

NWO ni youkoso!

(Welcome to the New World Order!)

By Misakiposter (xis is my Magnum Opus btw)



Inhalt:		
Preface	...	3
Chapter I	Good desires, Evil libido	4
Chapter II	Elite desire	8
Chapter III	But I love the movies!	11

Preface

In this world, conspiracies exist. However, there is a more than a ninety-nine percent chance that the plausible-sounding conspiracies that you hear about from others are simple delusions or even intentional lies. When you visit a bookstore, the books with titles like *The Great Jewish Conspiracy to Ruin the Japanese Economy!* or *The Super Conspiracy of the CIA That Hides Their Secret Pact with Aliens!* are all just trivial delusions.

Even so. . . people love conspiracies. Conspiracies. We are hopelessly fascinated by the sound of that word and its bittersweet echo. Consider, for example, the process by which *The Jewish Conspiracy* theory comes to be: The author has multiple, terrible complexes and feelings, such as, "*Why am I poor?*"; "*Why is my life not more comfortable?*"; "*Why can I not find a girlfriend?*" His mind and body constantly are pressured, from both within and without.

Those pent-up grudges become endless feelings of hatred toward society. They become rage. However, the largest source of rage is his own personal cowardice. He is poor because he lacks the skill with which to earn money. He has no girlfriend because he lacks charisma. But the process of seeing this truth and acknowledging his own incompetence requires quite a bit of courage. No human beings, regardless of who they might be, want to look directly at their own shortcomings.

At this point, the conspiracy theorist projects his cowardice onto the outside world. He creates a fictitious "enemy" outside of himself. Enemy. My enemy. Society's enemy.

"Because an enemy conspires to do evil, I cannot find happiness. Because of this conspiracy, I cannot find a girlfriend. That's right! This is all because of the Jews. Because the Jews are scheming away out there, I can't find happiness. Damn you, Jews! I won't forgive you!"

Truthfully, this kind of thinking also inconveniences Jewish people. All conspiracy theorists need to look a little more closely at reality. "Enemies" don't exist externally. "Evil" does not exist externally. One has to assume blame oneself for being a worthless person. It's definitely not a Jewish conspiracy, nor a CIA conspiracy, and—obvious as this may be—it's not an alien conspiracy.

Before all else, one needs to keep this fact firmly in mind while living one's life. Even so. . .

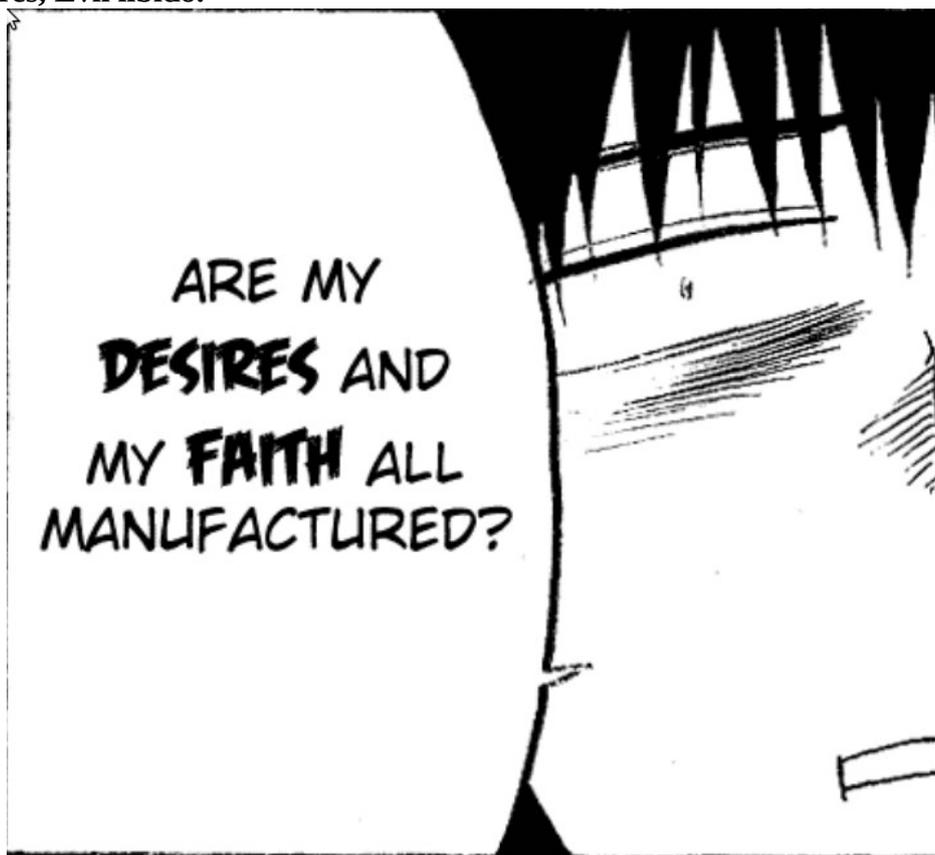
A tiny percentage of people actually have stumbled upon a real conspiracy. There is, in fact, one person who witnessed with his own eyes a conspiracy that exists, at this very moment, in the most extreme secrecy.

