

The bad cop as a destroyer of civilization

A manifesto

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Part I

The RAF already knew it, but too few believed it: cops are pigs, almost always and almost everywhere. You don't talk to cops unless there's no way around it. If you have to talk to them, as rude as possible, because they don't deserve it any other way. The bull of the 21st century is extremely dangerous. As a half-educated or poorly educated person, he nestles himself in the innermost part of modern society in order to wreak havoc there undisturbed. In appearance a well-groomed, well-adjusted philistine, unscrupulously friendly, treacherous, disgustingly confidential and equipped with all the prejudices of the petty bourgeois, he decomposes what he can in his stupid cop manner. A bull is never cool and never genuinely benevolent. The bull uses social situations to make his purely destructive profit. He can't help it, because he is a pig at heart. Or to put it another way: The bull pig is pig and appearance from the bottom of his heart. The bull feels strong and unassailable, while he not only permanently betrays the laws of our civilization, but incessantly destroys them. The bull is a misunderstanding of civilization, as a tool demanding intimacy without an overarching purpose. The modern bull pig has created itself as an end in itself, and in this way of being is not stopped by the rule of law, but strengthened. The bourgeoisie appreciates its reliable police because it has no problems with it. This is hardly surprising, since the mentality of the bull pig originates from the petty bourgeoisie. And the petty bourgeois has always crawled as deeply and regularly into the ass of the better-off, more cultured citizen as he can. Recognition and advancement beckon up there. Advancement is never intellectual, but always economic, and very often in the form of recognition from above, which means only the pure benefit of the petty bourgeois, not his inner nature, which is inherently ridiculous. In the 21st century, our society has once again become a class society: cold, destructive, indifferent and banal. The bull pig draws its phrase-like recognition from the repulsive energy of the group of men, who have always remained the same. The bull pig is yesterday's man in its purest form, but acts as if he were the man of tomorrow. A bad trick that anyone who knows or can even guess at the real bull unculture easily exposes. Contact with the modern bull pig is to be avoided by all means, because the bull pig is never human, but always bull pig, even if it flirts with its humanity. In this respect, true friendships with the bull pig are an impossibility, no matter how much this type of pig may present himself as a father, husband or friend. The modern bull pig doesn't know what it is or what it's doing. It is and does what it believes it is and has to do and behaves cowardly, stupidly and deceitfully in this toxic constellation. The bull pig is a colleague of other bull pigs

and does so with passion. Since the bull pig usually observes instead of being observed as it deserves, one can only speculate at what level internal bull pig conversations are conducted. If the citizen knew which filthy rabble he is blindly relying on, he would probably throw up his Sunday FAZ right away. But the citizen does not know, he does not want to know if he suspects it. After all, the bull pig keeps the dirt off the citizen's body, even the dirt that the citizen has produced himself, if necessary. The modern bull pig lives in the certainty of having strings in his hand because he has powers that he should not be entitled to. The modern bull pig keeps a society that is morbid and rotten at its core morbid and rotten by doing what it does: it does not clean, but reliably ensures that the pure façade of impurity does not become impure as well. The modern bull pig is a sure-fire success. It draws its destructive energy from within itself and does not need to be driven by anyone in this miraculous activity. The modern bull pig is stupid enough to think of himself as a great guy who has something to say because he knows what this society is really like. Of course, it uses this illusory certainty very lavishly to attract women's attention. But it can only get those who are intellectually equal or below it. The female fan of the bull pig is therefore undoubtedly the bourgeois bride, in the best case for the bull pig the pretty bourgeois bride. The modern bull pig became a bull pig because it hoped for adventure. If the adventures fail to materialize, the bull pig tries in an amazingly creative way to cheer up his colorless existence with self-made adventures. So the modern bull pig is only formally a civil servant. What the bull pig really thinks and does has as little to do with civil service integrity as the Pope has to do with polygamy. The bull pig thus does not serve the rule of law, but the persons and organizations that have a legitimate interest in the fact that the unjust state may continue to appear to the ignorant as a state of law. The modern bull pig lives and acts in the certainty that as a bull pig he is always in the right. Because the bull pig represents the state, the state is good and thus also everything that the bull pig does as a bull pig. The destructive power and effectiveness of the destructive bull pig is based above all on its lack of education and the accompanying inability to leave the horizon of the German petty bourgeoisie, even hypothetically, for a second. If the bull pig is stupid, you can control it well. If it is smart enough to control itself, you can let it steer you, as long as it doesn't get out of line. If the bull pig is very smart, there is no such thing, because a very smart person cannot be a bull pig. If he tried it as an experiment, they would bully him to the ground after less than half an hour. Are there intellectuals in the police? No. For the essence of the police and the essence of the intellectual are incompatible in every respect. If there are any, they are probably alcoholics or other people in emergency situations who need money. This

is conceivable because the organization of bull pigs with a kissing hand accepts everything that exceeds the pitiful average level. The organization of the modern bull pigs adopts everything that promises benefit in any form, benefit in the sense of the non-existent ethics outlined so far.

Part II

The unleashed modern bull pig, which is allowed to do everything, understands nothing and has nothing to explain, is not only the end of civilization, but also the capitulation of the rule of law, which was supposed to enable civilized coexistence. If the power and destructive rage of the bull pig are total and nothing and no one sets limits to it, the bull pig will also destroy everything with its illegitimate power until nothing is left. In its miraculous activity, the modern bull pig confuses everything with everything because it lacks education and thus also the ability to reflect that it makes possible in the first place. With its overwhelming incompetence, the bull pig shapes the mood of the population, determines who is allowed to live in peace and who is not, the bull pig decomposes, stigmatizes and slandered as it suits the borderline stupid stuff. The Stasi philistine of yesteryear was the purest joke compared to the modern bull pig. In this respect, one could also say: The modern bull pig is the Stasi philistine's wet dream come true. The modern bull pig doesn't give a damn about the privacy of the citizen, as it usually is a piece of dirt from the deepest gutter of the petty bourgeoisie. You don't even have to observe the modern bull pig to find out what makes it tick, because you can also put it together with the imagination of a middle school student. The modern bull pig is athletically neat, mastered, at least, one almost has to say, the basic

rules of human conversation, but uses this ability only to pursue its perfidious goals, of which it usually could not even explain itself what they actually consist of, apart from destruction. Because the modern bull pig doesn't even know what it is, it certainly doesn't know what it's doing. But this does not stop him from doing what he does, but motivates him, on the contrary, all the more to make inexorable progress with this doing, because the modern bull pig feels called to bull pig, by whatever or whomever it may be. The only thing that is certain is that in the end the bull pig is mainly busy sweeping the vast amounts of dirt under the carpet that he has caused himself. Understandably, there is no time for real police work. This does not bother the modern bull pig much, as it could not even explain what real police work would consist of. Because the cop pig knows that the rabble is behind it, it often considers itself to be the executive power of the rabble will produced by itself, no matter what the rule of law has once intended for it as a range of tasks. The bull pig is not only an expert in physical violence, but also and above all in psychological violence. Often enough psychologically unstable and in an extremely questionable condition, the modern bull pig exerts boundless psychological violence on those it has chosen as its enemies. The modern bull pig is limitless in every respect, only narrowly limited in the use of its own, very rare mind. The modern bull pig wants to control everything and cannot understand anything. An extremely tragic constellation in which doom is already programmed without the bull pig being able to suspect it, because it is, to put it mildly, quite stupid. The modern bull pig is, among other things, the worst-case human being or what can become of a person who has always been very simple in the worst case. The modern bull pig pretends to fight for order, although it is itself disorder incarnate, non-understanding incarnate, destructive chaos personified. In a nutshell: The modern bull pig is not for the state, but for the ass.

Part III

If we let the modern bull pig have his way, this man of yesterday with the smutty humor of the day before yesterday and the view of history of the day before yesterday, this fascist in democratic clothing, he will create the citizen in his image: pseudo-informed, talkative, abusive, indiscreet and profane. The modern bull pig does not only want to be a bull, but also sees itself as a judge and organ of the penal system. It feels like a Wild West sheriff, a man of the hour who believes himself to be the law. From what the modern bull pig derives the legitimacy of all these characteristics remains unclear, as it should be clear by now that the modern bull pig is not even suitable for a simple street bull. The modern bull pig is the consummate overestimation of oneself. Because it illegitimately has weapons, bugs, powers and powers, it believes it is allowed to do anything, although the bottom line is that it is a criminal who should be convicted and punished as the criminal that he is. If the modern bull pig knew what it is, it would have to stop being what it is right away. All that has been described here so far is only possible at all because the modern bull pig brings the necessary stupidity with it in an almost perfect way, while the state makes it possible for it due to its calculating ignorance. The modern bull pig could thus also be described as the desired monstrosity of the degenerated constitutional state. The modern bull pig reflects what has failed in the modern constitutional state: not exactly a little. So if you look at the rule of law from the modern bull pig, we live in a bull and banana republic, filled with expert bunglers who do not serve a good cause, but only prosperity, power and the maintenance of existing injustice. The emergence of the modern bull pig is not based on civilizational achievements, but on the absence of them. The modern bull pig is therefore only possible because the constitutional state in which we believe we live is not the constitutional state it claims to be. In other words, the modern bull pig owes its existence to the existence of many moral deficits. The modern bull pig is not the result of progress, but the result of many mistakes that could have been prevented. The modern bull pig is living proof that the state has long since ceased to be the master of its own house.

Part IV

And so the modern bull pig, this real bankruptcy declaration of the rule of law, sneaks through the area to spread its toxic waste. Equipped with the criminal instinct of the bad department store detective, small-minded and shopkeeper's soul by nature, it spreads undisturbed what it believes to be its investigative bull pig world truth. It becomes especially disgusting when the modern bull pig begins to psychologize. The bull pig knows neither enough about himself nor about the world to be able to legitimately rise above other people, but he does so incessantly because, as I have already said, he is rather stupid. If only it were stupid, not so bad. The problem, however, is that the modern bull pig is not satisfied with its own stupidity, but is stupid enough to want to make a universal virtue out of its narrow-mindedness. So the modern bull pig wants the world around him to tick just like he does. Logically, with this basic attitude, it constantly encounters resistance, which in turn it can only try to overcome from the perspective of the uneducated. Being a bull pig is the constant will to shape the world according to one's own limitations. What the modern bull pig does not understand, must not exist. Point. You can compare it to the American communist-hater of the 1950s. The bull pig does not understand pluralism. It does not tolerate the coexistence of different basic attitudes, but strives to isolate from the discourse all those whom it suspects of cultivating a basic attitude that contradicts its own. The modern bull pig is, as already indicated, not a democrat, but a prototypical fascist, intolerance personified, eternal yesterday, an imaginary and useless hollow head before the Lord. The modern bull pig wants to be present everywhere, to notice everything, to judge everything, to control and limit everything, without being able to explain to you in the slightest what it actually wants to do. Because the modern bull pig is unbridled will, ridiculous attempt at self-assertion, busybody without heart and mind. So it would be time to tell the modern bull pig in a language it understands that it is not needed. From nothing and from no one, because at its core it is discord and disintegration, as superfluous in the modern constitutional state as the corona virus on planet Earth.

