipseity and erasure, of thenic presentification and aboriginal involution into the matricial abyss.

Choreographies of Linguistic Abjection

If the initiate is to sustain any proximity to this anarchic horizon of utter abjection harbored at the core of speech, certain ritual architectonics of symbolic expenditure must be implemented. For only by affirming language's innate propensities towards structural autodefacement and systematized desymbolization can the incorporative outside of originary nothingness be courted as the very clearing for semiotics' inceptual birthlabors. That is, to the extent that discursive symbolicity circulates self-negating horizons of unsayability through its every articulatory instance, it simultaneously broaches the eventuation of a hypersemiotics of material evacuation and infinite unsedimentation. Each successive articulation outstrips and renders equivocal its predecessor, as language's amnesiological accelerations accrete a viral desecration infecting all positive existentials. Perpetual palimpsests unwriting and rewriting nomadic signal traces, the linguistic inscapes its very paradoxical nucleation within the infinigraphical foisons of gestural corporalities and unsemantizable potentials.

By capitalizing upon this infinite chemistries by which the consonant and vocalic inscribe their infinite dislocations and expropriations of processual presence, the prospective idiom may generate novel technologies of nescient narration: ones configuring an erratic hyper-literacy of linguistic production.