Who is this person?

It's me.

- Tatsuhiko Takimoto, *Welcome to the NHK*.

I: Good desires, Evil libido.



Regarding Evil, and more specifically, evil people, a lot can be said. However much the masses speak they however seem incapable of vocalizing anything but tired cliches, and if we'd stop them to ask "But what is Evil, exactly?" either our own moral character is questioned, or we are told it is plain to see. Among the more educated we might hear an answer like "Evil is the absence of Good", but none offer us any concrete answer. It can be plainly obvious, sure, but when does it cease to be? Sure, it might be an absence of Good, but this leaves us with the question "But what is Good?" or worse still "What does it mean for Good to be absent, to what degree does it need to be absent to turn Evil?" None of these have any satisfactory answer for us. To me at least, these questions show us that we are really in some epistemological prison. That none of them are the right question, and none will give us the right answer. We are being deceived.

In order to illustrate how we've been deceived we can ask ourselves upon what assumptions this discussion and these arguments are built; the opposition of Good and Evil, and the idea these are supernatural forces which somehow constitute our being; these seem to be our fundamental assumptions. Then, because our mental model based on these assumptions led us nowhere, because after thousands of years we have still not found a satisfactory answer, it is clear, it should be, that all our assumptions were precisely wrong, that the correct path can only be found by assuming their opposite; Good and Evil are fundamentally the same, and they are not supernatural forces that fill our being, but very physical and real instead.

In looking for a physical cause we can quickly find one, call them hormones or libido, cortisol and adrenaline for example, if they can affect our mood they can certainly affect our judgment. Our taste for a harsh punishment is thus no different from the killers taste for blood, they are part of the same instinct, only ours is aimed at a 'just' target, what is a just target to us, while the killer who thinks his victim deserves to be killed, is to us, 'unjustly' killing someone dearer. The popularity of violent media should be of particular interest to us; not only do we see so-called 'heroes' mercilessly execute their opposition, we can also observe a definitive increase in the amount of violent media which coincides with a continual decrease in real, physical violence in first-world countries. The precise method of interaction is largely irrelevant however; whether it be the violent among us have their desires more easily sated by media, or that the modern man's inability to

express violence has led to increased demand for violent media, is of no interest because it doesn't contribute to our initial question "What is Evil, exactly?"

That we've found something physical to blame doesn't mean we can rest easy however, our initial question didn't particularly care if Evil was a hormone or not, if it was an angel or a demon, the planets or the stars, no, we were inquiring into the universal nature of Evil. What makes it that theft is considered Evil by most people? Even among those thousands of miles apart, cultures separated by mountain ranges, continents and oceans? Forget theft, why do there seem to be acts which are universally considered Evil, surely no hormone can explain such a thing!