Part V

The pig apparatus, the dysfunctional organization of the bull pigs, can only be understood in terms of the dysfunctional individual type of the modern bull pig. From the sleazy, denunciation informer, who thinks he is the TV commissioner of the future, although intellectually he would not be a match even for the Stasi philistine of yesteryear. But the modern bull pig has a technical equipment that is diametrically opposed to his mental one. The modern cop pig is dysfunctional because it does not leave its petty bourgeois morality at home where it belongs, but because it only really blossoms in service, yes, is allowed to really blossom and the state is even supposed to. You could also say that the bull pig has the necessary bite, but unfortunately it bites far too often where its bite is not needed. So if you understand the type of the modern bull pig, you understand the entire apparatus, which is shaped by the character of the average case. If you understand the police, you understand the Office for the Protection of the Constitution. If you understand the Office for the Protection of the Constitution, if you understand the government, if you understand what 16 years of Merkel's neglect have done: a blind superiority that does not know what to do with itself. The modern bull pig does not protect civilization, civilization must be protected from it.

Part VI

No one who has taken note of Snowden's story should seriously doubt that people are also being observed excessively and en masse in Germany. It is, let's call it: stock observations, carried out. The observation bull pig deserves the least respect of all bull pigs, because by observing wildly, it shows the target the greatest disrespect that is conceivable beyond physical police violence. Observation, especially humiliation observation, which pursues the sole goal of driving the goal to suicide, cannot be surpassed by any form of psychological violence. Stupid as the modern bull pig is, of course, it does not stop at pure observation. In addition, the population is instrumentalized by the bull pig apparatus and literally invited to participate in the hunt. The population serves as a welcome vehicle for the modern bull pig to accelerate the decline of the target. The role that the modern psychiatrist pig plays in this is, as you can imagine, not incidental, but should be discussed in a new manifesto after this manifesto, because otherwise the framework of what is to be worked out here would have to be blown up. So let's stay with the modern bull pig, in whose genus the observation bull pig

should be treated with particular caution. If the observation bull pig were to do its work objectively and discreetly as such, this would not be worthy of further criticism. However, the fact that it does not do so at all does not require any special argumentation after all that has been described here, because what the modern bull pig is, how it acts and how it ticks has so far been presented not a little vividly. The modern bull pig does not act as an isolated observer, and certainly not as a neutral one. It knows how to nest itself in the most diverse milieus, even in left-wing ones, in order to pursue its perfidious goals from within the milieus, which, unsurprisingly, consist in the greatest possible disintegration and the final psychological destabilization of the goal. As stupid as the modern bull pig may be, it understands something about psychological violence in absolute excess. The modern bull pig is comparable to the schoolyard boss, who bullied everything into the ground during his school days that did not meet his wishes. Now, as an adult bull pig, it has the chance to engage in bullying on a gigantic scale, and, what can we say, the modern bull pig does not let this opportunity pass it by.

Part VII

Making private matters public is not the exception for the modern bull pig, but the rule. The bull pig deliberately destroys livelihoods while protecting its own, as if other livelihoods were worth less than its own. The modern bull pig is not able to recognize himself as the fascist he is, but believes that his vile actions are in accordance with the norms of the state he claims to represent. The modern bull pig does what it does, but not for the state, but for the reputation of a state that is not what it claims to be. The pig, one could say, is an appearance that serves to maintain another appearance: the appearance of a legitimacy that is not substantially present or given at all. The modern bull pig is the henchman of the maintenance of a lie by the intact rule of law and as such legitimized and expressly wanted and desired by the state. Now you could put this into perspective by saying, for example, that everything is much worse in Belarus or Hungary, here in our beautiful Germany we

have a relatively non-fascist regime. But if we think this way, we can also say that saving the climate can wait, since there are countries that are doing much more damage to the climate than we do here in ecological Germany. Such thinking would be deeply bourgeois and naïve. The state is based on the naivety of the bourgeoisie that is far from the police, which considers the police to have integrity because they usually have little to do with them, and if they do, as the side that the police serve by supporting them. But those who, as Foucault once aptly put it, have had the misfortune to have collided with power, no longer believe a word of the state, not even a letter, of what it is accustomed to describe itself as. The self-description of the state thus contradicts in essence everything that flourishes for those who have the impudence to take on the state.

Part VIII

As an ideal-typical imbecile, the modern bull pig works with the permanent insinuation of hyperreflection. What does that mean? Well, the imbecile likes to accuse clever people of wanting to outwit him, because even if he were smarter, he would use this extra cunning to outwit others. It is precisely this circumstance that makes him an ideal-typical imbecile. The ideal-typical imbecile cannot therefore comprehend objectively given cunning as such, since he would have to be clever himself for that. The ideal-typical imbecile, also in the form of the modern bull pig, feels challenged by the clever in a way that the clever one does not know, because he does not feel challenged by cleverer people, but likes to be lectured. The modern bull pig always feels invited by the mere existence of clever creatures to show them their limits, without being able to imagine the limits that limit them. This forces the modern bull pig to work with means that transcend the rule of law, through which it promises success where there is nothing to gain. One could also say: The modern bull pig is the maximum imbecile with the maximum technical equipment. The problem, however, is that stupidity can never be compensated for by a maximum of technical means. So the modern bull pig behaves like one who is looking for a double bottom in the lowest cellar. We also owe this circumstance to the fact that it is precisely the most unfavorable academic achievements that have found their way into the thinking of a mainstream that should never

have ended up there, because the mainstream only understands what the mainstream can produce. So the modern bull pig generously makes use of scientific result phrases that it cannot possibly understand, if only because it would not be able to trace the path to the result if it tried. One can assume with certainty that out of a hundred scientific phrases that have ended up in the mainstream as seemingly catchy phrases, not a single one is understood by the typical mainstreamer. So one could also formulate, as a somewhat steep thesis: Wouldn't it be better if the rabble didn't know anything about the existence of science? He always gets out of it anyway only what serves his unscientific goals and interests. And those who use science without understanding it would do better to ignore it completely.

Part IX

You can imagine the modern bull pig as a coke-filled megalomaniac. Whether the individual bull pig actually cokes, which is known to happen, is completely irrelevant, because the modern bull pig enters the world with the self-overestimating airs and graces of the coke pig when it leaves its unjustly unobserved apartment in the morning; namely, like someone who dares to do everything and believes that he is allowed to do everything without being able to do the slightest. All it had to contribute to its empowerment as a passionate human humiliator was the bad decision to take up the profession of bull pig. The particularly perfidious species of the modern observation bull pig turns its targets into caged laboratory rats, trapped in a hopeless situation. The observation bull pig derives its pathological self-worth from this highly unfair situation. The possibility that erections will occur must not be ruled out, because the bourgeois indulges in his petty-bourgeois murder fantasies not only abstractly, but quite directly and verbally. You have to imagine the modern bull pig as a man for whom the whores at the men's group puff visit after work cannot be young enough, while he calls the pedophile his favorite enemy. The answer to the question of who really has such preferences to hide in the end should be left to God, not to the modern bull pig, in whose guild it is said to be teeming with sadistic personalities, not unlike in the guild of psychiatric nurses, by the way, as evil tongues sometimes assume. The habitus of the

modern bull pig is that of a winner who does not know that he will be unmasked as a loser by real winners at first glance. But they are polite enough not to let him feel it, at least not if it is not absolutely necessary. In some of the circles into which the modern bull pig slimes its way elaborately, it is not endured because of genuine respect, but more because of a mixture of politeness and pity. It's hard to want to forbid the stupid civicop to enter without having to reckon with sanctions. When the police are involved, you have to cooperate, otherwise difficulties beckon that no one wants.

Part X

By elevating itself above its target in the form of the modern observation bull pig and degrading it to a defenseless object, the modern bull pig degrades itself to a legitimate verbal target of attack of the degraded in this way. The observation of slander is, as already indicated, the humiliation par excellence, which expends the measure of psychological violence to the hilt, because the modern observation bull pig not only approvingly accepts the suicide of the person under surveillance, but works purposefully towards it, with all the means at his disposal, beyond the disclosure of his illegitimately secret identity. The perfidious supreme discipline of the modern bull pig is, in a nutshell, the destruction of human existences out of maximum protection and total anonymity. A Kafkaesque scenario that deserves to be called Kafkaesque more than anything else. The person under observation is put on trial without even suspecting it at first. If the person under observation begins to suspect that something is wrong, he is delegated to him, of course in consultation with the modern psychiatrist pig, in order to continue starving under his authoritarian regime. This is how the system works: programmed hopelessness, constant surveillance with the aim of extinction. Anyone who still speaks of an intact constitutional state in this context is either severely intoxicated or himself a case that requires real psychiatric expertise. The strategic problem of the modern bull pig, however, is that you can never finish a task that you have started with unfair means in a fair way without revealing the perfidy of your own approach and goals. If it were in accordance with the rule of law, the bull pig would logically

have to fall into the pit it has dug for another. But it is rightly doubtful that a modern bull pig will ever fall into such a pit, because the state has already impressively proven with the NSU that it is not really suitable for the rule of law. Fortunately, at least he doesn't have a good hand when it comes to professional cover-ups. In the end, there are always the open questions of those whom the state prefers not to let have their say in a public setting.

Part XI

The later Wittgenstein found an ingeniously simple explanation for a complex issue: the language game. If you understand what could be meant by the language game, you can confidently save yourself the reading of many sociological works. Language games are played, some for the fun of it, others with concrete goals. The language game that the modern bull pig is accustomed to play belongs to the latter category. The modern bull pig establishes a language game that excludes the person who is the subject of the language game itself from the language game. The language game played by the modern bull pig is incredibly easy to initiate and, if one takes the relative stupidity of the rabble for granted, almost never misses its effect. In other words, the modern bull pig handles exclusion language games relatively skilfully, which pursue the goal of completely isolating undesirable people. Compared to the level of decomposition at which the Stasi philistine of yesteryear operated, the level at which the modern cop pig is on the move is much more potent. Now it is no longer the psychiatrist or judge or judge-psychiatrist who decides who is to be isolated, but the modern bull pig, which is active further down the pig hierarchy, is already making the selection by implementing language games with, as already mentioned, precise objectives in the population. The modern cop pig does not engage in pure criminal prosecution and criminal investigation, it determines the entire discourse of everyday civil conversations and thus arrogates to itself an abuse of power that could not be surpassed by any conceivable major abuse of power. Because the modern bull pig, as already indicated several times, wants to control everything, although it can only understand a fraction of what it wants to control. One could also say: The modern bull pig not only overestimates itself

excessively, but it also overreaches itself in an almost ridiculous way.

Part XII

The modern bull pig is a Master of Disaster for life. With the decision to take up the profession of bull pig, it fails its profession for the first time, only to repeat it for decades and day after day. Anyone who speaks of capitalism must not remain silent about fascism. This is also a good sentence insofar as one can state that the upper third of those who have made themselves comfortable in capitalism can only be protected in the long term if one is prepared not to renounce fascist means. By the way, it's also funny that people spend many hours of their lives in front of their televisions to watch spellbound as honest fictitious police officers solve tricky murder cases. Why do people prefer to deal with such abysses instead of talking about positive things? Well, this has to do with a deep-seated desire for everything morbid. Nobody is interested in what already works well in social life, you want to see things in front of the TV screen that remain hidden from you in your own everyday life. And so you watch the charismatic TV detectives at work, whom the real modern bull pig tries to emulate with little success. The modern bull pig would like to be a person of respect because he works for the police. But if there is no respect because someone notices the level at which the would-be Tatort hero ticks, the bull pig becomes slightly aggressive and begins to gain respect through means of pressure that quickly no longer correspond to the dignity of the civil service. The modern bull pig is a caricature that, for understandable reasons, no one wants to tell it is. And so it happens that she actually doesn't know that it's a caricature, because no one has dared to tell her so far. One should beware most of all of the philistine to whom his ridiculousness has been made to be understood, for if his pride is threatened in this way, he is ready to walk over corpses in order to make it impossible for the heretic to repeat this exposure. The police trust of the educated bourgeoisie is thus a blind trust that is suspected as such by quite a few, but preferred not to be questioned, because those who trust blindly have less to justify themselves afterwards if something has gone wrong. What I don't know doesn't make me hot. And miraculously, the modern bull pig manages to transform into a decent policeman within a split second if necessary. This works so quickly and excellently because the modern bull pig believes himself to be decency, because

self-doubt, in contrast to the completed spontaneous transformation, is not his thing.

Part XIII

The highly paranoid modern bull pig is now of course forced to call such a manifesto a highly paranoid delusion, for reasons. The modern psychiatrist pig even more so, for even more reasons. Because if it were to turn out that the modern bull pig is more disturbed than the one it makes its target, we could soon shut down the FRG, and that must not happen under any circumstances. So injustice must be defended with more and more injustice than right, just as if an injustice would eventually become a right if only it were carried on long enough. The completely insane hope of the modern bull pig is that one can justify an observation at some point by something, if only one has continued to observe long enough. If the modern bull pig has already exuberantly stigmatized an observation target as a criminal, the pressure increases daily to prove to the rabble that they were right. The image of the enemy must now be inflated to the point of no longer being possible and hunted down before the bang, because after the bang it would no longer be possible to bring it down. The highly paranoid modern bull pig now has a serious problem: If it can neither explain why it started observation, nor why it continued to observe for so long, nor why it stigmatized the non-criminal as a criminal, its credibility at a high level is on a game that started at a very low level. The modern bull pig has really messed up, but now has to trivialize this shit into a comprehensible state action, so that it does not come out that the modern bull pig itself is a criminal to be punished. So if the modern bull pig acts criminally and not those it pursues as criminals, a logical creativity is required, which the modern bull pig normally does not have. At this point, at the latest, it is dependent on the sophistication of clever judges and psychiatrists in order to limit the damage that has occurred and is being caused. The modern bull pig has crossed all boundaries. Now an explanation of this transgression of boundaries must be found that everyone understands, otherwise livelihoods that have so far seen themselves as extremely secure are threatened.

Part XIV

When chairs on the floor of the established bourgeoisie begin to wobble slowly and quietly because the modern bull pig, more bad child than mature man, has once again messed up, it is important to make smart decisions quickly. In other words, decisions that have often been missed for years. If you portray the bull pig as the incompetent asshole that it is, damage can easily be limited by removing it from the service it was never up to anyway, as quietly as possible. But if a whole army of modern bull pigs is involved, silence is no longer an option. Many livelihoods are now at stake. An army of incompetent cop pigs cannot simply go up in smoke after liquidation like two Nazis. The apparatus, which has been tricking for many years anyway to avoid being exposed, now has to trick even better under a lot of pressure so that it doesn't come out to what extent it has been tricking all along. If the citizen learns at the federal level how the modern bull pig acts behind the façade, what it really functions as, what is and how little it can do, the credibility of the entire apparatus is quickly at stake, which must be prevented by all means, no matter how far from the rule of law. Once you've manoeuvred yourself into a dead end, you can't just continue straight ahead as if the dead end didn't exist, unless you drove into the dead end in an airplane that also has helicopter qualities to offer. Just as the modern psychiatrist tricks by presenting everything that the apparently schizophrenic patient says as an expression of his illness, the state must now efficiently ensure that everything that has screwed up the bull's license can be reinterpreted as correct action without too many logical inconsistencies being the result. The state now has to explain itself, although objectively it can no longer do so. The state must now do what the bad journalist tends to do throughout his professional life: sell subjective attitudes as correctly understood realities. In other words, when the citizen learns that the state lets the bull pig do what he feels like doing, he concludes quite logically that the state itself could also be a state built on arbitrary sand. The person of the modern bull pig is only a symptom of decadence in a community that sometimes seems to have come into being as if a depressed alcoholic with suicidal intentions had won a truck driver's license

in the lottery and would be congratulated by the Chancellor personally on his upcoming driving career. The apparatus is a type of loser that unfortunately too few know personally. This is the only reason why he can still successfully present himself as a winner.

Part XV

It should have become clear by now that the modern bull pig embodies a mentality that it can only embody undisturbed, because this mentality must also prevail among those who are above the bull pig in the hierarchy. The very fact that a brown greaser like Maaßen was allowed to lead the Office for the Protection of the Constitution foreshadows a lot of bad things and proves the frightening extent to which the state does not have its personnel under control. In order to be able to continue operating in the mode of lower mediocrity, one is dependent on people who endanger this mode with their competence and professional curiosity not to become too loud. In this respect, the overall apparatus differs little from any company: People who endanger the existing mediocrity in their existence through their unusual ambition are classified as potentially hostile, because they actually are for the continuation of the relatively low level, if you look at it from the perspective of those who represent the average mediocrity. These are the ones who always say that that's just the way it is, that there is hardly anything you can do about it. These are the people who always say that you can't reinvent the wheel, that the structures have developed for certain reasons, and that you have to orient yourself to these existing structures, whether they are right or wrong, in order to make progress in the matter. These are the many who suspect how much would have to be done and changed if one began to question the existing structures. Sometimes even clever enough to anticipate the questioning, but then still too cowardly and comfortable to initiate such a change. What's the point of trying to correct mistakes but ending up without a job? The revolutionary lives dangerously and does not even have to be one to play with risk, because unwanted commitment can already cost the reformer his head.

Part XVI

If the modern bull pig does not feel the respect it demands of the citizen towards the citizen, the collective of modern bull pigs turns itself into an outlawed collective, which in fact still has weapons, bugs and powers, but can no longer legally justify their possession, since it claims to have the laws for the observance of which it pretends to fight. regularly and intentionally violated in an objectively criminal manner. So when the modern bull pig has stopped primarily preventing, fighting and educating crimes and calmly cooks its own pseudo-legal soup, no insult is too rude when it comes to pushing the bull pig back on track or, it would often be better, banishing it completely to the siding. This is a cool, rational consideration that every responsible boss knows: If an employee causes more damage than he brings to the company, his continued employment makes neither economic nor social sense. The employee is to be dismissed as soon as possible. Not so with the modern bull pig, the state servant of a special kind, because he is usually a civil servant for life, with all the privileges that go with it. If the bull pig messes up, it benefits from its ominous colleagues, who in the worst case are the same fascists as itself, but have the astonishing ability to metamorphosis in seconds described earlier. The modern bull pig is, in chess jargon, a pawn with ten lives, who is only sacrificed when he has been beaten too often.

Part XVII

With all that we already know about the modern bull pig, not a little, but by no means enough, it is hardly surprising that the collective of modern cop pigs, this ideal-typical moronic troop, has the latest hot shit on the department store detective radar: the criminal who is so criminal that he does not act criminally at all. A theoretical birth that can only have sprung from the imbecile thinking organ of the modern bull pig. The criminal in this way hides his highly dangerous criminality from the omnipresent observation bull bugs, and now the point has been reached at which the amateur criminalist, who is as ambitious as he is

untalented, really goes all out: He must now, under the observation of the rabble he has already incited for years against this non-practicing serious criminal, this criminal who has the impudence not committing crimes. In other words, the modern bull pig must now show everyone what it can do without being able to. A rather difficult task, to say the least. The bourgeois does not want to understand, but to win all the time, because small victories make small minds happy. The fact that the bull pig, the bourgeois par excellence, cannot defeat someone who only wants to have his peace and quiet from the philistine, because a fight always requires at least two participants, does not occur to him, clouded by ambition. The modern bull pig fights windmills with more verve than real enemy knights.

Part XVIII

Now you can try to carefully imagine what comes out of it, what must come out of it, when such a modern bull pig, dominated by all kinds of base instincts, storms out into the world to read out the brains of other people, although it has almost nothing for this task. The modern bull pig wants to hear and see everything that its target says and does, and then uses everything against it, the target. If the target has not yet appeared as a criminal, the target is made a criminal. Tragically, it must be stated that the modern bull pig masters this task relatively reliably, while on all other levels it almost only messes up. The bull pig, as already indicated, tries incessantly to shape the outside world according to its limitations. If someone writes a manifesto that calls it what it is: a modern bull pig, the pig turns into a sensitive pussy that feels attacked and treated unfairly. The bull pig, as the master of all quick-change artists, not only masters the lightning-fast transformation into a decent policeman, but also feels extremely comfortable in the role of victim. The bull pig is injustice personified, but if it deems it appropriate, it immediately begins to address the injustice by which it feels threatened when it meets someone who does not fear the status of the unjustly civil servant. The bull pig deals out as best it can, but can only deal badly with attacks, because, as stupid people do, it believes in its own goodness in a pathological way. So if a psychiatrist asks an observed person whether he has the feeling that someone wants to read and manipulate his thoughts, the observed person, who is only considered a schizophrenic on paper, can justifiably claim: Yes, Mr. or Mrs. Doctor, that is exactly the case. There are people who

pursue the ambitious goal of reading my brain, even though they are born illiterate and are not even able to read fragments of their own brains. Think I'm crazy, Mr. or Mrs. Doctor, there are armed would-be heroes out there who I can't even begin to hold a candle to when it comes to madness. Madness is always relative, but the psychosis of an entire group can hardly be overshadowed by an individual. Nevertheless, individuals are simply easier to deal with by psychiatry than whole swarms of crazy people, especially when they are allowed to carry weapons with impunity. The modern bull pig is a clown and a bad joke, but that doesn't make it any less dangerous. Once you have it in your apartment, you won't get rid of it so quickly.