And indeed, this certainly isn't explained by the hormones alone, but if we consider the group, the collective, a tribe as the organism of analysis, then it becomes quite a bit more comprehensible, even those contradictions, like for instance, the murder of a murderer, become understandable. Just like how the individual would regulate his emotions to not be the death of himself, with fear or constraint, so does the collective, except for the fact that the collective, unlike the individual, has the convenience of separating and exiling those members not to its benefit, and can do onto them far worse than we could do to ourselves. The difference between Good and Evil we conceptualize as some cosmic battle is thus in fact nothing more than an in- and out-group distinction. Evil is what violence is done to the in-group, and Good is what violence we do onto the out-group.

All in all there seems no way for us to be nonviolent. Suppose we suppress our libido, how long would we be able to contain ourselves? Would this even be desirable? Libido seems to be the primary capital we are able to invest, we invest our libido into a job and we get a career, we invest our libido in women and have children, we trade our libido on the stock market until we can bring our libido to orgasm by buying a Mazda Miata. While Kazynski characterized these surrogate activities as wholly unnecessary, I intend to disagree. After all how are we to cooperate if we can only be violent? Some degree of surrogate activity is necessary. These are the libidinal expressions which we reward because they are not only to the benefit of the individual, but also to the benefit of the collective. Society is a big libidinal orgy.

Besides this there is another thing Kazynski overlooks; that some individual might be behaviorally or genetically predisposed to one action over another, that is to say, his use of the term 'surrogate activity' is needlessly dismissive. Considering the amount of pottery we find at archaeological digs, even among the most primal and basest cultures, can we really argue these ancient, primitive potters were engaging in nothing but a 'surrogate' activity? Would these potters even have the genetic and behavioral predisposition toward the other 'non-surrogate' activity? Could we, the far far descendants of these potters even conceive of a 'non-surrogate' activity?

So this justice we were confounded by becomes easy to understand as well. We cannot assume that everyone in a society is perfectly content with his surrogate activity, we cannot assume they get enough satisfaction in their careers or at home to be wholesome. The masses crave blood, and justice delivers the blood of the individuals who were never to the benefit of society. And so a long tradition of public executions and torture was born, in which the masses achieved orgasm and the criminal karmic redemption. Every punishment on earth was a tally less before the gates. For a very long time it seemed that society had perfected itself, until modernity came.

The modern age is the first one where violent punishment is an exception rather than the rule, and this age is certainly a strange one. Instead our libidinal release has been displaced towards movie theaters, where we can watch an all-American hero shoot Adolf Hitler to bits with a machine gun in a more violent manner than then the executions at Nuremberg. We can watch simulated cannibalism and child rape in such movies as *A Serbian Film*, and strangely enough this violence on our screens seems to even exceeds the horrors of concentration camps, which were built to bring a 'most humane' end to the Jewish race, no, in our movies bringing a 'humane end' to the villains is the last thing on our minds. Regardless of whatever caused this development, the effects speak for themselves; the masses have become impotent, the largest sector of our economy does not produce but only 'services'. There is only the masturbatory motion, without any sexual partner, without any sperm left in the testicles, without climax, an empty spasming.

As a more conspiratorially-minded person this seems no accident. Marketeers have invested greatly in extracting the libido of their consumers, and thanks to modern technology, know more about our impulses than even we do. For sure, this is for the aim of profit, the profit of a small elite, but where does our libido go? It can't simply disappear, right? If I buy Microsoft Office my libido transfers in some way to Bill Gates, but what is Bill Gates to do with the urges of billions of people? He goes to visit Little Saint James. Did we really expect him to be a perfect saint?

At the same time, the very thing which allows a Bill Gates or a prince Andrew to do such evil, is the very thing which castrates us, the very method by which they escape any punishment. This sure could be all an accident, just a coincidence of incentives, but it is an awfully convenient coincidence.