Part XIX

If the reader is now wondering why there is talk of the MODERN bull pig here, when the modern bull pig seems to be anti-modern and anachronistic per se, since it proceeds with almost inquisitorial methods, namely according to the motto: Everything you bring forward in your defense is a sign of your guilt for us!, the answer to this is short and sweet: The modern bull pig is in possession of state-of-the-art spy technology, and beyond that, it is only modern in that it represents the status quo of the current bull pig, simply by being in the world now and acting as such. The thinking of the modern bull pig, its drive and what it does with it, all this corresponds to the disciplinary society considered to be a thing of the past, although it must be added that even in the heyday of the disciplinary society, a modern bull pig, as we get to know it here, would not have been conceivable due to the limited technical equipment at that time. There is little point in speculating about whether the bull pig of the eighties would have acted in the same way if it had had the means of today. Since this was not the case, such speculations are superfluous, but they can very well be concluded with the remark that the Stasi philistine of yesteryear would of course have used these methods even after the attack, as has already been noted here. The

modern bull pig does not pursue scientific interests, because it only uses science and scientific expertise insofar as they serve it to harm the goal. In this respect, the interest of the modern bull pig in the supposed opponent is to be understood as purely destructive, because the bull pig, as already indicated, is hollow inside and could not even explain here itself what it is actually getting at with its committed actions. As is well known, the marionettes that work best are those who do not know that they are puppets. The modern bull pig unintentionally and also unconsciously embodies the partly scientifically motivated will to put an all-encompassing tyranny of intimacy into practice. If it wants to do something against someone it sees as a typical representative of its petty-bourgeois image of the enemy, but slander alone is not enough for final destruction, it has to nestle in the bedroom and bathroom of the target in order to get something against it. If this is still not enough to destroy the target, it is dependent on people from the established bourgeoisie to be able to continue its game without the use of physical force. The modern bull pig assumes that simply because it has targeted you, you can also be classified as a potential criminal. To put it bluntly: The police determine who is being observed as a criminal before it is even clear who exactly it is. What power wants to do with its exercise, apart from destruction, it often enough does not know exactly itself. First of all, for the time being, there will continue to be observation, slander, further decomposition and further stigmatization. After all, nothing can go wrong.

Part XX

The redundancies that occur here are intentional. Theoretically, you have to walk around the modern bull pig again and again to be prepared against it. It has long since ceased to wear a pale purple parka and embarrassing senior shoes, but uses skinny jeans, undercut and tattoos to approach the actors of the milieus from which it pursues its subversion. The modern bull pig looks like the guy next door, who actually looks quite nice and can smile friendly in the stairwell. But in the imbezilen Oberstübchen, the bull pig world assessment machine is always running at the same time, which greeds for the success of colleague

praise, in the best case even for the praise of the superior and a promotion associated with it. The modern bull pig is never completely private, not even when he bawls around with his ominous friends in the football stadium and has six halves in his mouth. The modern bull pig is always on the prowl for opportunities to make a name for itself. Ideally, for example, if they show their colours in their free time and show extraordinary courage: the policeman is a hero. He caught a handbag thief, although he wasn't even on duty, a hero. The modern bull pig wants to present his heroic saga to the world, come what may. It wants to retire as a good police officer, even if it hasn't achieved anything good at the end of the day. The fact that the pawn has been beaten nine times does not count in the end if he started with ten lives up his sleeve. If the farmer survives the game, he is a winner in the end, and no one asks how on earth he did it. The cop plays on a low risk level from the beginning and gets enough money for it, at least not to have to put up with a part-time job, unless he is addicted to gambling or something else that costs a lot of money. Nevertheless, the life of the bull pig is a mixture of farce and tragedy, because life for the state and justice, in retrospect, has always failed, no matter in what way. It can only fail because it is already a failure due to the circumstances. If the bull pig is weak, it will break, if it is stronger, it will become as dull as the circumstances that force it to become numb in the long term. The good cop is comparable here to the good teacher: enthusiastically started into professional life, weakened after a decade and a half, worn down, broken, disillusioned for 200 years and always closer to despair than to the initial optimism of the naïve.

Part XXI

When the modern bull pig works with insinuations and treats insinuations as if they were justiciable facts, the century is officially opened in which imbeciles can freely humiliate non-imbeciles for not being imbeciles. If the modern bull pig no longer has to logically justify why it observes and slandered someone for years, i.e. if it is allowed to defame any person at its own discretion and manipulate their lives without there is an urgent suspicion of a crime, the end of legal certainty has long since been reached. So you can lose all your basic rights without even having to be informed about this loss. You don't even have to go to Hungary to experience an infiltrated and hollowed out constitutional state, but can

confidently stay in Germany, because here, too, the rule of law seems to be more appearance than reality. In its cowardice and baseness, the modern bull pig is the vanguard of a police state that disguises itself as a constitutional state. The modern bull pig is the personified depravity that was wanted to be done away with once and for all after the Second World War. Nobody could have counted on the modern bull pig, and that's why no one has prevented it so far. The modern bull pig has managed to spread like a malignant cancer, because no one would have thought its viciousness possible. The modern bull pig is in our midst, erasing intimacy and privacy. It wants the state in which only it itself is unobserved. Observation does not observe intimacy neutrally, but destroys it incessantly and in every second. An observed life is a highly unfree life, since the observed person is locked up in a prison that he takes with him everywhere. The modern bull pig is the revelation of a fascistic will to annihilate that can never be compatible with democratic standards and convictions. The modern bull pig is a destroyer of civilization. If we don't stop this destroyer by messing up its parasitic spread, it will slowly and surely nip in the bud all the benefits we owe to civilization. We must banish the modern bull pig from the circles in which it has nested with purely destructive intent. We have to show the modern bull pig its limits, because it does not recognize any limits on its own, and even if it did recognize any, it would have no problem ruthlessly crossing them.

Part XXII

When the modern cop pig inflates himself as a criminalist in settings where crime does not have to be solved or prevented, it is a pipe dream, a busybody who looks for confirmation where it cannot be obtained. If the organization of the modern bull pigs is more concerned with covering up its own failures than with the task for which it was originally intended, it is no longer just a monopoly on violence, but itself a force that should be stopped by the monopoly on force. In other words: Then the modern bull pig behaves paradoxically and

even more: actually schizophrenic. For it declares its own misperception to be reality and fact, without being able to rationally explain this false perception, let alone the behavior with which it reacts erroneously to this misperception. So if the modern cop pig is largely concerned with not being exposed as a criminal and instead stigmatizes non-criminals as criminals, the question arises as to whether it can be used sensibly at all in the rule of law as the bad policeman that it is. However, one must not make it too easy for oneself by simply attacking the modern bull pig, because the contradictions that converge in his person have sources that lie outside the spectrum of action of the modern bull pig. The sometimes insane behavior of the modern bull pig is fed by convictions that have not matured in the modern bull pig alone, but come from the depths of the minds of the educated bourgeoisie. The philistine has an inherent inclination towards fascism, and it would now be very easy to prove that in the history of mankind, when history has come to a head, the philistine has always been transformed into a right-winger, rarely into a left-winger. The right-wing tendency is already built into conservatism, so to speak, and, as in Frisch's play, as an upright man, he always tends to regard the arsonists as unjustly stigmatized before his house is in flames.

Part XXIII

If the megalomaniac dachshund has woken up a sleeping tiger with his yapping, it will be difficult for him to animate him to continue sleeping. The modern bull pig not only abuses its power on a grand scale, it is also no match for the power it abuses. Because if the modern bull pig is caught on an equally large scale, it will lack the arguments to justify the abuse. The modern bull pig overestimates and overreaches itself on so many levels that a skyscraper would have to be built to visualize this hubris. If this abuse of power is exposed on a large scale, questions will be asked of the bull pig that it does not understand at all. There are no logical arguments for illogical action. The manifesto pursues the ambitious goal of finally denazifying the police apparatus after 76 years. Admittedly, this is perhaps a goal that is a bit too ambitious. But if you want to achieve the impossible, you sometimes do well to want to achieve it, even if it doesn't quite work out in the end. As is so often the case,

the journey is already a bit of a destination. The modern bull pig fishes in the murky for a lifetime, and if it catches something by chance, it then claims to have caught exactly that. This manifesto, on the other hand, does not fish in the murky, but describes the mentality of the modern bull pig in order to make it as visible as possible, because it is difficult to fight something invisible. The modern bull pig is highly cowardly, and luring a true coward out of cover requires courage and tenacity, which is exactly what the modern bull pig lacks, as he can only be stubborn where stubbornness is out of place. You can twist and turn it any way you want: the modern bull pig is a discontinued model that still considers itself the latest trend undisturbed. So the question remains open as to who can convey to him in his language that he will go downhill. The modern bull pig is the product of an unpleasant self-empowerment and as such will try to stand up angrily to its overdue disempowerment from above until the bitter end. But the modern bull pig, as narrow-minded and misinformed as it is, can only be disempowered from above, since it will never disempower itself and unjustifiably disposes of weapons and other cutlery that one does not like to know in the hands of its opponent.

Part XXIV

Let's briefly summarize how we can describe the misconduct of the modern bull pig: It does not observe in order to solve or prevent crimes, but already carries out the execution of sentences itself and on its own authority with the observation, although this is not the task intended for it by law. The modern bull pig inflicts psychological violence on its targets in an almost lavish way, of which it does not have to fear that it itself could one day become their addressee. The modern bull pig has thus established itself in a precarious imbalance that should not occur in a constitutional state. The actions and self-definition of the modern bull pig are therefore objectively criminal and not in accordance with the regulations. All this almost raises the question of why such an approach is nevertheless possible for many years and is apparently tolerated by the established bourgeoisie. The answer is not very complex: If actors of the established bourgeoisie have accidentally gotten their hands dirty, these

actors never have to wash their dirty hands themselves, but always deputies who are to be found further down the hierarchy. The rule of law is a constellation of substitutes that is ingeniously set up in such a way that those who blame them do the least damage to the system as a whole always have to answer for mistakes. In this way, scandals on the floor of the holders of key functions can be kept at a stable low level, and the holders of key functions only have to fear penalties if they have done shit to such an extent that it is absolutely impossible to ignore the smell of shit in the long run. The Bull Pig Manifesto is thus not the ramblings of a crazed Unabomber who wants to inflict physical damage on the key figures, but the attempt to bring something back into balance through a comprehensible way of argumentation that has fallen into an undeniable imbalance. Anyone who is allowed to play fast and loose with the lives of other people without being prosecuted for it should experience for themselves what psychological violence feels like as a permanent condition. While the modern bull pig has an incredible amount of illegitimate power, it will not be able to hide forever from those it has harmed with its abuse of power.

Part XXV

The enemy image that is to be cultivated here is not that of the bull per se, because we need him too much for that. The enemy image that is to be cultivated here is that of the bad cop, who inevitably fails in the practice of his profession because he does not understand the job of a policeman or only very insufficiently. If the 21st century is to be the century in which the stupid control the clever without being able to justify why, not only the climate but also human civilization will soon collapse, which could be cynically commented on by saying that in this unfavorable case that would not be the worst thing at all. It hurts less to imagine that a world society of barbarians would go to the dogs than if it were a world society of civilized citizens. A person who believes he is allowed to know everything private about another person no longer deserves privacy himself. With its behavior, the modern bull pig takes its own right to exist ad absurdum, without being aware of it. If the modern bull pig controls more and more, while it understands less and less, this can only lead to the fact

that sooner or later everyone understands that the police do not understand themselves. And a police force that does not understand what it is there for does not understand how it could behave properly. The modern bull pig, as already noted, in a frightening number of cases does not serve law or justice, but those who, on the basis of status and property, can afford to determine how to define law and justice. And at this point, at the latest, we are dealing with definitions that are no longer likely to have many similarities with the lived rule of law. So if we let the modern bull pig do as it pleases, we are heading for a mindless and banal future that no longer provides any room for progressive lifestyles.

Part XXVI

The modern bull pig could also be described as a lumberjack who has a license to cut down trees without being able to overlook the forest. The bull pig sets off with his high-tech chainsaw and flattens the trees as it suits him. It is extremely unlikely that this will result in a well-thought-out forest restructuring, indeed quite impossible. The modern bull pig acts without any vision, without a plan, without education, without meaning. Since it is the born destroyer, it has nothing to do with preservation, development, stabilization and constructiveness. Worse still, it would not even know what constructive behavior could look like. It has set out to maintain and establish an order whose deeper meaning it could not explain. The modern bull pig does not want everyone to be as well off as possible, but it wants those who respect it as an authority to do well. But if you take a closer look at this modern bull pig, which is to be done here, you will find hardly any reasons that would speak in favor of respecting it as an authority. If it makes mistakes non-stop, spreads untruths and stages itself as a criminologist in places where a criminologist is not needed at all, you would be a madman if you saw the cop pig as a legitimate authority. The modern bull pig can punish or even shoot those who don't suit him, but he will never understand them, even if he makes a serious effort to do so. The modern bull pig, as the pest it objectively is, cannot help but condemn as pests those who are smart enough to understand that the bull pig is a pest. The modern bull pig may sometimes feel that he is not the ultimate of a power monopoly representative, but he will not understand this rationally, because in this unlikely

case he would have to immediately hang up the bull service in order to start a life worth living. Of course, it could say that it is already living for the maintenance of a fascistic order that is essentially shaped by capitalism, but in order to be able to make such a statement at all, it would have to have already ceased to be a fascist.

Part XXVII

If Mother Merkel and Father State do not have their naughty, malicious child under control, but act as if they have a well-behaved, good-natured child, doubts arise about the integrity of this family. But which youth welfare office is responsible for putting this family through its paces if the family itself is far above the youth welfare office? Anyone who questions the integrity of this dubious family is logically living dangerously. There is a lack of tangible evidence of the dysfunctionality of the ominous mishmash for those who cannot be pissed on the leg by any youth welfare office in the world without having to fear sanctions that would much surpass peeing. If we lived in a real constitutional state, the youth welfare office that could hold the family accountable would be the Federal Constitutional Court. However, since we do not live in a real constitutional state, as is repeatedly tried to explain, but in a state in which status and property decide who receives justice and justice, when and to what extent, this authority is ruled out as a legitimate youth welfare office. So with this family we are obviously dealing with a solid clan family that makes the world as it pleases. So if the constitution is not taken seriously even by those who would have to represent it as its highest authorities, the constitution serves the hollow appearance of a constitution that, when push comes to shove, is not worth the paper it is written on.

Part XXVIII

The modern bull pig not only destroys livelihoods completely unscrupulously, it also presumes to be able to judge how a person injured in this way feels. No matter how many times the target of the bull pig has already been in the slap, as long as it is still standing on its legs and does so outside the slaps, the bull pig draws the conclusion from this circumstance that it has not yet done enough damage to the target. As already mentioned: The modern bull pig is ready to exercise psychological violence in absolute excess, since it has the immeasurable stupidity that such behavior absolutely requires. Just as the Office for the Protection of the Constitution only protects itself when a situation comes to a head, the bull pig protects its organization, although and precisely because it partly officially meets all the requirements of crime. So if we let criminals persecute both other criminals and non-criminals, the question arises as to how we could meaningfully resocialize the police without having to retire every cop pig. The thesis may be allowed here that it would be impossible to bring the organization of the bull pigs into a reasonable state without many redundancies. It is teeming with people whose maxim is a petty-bourgeois desire to punish, combined with the conviction that they are on the side of those who have the innate right to punish others. In this way, the punisher escapes in the long run from the punishment that a just society would inflict on him. The goat has made himself the gardener before everyone's eyes, and very few seem to seriously doubt the legality of this process. This is hardly surprising, because only the few who had the misfortune to have made the acquaintance of him know that the decent policeman is a modern bull pig.

Part XXIX

The 21st century will be a century of observations and the trivialization of observations. Defamation observation in particular as a form of punishment observation will celebrate great success. It is getting easier every week to make bedbugs that the obsessor cannot possibly detect. The Observer doesn't even feel like a perpetrator because he is invisible to his target. Yet he is one of the worst perpetrators you can imagine. He wants to know

everything, but does not even allow the goal, about which he seeks to know everything, to know even his first name. The Observatory is a high-crime coward who deserves to be exposed as such. If observation is not marked as the fact that it is, if we do not start stigmatizing the observers in time, more people will have died as a result of observation in 2050 than will have died as a result of the coronavirus. The fact that the observation process is invisible does not make it harmless, but hopefully it will not be unpunishable in the long run. We have to educate people about the fact that a number of observations are the crime itself that they pretend to want to prevent. Observation itself is highly criminal, and few obsessives are likely to do or consider doing things that would be more criminal than observation. In order for people to understand the seriousness of the situation, they must be made to understand that it can affect anyone, absolutely anyone. The defamation deliberately creates the impression that the person deserves the observation. But the point is that you really can't imagine very many people who really deserve punishment observation. The criminal cop pig very specifically turns into criminals those whom it wants to put an end to for very personal reasons. The perfidy of the punishment observation consists in the fact that one wants to induce a suicide, to which the rabble reacts with the words: The cops were probably right with their claims. Programmed hopelessness is the keyword. The system is a stupid pig and as such an omnivore. If you mess with it, it eats you up, alive. To prevent the world from learning that the bull pig is a murderer, it goes over invisible corpses. Over and over again. It only stops when it has become a corpse itself.

Part XXX

So, if in most cases the observations are the crime and not what the observed person does or could do, we could confidently call the modern bull pig a sick person living in a world where the poles are arranged inverted. In the world of the modern bull pig, it is itself a good guy who fights for good, although from the point of view of the rational critic it is the bad guy who fights for evil. But is it still possible that we have a good state that lets evil people do evil in order to maintain itself as a good state? At this point, at the latest, we see that we are not making any progress discursively, which can only mean that the state's self-description

is pure bullshit. A self-description, namely, that cannot stand up to even slight criticism. The state is not even close to what it promises to be. Not only is the modern bull pig a pipe dream, but so is the state it simulates serving. A state that has to observe bedrooms and bathrooms en masse in order to keep itself in the game is cheating in the greatest possible style from the very beginning. The manifesto is intended to help show this cheater the red card as early as possible in order to remove him from the game. There are probably many supporters of observation among the citizens, as long as there is talk of observations that do not concern themselves, that goes without saying. An observation state is always at the same time a police state, which does much more than can rightly be expected of it without being asked. A state in which the police are allowed to do everything has lost control of its life and should be driven back into the lane from the very far left. Even if the constitution is made up of words, words alone do not help in proving its own forgetfulness.

Part XXXI

The perfect contact person for the modern bull pig in the population is the prototypical philistine who spends the whole day telling people about people he doesn't know. When it comes to obtaining information, the cop counts on the petty bourgeois who is like him. Petty-bourgeois decency, which on closer inspection is consummate indecency, limits the horizon of opinion in which the modern bull pig develops its narratives. If the philistine also speaks the same dialect as the esteemed policeman, a friendship quickly develops that can be developed profitably for both sides. One must always realize that the order that the modern bull pig is trying to establish was, strictly speaking, ordered by no one. The modern bull pig concocts its destiny itself, from fragments that a man of rather low intellect could not possibly put together in a meaningful way. The bull pig thus gives meaning to its life in its very own way. In him, a particularly bad philosopher has been lost. The favorite disciplines of the modern bull pig are harassment and defamation. The core subjects, which it voluntarily takes, coincide surprisingly well with the criminal offences that the bull pig originally simulates having competed to combat. The modern bull pig is, of course, a victim of a deficient system itself, but if we think big enough, we all are anyway, so that we cannot allow the bull pig to justify its wickedness with the injustice of the entire apparatus. The bull

who has become a bull in order to improve the world is likely to be rather rare, and the one who partially succeeds or has succeeded in doing so is as rare as dickpics of the Pope. If the modern cop pig does not get beyond the petty-bourgeois philistine as a top source, it is hardly surprising that the results of his work turn out as if the civilian philistine himself had done the work.

Part XXXII

When the modern cop pig tries to drive individual citizens to suicide by exposing them all-encompassingly, the question arises as to how the citizen can react sensibly to such an enormous abuse of power without having to sink to the level of the bull pig. If the modern bull pig claims to know everything without having to reveal anything himself, we are dealing with an asymmetry that should not exist in a state governed by the rule of law. A police force that is allowed to do everything but does not have to justify itself for anything is the police of a police state, but not that of a constitutional state. So if the modern bull pig is allowed to do everything without having to fear punishment, the citizen he has harassed can also do everything that is necessary to reveal his methods and show the population what type of person they are dealing with in the modern bull pig. After all, if everyone knows everything about the modern bull pig, sooner or later it will be forced to react to this knowledge with a change in behavior. So if someone is put in a stranglehold by the failed system, the only thing left for him to do is to put the whole failed system in a rhetorical stranglehold, because fortunately he is still allowed to speak and write. The fact that the state is less good than it claims to be good is not new and therefore does not have to be explained anew all the time. Every state is a failure in its own personal way. If the modern bull pig makes public everything private about others, while it wants to keep everything private about itself secret for good reason, it must be thwarted by exposing it on a level other than that of petty-bourgeois gossip. After all, a person who trivializes observation is always one hundred percent one who is not affected by observation himself, otherwise he would not be able to trivialize it. If the modern bull pig does not want to or cannot explain itself, someone has to explain the modern bull pig who is not a bull pig himself, but still knows what makes it tick. If

the bull pig manifesto is good enough in the end to force the modern bull pig to take a stand, the work will have been worth it. Because then the modern bull pig will have written its own self-description text, which will contain everything that the bull pig wanted to keep to itself under all circumstances.

Part XXXIII

Day after day, the modern bull pig walks over the invisible corpses that it has produced through successful teamwork with its colleagues in order to keep an eye out for future dead. People kill themselves, that's nothing special. And if it was the cops who initiated the bullying that led to death, then no rooster crows afterwards. People kill themselves because they can't stand life anymore, that's normal and happens in every country every day. The modern bull pig does not care about the corpses it has turned into corpses. Dead is dead. Who cares what happened? Life goes on. Service by the book. The prisons and madhouses must also be well attended, otherwise they would be there for? If the excluded did not exist, the non-excluded might have doubts about their own normality. The visible existence of the other of reason secures the existence of those who believe themselves to be in this world of reason, without being able to suspect how fragile is what they self-confidently call their reason. What is reasonable and what is not is ultimately clarified not by philosophy, but by the community of those who have status and property. The community of those who are presumptuous enough to declare themselves the law without anything and anyone being able to stop them. The person found to be insane is manoeuvred into the slaps by the citizen like the empty tetra pack into the yellow bag. So everything has its order. And what the order is and who establishes it is determined by the state, which is itself a chaotic man in bourgeois clothing. Arbitrariness is put into the guise of behavioral safety and carried out as reason by sometimes insane officials. When we begin to ask whether reason, which calls itself reason, is really reasonable, we can no longer act at all. So it's better to pretend that we know what we mean by reason, if only for the sake of the weakening economy. What the state does corresponds in broad strokes to the Basic Law, which in any case is only read by those who have serious and justified doubts about its existence. Life goes on. Service by the book. One counts the years that still have to be mastered before the prospect of

retirement. The misfortune incarnate is the retired bull pig who goes fishing, although he doesn't really enjoy it at all. But it has told everyone that it will be fishing in retirement, so it also fishes and takes photos of it as evidence.