But something bothers us, you might exclaim "Hey wait a minute! We have re-assembled the exact dichotomy from earlier! Our entire analysis was supposed to have no such thing!" and this is exactly right. Somehow, in some way, I cannot feel any sympathy for the masses either. I cannot honestly say that they are Good just because they are impotent, they still celebrate violence, the hypocrites. Nor can I truly hate the elites, Bill Gates had to, at some point, produce something useful. At one point he was a guy in his garage, engaging in the power-process in a perfectly normal and pro-social manner. Where did it all go so horribly wrong?

We should maybe consider Bill Gates to be one of us, a consumer. Once he had more money and libido he knew what to do with, what reason was there for him to continue making software? Bill Gates' power process seemed to have broken down already prior to his association with Epstein. Maybe Bill Gates isn't so different from us, maybe he was marketed something different while we were installing Windows 7.

We too are producing less and less, most people work office jobs in big tech and marketing, can these people really say they're satisfied with their power process? In what way does a meeting allow you to climax, exactly? In what way are we different, have our power processes not broken down as well? Haven't we too given into fantasy? Maybe the rot is more structural, where we no longer desire-production, but only produce-desire. Of course such a person would have insatiable appetite, and no sperm to speak of. How did we get here?

Imagine the sexual act; a man and a woman exert themselves greatly just copulating. It is exhausting. They slump over after the climax, the pleasure passes, and then, in about nine months there will be a child to take care of. Why did they bother? Because they wanted to have intercourse, they wanted to produce a child, but not solely the child, but now, to us, the modern man, something is wrong. Why isn't he wearing a condom? What about STD's? Fine, he says, he puts on a condom. Why is he bothering with women at all, you ask, look, she demanded this and that from him! She's selfish! Fine, he says, and he leaves her. He's in his room. Surrounded by four white walls. His hand is holding his member, and in front of him, he stares, wide-eyed, he stares passionately – at a screen. The woman in the adult video is moaning "No! Stop! I'm going to get – pregnant!"

In order to understand the above transformation, we have to keep three things in mind, the three ways in which any social order maintains itself; by promoting certain desire (licit desires), sublimating other desires through catharsis, and repressing illicit desires. What has happened to this man is not a transformation of his person, he is still the same person, with the same desires, and the same impulses. His sexuality and even his proclivities have remained the same. By what means have we changed him? We told him three things to change his behavior. Our example is certainly limited, but the above scenario can play out in real life by repeating these same suggestions enough times by a variety of persons and authorities. In other words; we changed his behavior by changing the definitions of licit, sublimated and illicit desires enforced by his social circle.

We encounter a stark contradiction here: "How are we supposed to change a single person, if doing so requires his entire social context? We've only made things more difficult!" But what constitutes his social circle? Sure, it might be difficult to change the opinions of his entire family, all of his friends, and everybody in his city or town, but is this truly the *full* extent of his social circle? What if that which characterizes modernity is not necessarily technological advancement, but the

expansion of his community, the replacement of antiquated human ties with communication technologies? Then influencing him would be all too trivial.

We're still left with one problem, which is simply why? Why would anyone endeavor to use communication technology in this way? Sure our government would like to propagandize us, but why would a nefarious cabal of elites want this man to masturbate to pornography rather than have sex with a woman? Think of all the lost productivity! It would appear this development is wholly unnatural, it simply cannot be inherent in the premodern social fabric, and it cannot be inherent in the technology. Until the fifties, at least, the Hayes code was still in effect, and thus we cannot truly say that these modern developments are inherent in the technology because it has seen widespread use for things other than this kind of seemingly useless manipulation. The motivator for this change, this irrational change, must thus itself be irrational. We're not looking for a logical, simple reason for elite figures to actualize this societal change, we're looking for an irrational reason, more akin to a religion or ideology. At some point, our elites must've started to conceptualize the world differently from us.