Part XXXIV

The observing bull pig as part of an observing bull pig male group can in principle be imagined like the bull pig sitting in civilian clothes with good friends in front of the TV to watch football. The respect for the goal, which never existed, has long since turned into spitefulness and malice. Murder and other violent fantasies are exchanged in a funny round, if possible at a volume that allows the target to listen to the constantly repeating conversation. The fact that the modern bull pig has been looking for a way to eliminate the target in the simplest possible way for years does not go unnoticed by the target, the involuntary laboratory rat, in the long run. The target can know what the bull pig is all about, which has become accustomed to observation and therefore no longer wants to miss it as a pastime. The lab rat is interesting, always doing things that the bull pig would not have expected. Better than a crime novel sometimes. The target is on the phone, farts, masturbates, sleeps, goes pooping, drinks coffee, surfs the Internet. Very interesting, everything is relevant, the recordings are on tape, nothing is lost, everything is commented on live, almost like football.

Part XXXV

As we now suspect, the modern bull pig is in cahoots with actors from milieus who value sensation far more than truth, spectacle far more than science. Science, as already noted, is only used where it serves to harm and consolidate stigmas. If the bull pig does not have enough in its hand against someone it wants to exterminate, science is consulted with the question of how it could give the arbitrariness of the bull pig the appearance of objectivity. The bull pig, who has been tricking from the beginning to shape the world according to his ideas, now irrationally hopes that his robber pistols could be turned into rational arguments

by another trick. The modern bull pig, of all people, is now hoping for rationality, although it has always acted far from any rationality until here. The bull pig is now hoping for a genie trick because it begins to suspect that the water could rise towards the neck. There is now much more at stake than just an existence. There is a credibility at stake that has never proven its credibility anyway, because it would not have been able to do so.

Part XXXVI

If the modern bull pig does what it does, but acts as if it doesn't do what it does, does it in Karlsruhe at some point, one might think. But it doesn't. It never does-does in Karlsruhe, because the bull pig does what it does. In order to be able to do tut-tut in Karlsruhe, someone would have to be able to prove what the bull pig does and that it does what it does, which the bull pig officially does not do. Nobody knows exactly what the bull pig is doing, and those who do can't do it, because Karlsruhe probably knows what the bull pig does and that it does what it does. For understandable reasons, as few as possible should even know what the bull pig is doing when it does what it does. If too many people know it, the bull pig must do everything to ensure that everyone learns that those who know what it is doing would not know what they are doing if they said what it is doing. Only delinquents and madmen say what the cop pig does, and fortunately no one believes them. At least no one who would have sense and balls enough to do a good thing in Karlsruhe anyway. So the modern bull pig continues to do what it does and pretends not to do what it does in order to do what it does. And it always does-does, while the bull pig continues to make its rounds through German bedrooms without anyone knowing that it is doing so.

Part XXXVII

Are we unfair if we call the policeman, who belongs to the worst kind of his species, the modern bull pig? No, we are not. The modern bull pig acts cowardly, brutally and vilely and can therefore not be described unfavourably enough. It does not deserve empathy, because it cannot muster any itself. It arbitrarily ends biographies without always having

been authorized to do so in detail from above. Often all it takes is a crazy bourgeois clan that wants to get rid of a black sheep to let the modern bull pig take action. If the bull pig is allowed to do what it wants, if it is allowed to wreak havoc unleashed like a wild pit bull terrier, the state can no longer claim legal equality without being laughed at by us for it. If the bull pig is allowed to do what it wants, it is impossible for everyone to be equal before the law. So if the state propagates equality that does not exist in fact, the state as a whole hardly deserves more respect than its incompetent policeman. So if the state makes exceptions to emphasize the existence of the rule, we have to stop it, because equality does not tolerate exceptions if you are serious about it. Because if you make exceptions while claiming to treat everyone equally, you have to trick in order to be able to continue to successfully pretend to treat everyone equally. If the state shoots itself in the foot in this way, we have to make sure that it also stumbles over its leg properly and cannot claim afterwards that it has always done everything right. If the state wants to shoot itself in the foot, we have to make sure that the shot is fired. Perhaps a few months later, the state will remember how much his knee hurt after the shot and refrain from repeating the shot. If the state itself has to become criminal in order to cover up its criminality, we must ensure that it fails to do so in a way that is effective in public. If the state is an ass, we shouldn't crawl into it, but give it the kick that a stupid ass deserves. Even an ass can become a respectable buttocks again with pressure from the right direction. The state deserves its chance at resocialization, but the modern bull pig does not; it is a hopeless case.

Part XXXVIII

The observation of defamation is not only character assassination, but the ongoing attempt to deliberately drive anyone to their death. Defamation observation is a permanent murder attempt. It is the revelation of an unconditional will to annihilate and as such not a police measure, but in itself already an illegitimate penitentiary of the most brutal kind. The observation of defamation is an achievement of barbarism and should not be trivialized or relativized in any way. If someone is subjected to defamation observation, this is nothing

more than proof that he or she is to be removed from society. The law enforcement officers who carry out the defamation observation usually remain anonymous and unassailable. They make themselves gods of darkness who carry out a visitation in hellish dimensions at the destination. Programmed hopelessness with the aim of extinction. So when the modern bull pig does what it does, no verbal attack is enough to call it what it is. If the modern bull pig is allowed to inflict inconceivable misery and suffering on the object, the bull pig itself is a misery that must be put to an end. The modern bull pig as a specific type of fascist must be removed from the overall constellation of the modern legal state if the rule of law wants to have a future. A constitutional state needs cops who know what they are doing and know the reasons why they are doing it. We cannot expect the modern bull pig to become an intellectual, but we can expect it to be reflective enough to understand its own task, its rights and duties. But if the bull pig does not know what it is a bull pig for, the state cannot explain with what right it allows it to be granted what it is.

Part XXXIX

The Bull Pig Manifesto is not written for the fun of it, even though even writing such an unpleasant text can be fun. The bull pig manifesto is an act of self-defence, the assertion of a fundamental right that has been trampled underfoot for far too long. The bull pig manifesto matured in many years of totalitarian oppression and finally erupted, so to speak. How many pages it will comprise in the end is in the hands of the modern bull pig alone. If it had withdrawn earlier, the text would not have been written in the first place. But now it exists, and perhaps there are people who benefit from it. It cannot harm anyone, as the bull pig described here has done everything to make itself an outlawed target. Harming the modern bull pig is nothing more than killing a wasp while it is about to sting you. No one would seriously want to justify themselves for killing this wasp without being considered a fool. The bull pig described here exists and acts as such and can only be put to the test if its existence is known. This is not a phantom described and examined, but a real type of human being, which in many variants is up to mischief in a very concrete way without having been stopped by anyone. If the text even helps to make the modern bull pig more

careful, something has already been gained. Anything that stops the bull pig in its action or even slows it down is important. Because the fact that his existence as a civil servant of a constitutional state is not already a scandal is basically already a scandal.

Part XL

When the modern bull pig sets out to fail again and again at the reading of citizens' brains, it does not even notice that it is failing. The bull pig tries to describe the behaviour of other people with its personal explanatory fund, which in many cases would only be sufficient to interpret the behaviour of a chimpanzee in a comprehensible way. The stupid person does not know that he is stupid. The clever one, however, suspects and even knows that he is clever. The bull pig seeks to overcome this unbridgeable gulf with means that are not at its disposal at all. So the bull pig simply acts as if it has the means at its disposal and tries to explain the behavior of people it cannot possibly put itself into, because in fact it lacks almost everything to do so. The bull pig is instructed in expertise to find explanations that it cannot produce itself. The bull pig is now dependent on a scientific apparatus that it cannot even begin to oversee. It doesn't have to, as it thinks, it is only looking for ways to burden its goals as heavily as possible anyway. So the bull pig lights one smoke candle after the other, hoping to land a hit with one of the many candles. The bull pig plays the lottery with human existences and loses non-stop, but does not stop feeling like a lottery winner. The modern bull pig, as already mentioned, cannot be resocialized, it is a damage that causes irreversible damage without being ashamed of it. The modern bull pig is a herald of the impending apocalypse: Nothing will be possible without me claiming to know about it. I am willing to take away everything that makes life worth living, because I can't stand the fact that my own life doesn't feel worth living. If I don't have it, you won't get it either. The bull pig is a stupid, envious and malicious child who would have been better aborted before he could become one.

Part XLI

There is an addiction among European police officers, the addiction to observation. Once the modern bull pig has observed itself on you, it cannot stop so quickly. After all, it wants to observe how the target reacts to the end of the observation. The bull pig has become addicted, addicted to a privacy in which it has nothing to look for or lost. The modern bull pig has become acquainted with worlds of whose existence it could not have known before observation. It wants to destroy these worlds with all its might, because there are simply no worlds that the bull pig does not understand. Where would we get there? How was it even possible? How was the modern bull pig able to establish itself? After the NSU catastrophe, the investigation of which was hardly less catastrophic than the NSU crimes themselves, the cop pig should have been put through its paces, it would have had to learn from huge mistakes, it could and should have shown the population that it could and should have done its job. But what happened is the opposite: stigmatization, cover-up, concealment, failure all along the line. What the population is not allowed to know is closed for many decades, as a state secret that will certainly no longer interest anyone in the time when it is then officially known. What no one is supposed to know, for very good reason, is simply stowed away in safes and left to a future that will have problems that we cannot even imagine yet. In this way, grass is allowed to grow over state crimes and source protection is invoked. The pandemic has also shown how fragile the state, which had previously been assumed to be stable, is. In the phase of Merkel's eternal neglect, the modern bull pig has unnoticed become the judge of life and death. Now the naughty coward can do whatever he wants, Mom spoiled the bad child by neglecting to take care of him. Now it is in the world and can no longer be made into a decent adult from one day to the next. If only because there are so many of his type that you would probably have to dismiss thousands of cops to get the place back in shape.

Part XLII

If the observation of extermination, which the observation of slander undoubtedly is, may only be carried out by the modern bull pig, this indirectly deprives the person under observation of any right of defence from the outset. He often no longer has the time to make use of the right to claim his fundamental rights because he has already committed suicide. The bull pig's calculation worked out once again: it only had to finish off the goal psychologically, and in the end it took over the physical part itself. No one can trace the suicide back to the bull pig; the mafia also murders in this way. No visible traces left, everything clean, case closed. Who decides who the bull pig will take out of circulation next? There will certainly be no shortage of wish lists in the well-closed drawer of the presidium's desk.

Part XLIII

If the modern bull pig makes extensive use of a right to humiliate citizens, the question arises as to how it actually explains its right to this right, because officially it does not have the right at all, of course. So instead of doing his duties, the modern bull pig prefers to kill people who don't suit him. But how can the modern bull pig do this while it continues to claim to function as a legitimate violence specialist of a democratic state under the rule of law? The modern bull pig, as already mentioned, is not only paranoid, but also acutely schizophrenic. It plays a role that is not formally provided for at all in a genuine constitutional state. Why then did no one prevent the modern bull pig when it is someone who neither understands his profession nor is needed in any way? Why is the modern bull pig allowed to miss the voluntarily accepted profession every day? Now, of course, we are in the middle of a pandemic catastrophe that claims hundreds of lives every day and have little time to deal with the anomalies of the modern bull pig. But at some point, when more peace has returned to the country, the question should be allowed as to what kind of police force the citizen actually wants, and he would have to be schizophrenic himself if he would then claim that he would like to see the modern bull pig as it is written in this book.