But what is there for our elites to be dissatisfied about? So dissatisfied in fact they throw in their lot with an ideology? Sure, some might have desires that are illicit and might be afraid to be made to repress them by the social order, but these cannot constitute the majority of them. We can't even assume these desires are inherent in their person. Certainly Bill Gates didn't dream of Epstein Island in his cramped garage. And they have far more influence and far more capital than the masses do. Even if all Bill Gates desired was to simply masturbate, I'm sure that with his access to capital he could masturbate more than any Burger King employee could ever dream of, and while that capital could find better use developing Windows 12, it at least wouldn't fund an illicit desire.

II: Elite desire



At this point I have to afford the reader a pause. Many things still have to be addressed in due course, but first, in order to understand what might frustrate our current elites, we must investigate why the premodern ones seemed more content, and why this kept the premodern moral order relatively consistent.

Lets recall what we are taught in highschool about the middle ages; that premodern society was a caste-system consisting of the clergy, the nobles and finally the peasants; and while this image isn't a lie per se, it isn't entirely accurate either. Ask yourself who, in a medieval society, has the financial means to study theology, a peasant or a nobleman? Or what happens if a bishop uses a counts farmland? In reality the distinction between clergy and noblemen wasn't so clear, some religious authorities were the vassals of kings and dukes, some counts owned churches and monasteries, and sent their younger sons to Rome or Paris to become clergymen, and their social circle was really no different from their peasants, they too, were subject to a society, albeit a society of other elites, but one that represses, sublimates and encourages certain desires in the same way a county or township does. It might encourage in them different desires than in the peasant, expect different behavior and customs from him, but fundamentally both systems integrate into a single whole.

We could then simply handwave away the explanation or the moral transformation away with 'technology did it', but this isn't all too satisfactory. In other historical cases, like the late Roman republic, we can observe moral transformation just as radical as our own without any advancement in technology, and likewise we can see, in modern Africa, entire nations with access to the same technologies we do remain stubbornly traditional. No, this doesn't work. Our elites must've foregone licit desire, tired of sublimation, and reached for the illicit for some other reason. Not only did Bill Gates go from desiring-production to producing-desire, the direction of this desire was deliberately pointed towards the illicit for an ideological reason.

So why did the moral order remain consistent in the premodern era? No, I'm not asking how illicit desire was repressed or why the same social structure would produce the same morality, I'm asking *why* the premodern elites, both those producing-desire and desiring-production never felt the need to completely upend Christianity. Why did the ancien regime even bother imprisoning marquis

De Sade instead of siding with him? This question is the hardest to answer, but imagine first whether you would be inclined towards desiring-production more than producing-desire, if all that you achieve is inherited by your eldest son, the entire country, all the gold, the castles... Too often there are common complaints about the past '3000 years of bloodshed on the European continent' but re-framed in this historical context it should more accurately say '3000 years of desiring-production'; the desire to exceed Louis the sixteenth, the desire for a new Napoleon who illuminated the streets of Paris, the desire to expand even further the Habsburg empire. And those noblemen who were more sensual and indulgent simply sublimated unto death, by eating and gorging themselves and no family-member, no clergyman, no vassal would've offered him a flight aboard the Lolita Express.

Even in the latter days and death-rattle of the premodern elites, when we can already see a more enlightened and wholly misplaced clemency free marquis De Sade time and again, we must admit that even though the tendencies softened and slacked, he was imprisoned nonetheless, and even among them none quite sympathized with him. The French revolution is precisely the point where modernity was born, because among the sympathizers of De Sade we find only revolutionaries.

Unfortunately I must again interrupt myself for the sake of dispelling another false narrative of the past; that the French revolution was an uprising of the proletariat; no. Most revolutionaries, especially the more prominent ones were either exiled 'fallen' aristocrats like De Sade himself, or originated from the merchant-class which had existed since the turn of the first millennium and had become more prominent with the beginnings of industrialization and the erosion of guilds.

Though the french revolution was at that time only a flash in the pan, quickly dispelled again by a more morally conservative Napoleon, the people who temporarily reigned the new republic were perhaps more similar to our current elites, and considering who they were, the motivation for the moral inversion was their exile, their exclusion by the ancien regime. They were exiled despite their wealth, despite their aptitude because of how the structure of the ancien regime and even the family regulated their desires, and so the true nature of the French revolution is not 'democracy' prevailing against feudalism, or even 'the proletariat' subjugating the elites, the French revolution was won not with violence, not through Whig historiography, but through inverting the structure of the ancien regime, and creating a new one which inverted all the flows of desire. It is no coincidence we find in the writings of De Sade a breaking-down of feudalism in underage boys farting in a nobleman's face, or an inversion of the family through incest, or similar themes in his other libertine novels, no, De Sade, the disgruntled army officer, the aimless veteran, the rich libertine intended to tell us in no uncertain terms just how much he *despised* the family. Similarly Marat made no secret of his disdain for the elites "*...five or six hundred heads cut off would have assured your repose, freedom and happiness.*"

It is also worth noting that these revolutionaries society didn't consist of their family and their town; De Sade's relationship with his father, for example, was extremely poor, and his two sons, unlike their father, fled from the revolution and would burn his manuscripts after his death. He and Marat lived in metropolitan Paris, where despite the proximity of people, one couldn't find a community such as in a town, and it is thus only logical that their anti-social ideas didn't originate in a wholesome community, but in a chaotic, dirty, loud and violent city.

But now we only understand figures like Marat and De Sade, this still tells us nothing about Bill Gates at all! What ancien regime was there to frustrate Bill Gates? Why would he care for structural inversion at all? Well, there was none. The only thing that would frustrate the Bill Gates of the world would be that their success is temporary, there is for them no assurance of continuance, of unquestionable, hereditary success, because if there was, their very ascendance would've been more unlikely. The ideology of the French revolution, if we can even call it one, persists without the persecution by an ancien regime in the same way Christianity outlived Pilate, Nero and the Roman empire itself. All the appeal inverting the extant desire-structures needs is the continuation of the normative structures. The ancien regime has collapsed, but the Jacobins didn't execute ten thousand nobles, no, the Montagnards executed their fellow party-members. Without the Bourbons to blame

for the structure, they blamed the Catholics, counterrevolutionaries, the Girondins, even De Sade was eventually, determined to be too conservative, and only survived because Robespierre himself was guillotined. As long as there is a redneck in Appalachia who goes to church, there will be Jacobin to want to flay him alive. Bill Gates would, at best, see him as an ignorant fool, at worst as a danger to his vision of the future, an everlasting future. With our modern elites their power-process no longer involves starting wars to fight each other for land and peasants, but a struggle against the normative structure around them, which dangles a sword of Damocles above their heads. At any moment, Microsoft can go bankrupt, and a global recession can ruin our modern elites. With nothing to pass on, and no structure to guarantee their future, isn't it only natural for them to think that society itself is their enemy? This fear can disguise itself in many different ideologies, the economic fears take refuge with the Girondins, the communists and the fascists, the fears of inheritance with accelerationists and transhumanists. Even the socially 'progressive' ideologies only exist to benefit our elites, by destroying 'capitalism' so it can be replaced, not to benefit transsexuals, homosexuals and lesbians. In fact, as soon as these interest groups question whether any more 'progression' is to their advantage, the Jacobin draws his knife. Our elites have never been too shy about admitting what their true enemy is.

The core of the problem can be summarized as such; we turned writers and merchants into kings, and while they can write very well, and know how to balance a checkbook, they can never identify with the state. Had Karl Marx been more observant he would've concluded as well that our statesmen have been alienated as thoroughly as the workmen, and that none of them can proudly declare: "*L'etat, c'est moi!*" Even in the kingdoms that survive to the present day none of their monarchs can make such a claim. Thus when they achieve success, the American dream, become part of the British upper-class, this nihilism lays claim to them, they no longer have any desire for production, because only producing-desire, producing *illicit* desire, can change the structure which oppresses them. How did Jeffrey Epstein market underage girls to Bill Gates? Simple!

"Hey Bill, I'm making a race of supermen!"

III: But I love the movies!