Part XLIV

While the anonymous, unassailable and overpowering modern bull pig monitors for no reason, it fails to recognize that it is being thoroughly monitored. The target, which is classified as having no chance, knows what the bull pig is up to and can report on it. This is where the one hundred percent superiority of the modern bull pig ends, because now it can finally be brought into the need for an explanation, from which it can no longer get out as easily as it has maneuvered itself into it through its behavior. Sooner or later, the bull pig has to give an account without being able to do so. It is now dependent on the help of those who have covered it up to this point, without being able to expect that there would ever be a contra from the goal. The bull pig has made the calculation without the host. Whether it has to pay them now also depends on the rhetorical skills of those with whom it is in cahoots. However, the situation is now becoming much more serious than could have been expected. If the modern bull pig is not disposed of as hazardous waste so that it can no longer harm anyone after its retirement, it will cause damage as long as it lives. The bad cop can be described as bad at least three times: bad at work, bad as a person, bad for democracy; hazardous hazardous waste. The bull pig that plays the role of wanting to defuse people is itself the one that urgently needs to be defused. If it fails, the bang becomes as violent as the bang that the bull pig already has by doing what it does. Tut-tut!

Part XLV

The asymmetry is total. The total invisibility of the modern bull pig is contrasted with the total visibility of its observation target. Being watched by the modern bull pig is a twenty-four-seven job from which there is no escape. Breaks are out of the question, as the bull pig is mainly interested in what the target says in its sleep. That's why we can call it a prototypical fascist with a clear conscience. The modern bull pig is not there to understand, but to destroy. It only understands what favors the chance of extinction. It only understands what it wants to understand, and that, as may be expected, is always far too little. The modern bull pig does not line up to enlighten, but to make enlightenment impossible. The modern bull pig is living proof of the hopelessness of enlightenment. Nevertheless, we cannot call it the devil, because he would not be banal. The modern bull pig, however, is the

consummate banality.

Part XLVI

If the modern bull pig is allowed to do everything, but can't do anything, wants to know everything but doesn't know anything, wants to cover up everything, but can't remain invisible in the long run, it's comparable to a kamikaze that no one has yet whispered that he is one. The bull pig came into office in the conviction that he does not have to answer for anything, that he enjoys an immunity that should not exist at all in a state governed by the rule of law: the total immunity of the destructive and useless imbecile. The bull pig expects his goal to explain himself for everything without having to or being able to explain himself for anything. The modern bull pig has nested in a blind spot of the rule of law. The rule of law does not know that it cannot see, that it does not see the bull pig. But he senses that by accepting the phenomenon of the modern bull pig, he has gotten himself into something that can no longer be swept under the carpet without a visible carpet bulge having to be recognizable. The supposed cunning of the imbecile actor sooner or later becomes a burden on the state, because it can be impossible cunning enough to conceal its incompetence in the long run. But if the bull pig has done enough shit to no longer be invisible, the question arises as to what the state should do with this burden, which has become a burden, without having to exceed its own competences. Incompetence is difficult to explain, regardless of whether it is the incompetence of a person, an organization or an entire state apparatus. What is certain, however, is that when the time finally comes, the state will not be able to profess itself to be the modern bull pig if it is not prepared to lose face at the highest level. In the end, the state cannot avoid admitting the enactment of the modern bull pig as its mistake.

Part XLVII

Just as the stupid man generally only reaches his best form when he believes himself to be wicked, the modern bull pig shines most in the humiliation of those it hates. The fool is

naturally inclined to adapt to the wickedness of the world around him, in the hope of being able to live and survive in it in the best possible way. Its limitations prevent the realization that this strategy is not at all compatible with a happy life. The stupid man attributes the constant failure of his undertakings to a hostile world which, contrary to his convictions, is not at all interested in him personally. Since he does not understand that failure is directly related to his fundamental misunderstanding of all people and facts and always considers himself to be the measure of all things, i.e. is incapable of critically examining his convictions, he fights a lifelong battle against resistance that has its origin in his confused head, in which enemy images are haunting that a not so stupid person cannot even imagine, because he usually has better things to do. The life of the stupid is a constant and hopeless fight against the mindfuck that his own narrow-mindedness has imposed on him. The stupid person always feels disadvantaged and thus grows up to be a human being, who in the end really has to be described as a disadvantaged person in every respect, because he has made himself a disadvantage without being able to understand it. From his perspective, the blame for his shortcoming lies with the others, and therefore the others are to blame for the fact that he is an unhappy person. There is the least he thinks he can do to take revenge for this injustice on the others, who arrogantly have not the slightest interest in his state of mind. So the fool does what he can to make life at least more difficult for his imaginary enemies than he thinks it is for them. The modern bull pig is ready to do whatever it deems necessary to rob the light-hearted animals of their lightness. They, too, should have it as hard as the bull pig itself, so that they can really feel how shitty it feels to be a stupid person.

Part XLVIII

If the state not only allows imbeciles to observe, but downright orders them, no one should be surprised or complain afterwards that only nonsense comes out of it. An imbecile can only interpret the world with the means of the imbecile, so the result cannot possibly be anything other than imbecility. The RAF itself consisted almost exclusively of imbeciles and made it very easy for the state to distinguish itself as a benign peacemaker through its

stupid actions. Thus, after the phase of terror, one could rest on the conviction that everything had gone its appropriate way. But that is less than half the truth. Through its legitimate action against terrorist violence, the state has, as it were, also put to sleep revolutionary thinking against the state, i.e. killed two birds with one stone that, on closer inspection, do not belong together at all. When you start with hash, you'll eventually get hooked. If you think against the state, you will eventually end up in Stammheim. So, don't do it and do something sensible. But the state only won against the RAF because it was an easy opponent, not because it was wrong with its basic views. The FRG first defeated the RAF and then the GDR. Now nothing could stop it on its triumphal march except its own complacency, which consists of the unjustified conviction that it has its democratic heart in the right place, at least if you don't consider the right to be political here. And Merkel is so beautifully modest, it's good that we have her. Peace, joy, pancakes, and suddenly there is the modern bull pig, who has had enough time and peace to get all his illegitimate privileges. Welcome to the 21st century!

Part XLIX

The NSU then gave the state the opportunity to position itself far enough to the left. The problem, however, is that he is neither far enough to the left nor far enough to the right, but above all when things get difficult, he gets in his own way. The state is downright thirsty for political terror in order to be able to find and define itself better, because it does not have a clear profile on its own. The Merkel state, like Merkel herself, is fickle, but equipped with the ability to sell this unfavorable characteristic as wait-and-see prudence. Anyone can show a clear edge, as long as it's easy. But the real art would be to do it when it's difficult. So if the FRG is a state in which citizens are spied on en masse and subjected to psychological police violence, it should also be known as such a state and not as a righteous democracy that guarantees its citizens legal certainty. When the state demands a self-explanation from the citizen that it cannot achieve itself, one wonders by what right it actually demands more than it has to offer. Those who have been marginalized by the stupid mainstream are always forced to self-legitimize, which the herd cattle are spared, because one can recognize well enough how little they are capable of. The real cruelty is that you can fool the

mainstream into believing that it has fundamental rights when it comes down to it. The fact that it is precisely these that are unrestrainedly ignored by the state in case of doubt is one of the theses that the manifesto wants to bring closer to the reader. The modern bull pig does not care about the fundamental rights of others, but only about his own, which consist above all in being able to humiliate people anonymously and unsanctionably.

Part L

If the state is spying around in our bedrooms as an uninvited guest, there is nothing to stop us from calmly going into its basement to inspect the corpses there. He is powerful, but never omnipotent, because that would only be God, and fortunately he does not exist, which alone seems to prove the existence of the modern bull pig. A god could not possibly let it happen. The state, on the other hand, does it, more or less consciously. But when it comes to the modern bull pig, you have to protect even the state that favors it: The modern bull pig has happened more than was commissioned directly by the state. It is more of an accident than a conscious creation, an extreme form of degeneration. The one who was originally supposed to keep evil away from the citizen has himself become evil from which the citizen should be protected. The modern bull pig does not protect against danger, but is itself a great danger, a danger to the continued existence of civilization, because what drives it is pure barbarism, a wild living out of personal aversions, unbridled hatred and brutality against everything that exceeds the classification horizon of the bull pig. It is therefore necessary to remind the state that it has made it possible for a beast to live, even if involuntarily, whose emergence could easily have been prevented. You can no longer get rid of the modern bull pig without a sound, but you can stop it and render it harmless. It can be driven out of its biotope and released into a barren openness in which it no longer has a chance to humiliate others, in which it can no longer find food to satisfy its low needs. The modern bull pig should be left to its own devices, because that would be the worst thing for it: the stupid person can't deal with himself because he has nothing to offer himself. He needs others to relate to destructively in order to feel alive. So let's drive the parasitic modern bull pig out of the host body on which it feeds as quickly as possible, and punish it by leaving it to its own devices so that it perishes miserably from a long time.

Part LI

The modern bull pig is a great burden for the state; he just doesn't know it yet. It is more than just an annoying pain in the neck, as what it does runs counter to the most essential constitutional principles. Sooner or later, all those involved will have to contend with massive disadvantages, so it is inevitable that the modern bull pig itself will be allowed to participate in the disadvantages of its activities. Of course, it constantly trivializes its activity because it does not want to admit, nor could it, that it is a disaster squad on two legs that can do more damage than the elephant in the china shop. What destroys the bull pig is not as invisible as the bull pig itself, as long as it deforms biographies out of anonymity. The damage is visible and gains in visibility the longer the bull pig is allowed to perform its act of human deformation. The modern bull pig will not be able to hide in the long run, because at some point there is a deadline, then the work will be corrected and finally graded. Unfortunately, the bull pig cannot be moved, it has received a bad five.

Part LII

If the modern bull pig illegally invades our privacy, we may as well legally invade its professional sphere, only to find that it will end up with far more to hide than it can actually hide. Let's just make the professional sphere of the modern bull pig public so that it can publicly justify itself for why it uses its civil servant status to harm people it can't stand in private. The petty bourgeoisie has never been harmless and rarely as dangerous as it is in our time, because it can now write on the Internet that it doesn't understand anything and doesn't care about it in the slightest, on the contrary: it even makes a virtue out of its lack of understanding, which misunderstands itself as rebellious and misjudges the big ones as its windmills, who are not the big ones at all. that really need to be fought. You don't have to invade the privacy of the modern bull pig to be able to prove his perfidy, since the assessment of what he is doing in his so-called service is quite sufficient. The modern bull

pig does not even have its own arguments for its behavior, so how can it expect that forces acting above it will ensure its continued existence if they are certainly not in a position to defend the humbug it is doing with arguments? The modern bull pig is on an ice floe that is melting away at record speed, but thinks it is on land because it lacks the ability to look around critically and check its status quo for stability. In addition, it drifts in a place in the sea that is rarely passed by rescue ships by chance. The modern bull pig believes in miracles, just like many other uneducated people around the world. You would have to tell him that there is only one thing when miracles come true: coincidence.