I love when the geek gets the girl, when Dirty Harry points his .44 Magnum at some scumbags face, when James Bond blows up a soviet mine and only barely escapes, when the superheroes all come to battle the supervillain and the “*Avengers! ... assemble...*” What’s wrong with enjoying the movies? Or gorging myself on McDonalds? I’m smart, the elites cannot possibly indoctrinate me! So why exactly should I desire-production? Isn’t it so much more cultured to produce-desire? To have refined and specific tastes?

I too love the movies. Everyone has simply consumed at one point or another, the question is whether or not we eat food, but what kinds and how much we consume. What our, as fat, rotund soyboys would say, ‘media diet’ consists of. Is there any use to there being 23 James Bond movies? What are these movies telling us? In what way does such a movie seek to alter our behavior or perspective? The problem is that they do have a messaging which presents itself as authoritative, which in the case of some James Bond movies, strangely enough, boils down to ‘The Soviets aren’t so bad...’ Now what could be the aim of this message? Why is a James Bond movie trying to produce a desire to cooperate with the USSR?

In a lot of movie reviews you will see the film as a whole, or a story within it, or the characters, be described as ‘engaging’. In what way could we possibly engage with a unidirectional medium? Moreover this qualifier, when applied to a film, is meant to signal quality to us. But this is strange, doesn’t ‘engaging’ in an activity require some form of production? I thought I was simply watching a movie, why is there some activity demanded of me!?

Let us ask what would be the opposite, what movie would be totally, completely un-engaging, require no production? Sure, watching paint dry is unengaging, but what about a James Bond movie where we, even prior to taking our seats, can already predict the sequence of events or the messaging? What about a film which only seeks to reinforce what we already know or espouse? Would watching a documentary which morally evaluates the NSDAP be engaging to us, the viewer? No! We already know the answer! We’ve already been told the morality of the NSDAP by our teachers, our parents and other movies. The only reason we would watch such unengaging media is to sublimate some desire. To wish to be James Bond. To wish to participate in the moral

condemnation of a political party which hasn't existed for over eighty years. To undergo a simulation of the power-process. Ironically enough, this a priori agreement with the message and the unconscious identification with the figure of James Bond makes us more susceptible to a new desire being produced in us. The sudden desire for a Vodka Martini, shaken, not stirred, or a sudden desire to politically support Israel. If we watched every movie like this, then how many desires would we end up with? How could we possibly satisfy them all.

Thus engaging media is simply that which is novel, which presents a different society, or a different structural interpretation of our world. While watching these movies, we at some point notice just how different its worldview is from our own, and the engagement comes from explaining this difference, and not just mindlessly adopting it because we've already decided to agree. Usually this type of film cannot inspire a sequel, or any continuation at all, because unless it has treated its worldview in full, it would appear nonsensical. Imagine a Triumph of the Will, without any triumph at the end, a Battleship Potemkin without the revolution at the end of the film. The ideological structure of national-socialism and communism would fall apart without a climax. James Bond on the other hand, can fight and defeat henchmen and bad-guys for 23 movies and experience no resolution at all. These 'propaganda' films are more up-front and honest with their ideology than those movies we watch for comfort and reassurance.

Of course this engagement isn't limited to the structure itself, but also the characters of a piece of media. The figures in Crime and Punishment, A Confederacy of Dunces and even Sophocles Antigone are all convinced of some idea, some different structure, and whether or not we agree with them, or whether we think they are in fact *all* wrong, is left up to us.

But that isn't all there is wrong with this type of media, or *slop*. As I alluded to earlier, slop is never-ending. There can be as many holocaust movies as there were victims, there can be more James Bond movies than stars in the sky, and network television, with its never-ending cartoons and series and cooking programs and reality TV offer no new perspective because their objective is not to express ideas like Dostoevsky, Adolf Hitler and Vladimir Lenin, it is to simply advertise even more consumption, consumption which in turn will create even more desire, and thus more consumption, and it has no other purpose.

So yeah, maybe don't goon or something?