Part LIII

The modern bull pig works mainly with language, without being able to realize that it can also be worked on with language. Since it remains invisible to its goals in many cases as a tormentor, it wrongly assumes that it cannot be made visible even by the means of language. The mere fact that we are dealing with him here is proof enough that the modern bull pig is by no means prepared to be verbally dissected. An ideal case of the modern bull pig as a social pest is its dialect-speaking variant, which is regionally rooted and familiar with the fantasies of the local little people from childhood. If the boundaries of our language are the boundaries of our world, one can assume, somewhat arrogantly, but nevertheless very justifiably, that people who share certain language boundaries also share certain prejudices with each other, in short: live in the same world and feel at home there. How the world and fellow human beings are viewed and condemned in a certain region is often irrefutably determined by the profane dialect phrase. In this village you have to be a resident for three generations to be treated like a human being by the villagers, etc., etc. But, living here, no thanks! What does that mean? Well, the modern bull pig uses language very specifically to evoke certain effects, but usually does not bother to reflect on its use of language on a meta-level, since it is a policeman, and not a linguist or philosopher of language. Of course, we don't want to expect that from him either, because who would benefit if the bull pig could only start his career at the age of 35, after he had written his

doctoral thesis? But what can we expect from the bull pig without overwhelming it with our expectations? We can expect it to speak with some respect about people who have not appeared as criminals. Is this expectation exaggerated and unrealistic? Absolutely, because the modern bull pig works with the prejudices with which it has grown up, not with those that would suggest knowledge of the constitutional principles to it. The modern bull pig is therefore not only a human being, but in its susceptibility to subjective prejudgements it is a human being in the worst sense of the word. And people who are knitted in this way are in most cases stupid enough to see themselves as good people for reasons we don't know.

Part LIV

As should have become clear by now, the modern bull pig is an intolerant anti-pluralist and as such anti-intellectual, even if not anti-elitist per se, as long as one understands the elite here not the intellectual, but the economic one. The bull pig is, so to speak, on a first-name basis with the possessors, because it knows as well as they know to what extent it is needed by them. So there is a two-part established bourgeoisie: on the one hand, the police-affine citizen, on the other hand, the citizen who knows the police well enough to have to treat them with a well-founded and justifiable detachment. The former turns to the police at every opportunity, the latter only when there is no other way. If one regards the greedy, self-respecting and unscrupulous petty bourgeoisie as an annoying perversion, one is forced to see the modern bull pig as an inseparable part of this perversion. People who want to own and determine as much as possible without knowing enough about it are programmed chaos and therefore never get along with those who believe in an improvement of the conditions, without being able to be carelessly called naïve. The modern bull pig doesn't care about civilization because it doesn't even bother to understand its rules and limits. It acts as an axe in a forest whose trees it could not determine if asked. The axe doesn't care whether it flattens an oak or a birch, as long as it succeeds in flattening it. The harmful modern bull pig has set out to remove pests that it understands as pests because it

understands very little else. Unfortunately, however, the cop pig is not artificial intelligence, but organic stupidity, deluded enough to presume to judge people who already couldn't stand it in the schoolyard as a petty bourgeois on duty. Now the bull pig can finally take revenge on them, because the state does not understand that it should be the break supervisor here, who would have to put a spanner in the works of the aggressive brawler. Now the unleashed bull pig is in the world without supervision and out to make life difficult for those who have driven it almost mad as a schoolboy through their indifference to everything petty. Now the bull pig is having fun taking the fun away from those who, for good reason, could not take his type seriously in the past. Because actually, the bull pig fears the bullying it deserves most. To escape this deserved bullying, it anticipatingly bullies those it fears as its potential bullies. The bull pig has remained stupid, but finally no longer powerless, as he used to be in the schoolyard, but equipped with a power that should never have been granted to him.

Part LV

Now Merkel is finally gone and thus what she always did best anyway: being away where presence would have been necessary. The Merkel era was to go down in German history as an era of failure to provide assistance; characterized by a person who did nothing bad, but also did not prevent a lot of bad things. Under Merkel, the modern bull pig has grown to its current dimension. Who has the power and means to take the ugly, fat pig to the slaughterhouse without risking slaughter himself? The manifesto here will have a certain effect, but never enough potential to endanger the power of the powerful imbeciles, because they know how to protect themselves by buying their legal remedies with money and eloquence with threatening power, which they do not have by nature. And that the state itself could have become a fat, spoiled pig that has probably lost any sense of proportionality, no one should say out loud, let alone write it on paper. But we do it anyway, because we can hardly breathe under the weight of such a losing state anyway, and as the

Americans like to say: Live free or die! And he's so right. The end of Merkel is not the end of the modern bull pig, which is only just beginning to warm up for the 21st century. It is extremely unlikely that it will break its neck in the process.

Part LVI

But what do we have in our hands against the modern bull pig when it operates from a position of absolute superiority and strategic superiority? It is not much, but there is something on which we can rely quite reliably: his stupid talkativeness, his boundless indiscretion and his need to make himself important to his fellow citizens at all costs with his idiotic secret operations, which in the end are not even secret for the targets. The objectively unfavorable combination of stupidity and craving for recognition is the joker that allows us to hope that the modern bull pig could be exposed again and again and thus throw a spanner in the works that we need to finally stop the sadistic single-celled organism; which we need in order to turn off the superfluous light to the Nobrainer before the Lord again and again, so that he understands that although he acts like a god, he is still a human being, and a very vulnerable one at that. When the modern bull pig's stupid talkativeness finally becomes his own undoing, at some point it becomes known that he is deliberately making people known who are very unjustly much better known than the stupid bull pig himself. And if the manifesto only serves to finally make the modern bull pig known, to show that it is not a phantom but a real existing threat, then the effort has already been worth it. Because sooner or later everyone will know that the modern bull pig stylizes healthy people as madmen in order to conceal its own insanity. Then it will be obvious that the modern constitutional state has entrusted a madman with tasks with which he was completely overwhelmed from the beginning. The modern bull pig is a loser who has come into possession of enormous power through a major systemic flaw. The more often this loser suffers a defeat on his stages, the greater the chance that the loser's illegitimate power will slowly dwindle. And, if you think this through to the end, the state will have only two options in a few years: to profess to be a modern bull pig or to continue to insist on being a sovereign state based on the rule of law. So in the long term, our luck lies in the fact that the modern bull pig is not a matter-of-fact soft-pedaler, but a loud proletarian who wants to be heard by the whole world without having

anything relevant to communicate. So let's calmly make sure that this riot master gets on everyone's nerves as soon as possible and at some point will only talk to himself because no one wants to hear his screaming anymore. Fuck off, modern bull pig! Observe yourself if you want to observe. No one needs you, no one will miss you. Fuck yourself in the knee, make a clip of it and post it on the Internet so that no one likes it.

Part LVII

If the modern cop pig, as an imbecile petty bourgeois, is the agent of an imbecile petty bourgeoisie that wants everything but can't do anything, everything can only develop in two possible directions: either in the direction of enlightenment and emancipation, i.e. turning away from the modern bull pig, or in the direction of democratic fascism, in the direction of a hardcore capitalist crypto-fascism, which deprives the de facto incapacitated citizen of democracy, in which he believes he lives, with a success that is likely to be proportional to the increasing stupidity of the citizen. When it comes to people and what they make of themselves and their environment, the greatest possible pessimism is always appropriate. If someone does manage to achieve more than you can expect, this can be taken as the exception that proves the rule. Man is above all an artist in convincing those who already go into the world with low expectations that even these expectations were too high. Man in himself is that which he who assesses him correctly tries to keep away from himself by all means. A bull pig, who only succeeds in resonating with the vibrations of the cheap zeitgeist, which he finds as a simple-minded person, naturally no longer becomes a television commissioner, yes, not even a civil servant of integrity, but in the best case a zeitgeist bull pig who could not describe the zeitgeist to which he pays homage himself, because it is far too deeply entangled in him, far too deeply trapped in him. The modern bull pig is never cool, no matter how much he exhausts himself, in the end what he has made of himself and others is always a brilliant achievement of misery and failure, because people who understand nothing can also do nothing that would ever receive admiration or even praise from sensible people, unless by a miracle. But it is a miracle that the modern bull pig

still stands where it stands and seems to be gaining power rather than losing it finally and forever. Dark times lie ahead, let's try to at least take away their well-calculated apocalyptic horror, because they feed solely on barbaric banality.

Part LVIII

If you assume that no one would enjoy having their sexual activities commented on in their own bedroom by dialect-speaking half-apes, you wonder why extermination observations are carried out at all when the bull pig should actually be prosecuting, not penitentiary. There is a simple answer to this: People against whom the state has nothing usable in its hands are simply punished by the modern cop pig before the court hearing does not take place, in the hope that they will fall prey to suicide or at least to madness, so that Father State does not get into argumentative distress. From this, however, one would have to conclude that the state only pretends to be a constitutional state in order to be able to undermine its self-definition all the better. The fact that the state could not be what it claims to be sounds enormously like conspiracy thinking, and that is dubious. The truth, however, is that the state itself believes in conspiracies that do not exist. This includes paranoia about a revolutionary shift to the left that will never take place. The state tries to be armed against such fantasies, although they are nonsense as a real threat. And now the joke about it: The state is demonstrably blind in the right eye because its fear of the left is much greater than that of the right, which would be much more justified, which alone proves every statistic about crimes. And this is not only related to the history of the RAF, because the fear of leftists is far older than the RAF. The foundation of this lack of neutrality is the conservatives' subconscious conviction that the worst case would be a coup from the left. The overthrow from the right would only be the second worst case, if at all, because the right would include the blacks after the bang, the left rather not. The state was never neutral, not even at 45, when it would have been quite good for it. If you want to understand the state of mind of a state, don't look at its constitution, it's only form, look at its fears, then you can grab it by the soul, then you look at the content.

Part LIX

With the highly official funeral of the Stasi after the fall of the Berlin Wall, the state by no means ended the spying of a Stasi, but, on the contrary, began to raise it to a new level under different auspices. Now what the winning state, despite all its confessions, still does not trust, or certainly no longer trusts, is being disintegrated. Paranoia is not treated, but fed with new myths of the enemy. A state that does not trust itself is now spying on people it trusts to do the same for the same reasons. The breeding ground for the emergence of the modern bull pig is almost optimal, especially since from 2001 onwards a new enemy image can be integrated into the worldview: the Islamist enemy of civilization. Obvious enemies of civilization can always be used wonderfully to keep the questioning of one's own civilization within manageable limits. It is always helpful if the citizen knows as precisely as possible how to imagine the terrorists. This prevents people from getting the dangerous idea that the state itself could have hidden terrorist traits to defend a civilization that, on closer inspection, is not a real civilization at all, or at least by no means a flawless one. If you trust the state 100 percent, you are extremely at risk of disappointment, because the state doesn't even do that itself. Above all, don't trust any state that renounced fascism so long ago that forgetting could become big enough to subtly initiate a new edition from a direction from which no one sees it coming.

Part LX

So do you want the total modern bull pig?, you might ask, and anyone who has ever been deliberately observed by unknown philistines for more than 20 minutes would immediately answer: No, absolutely not! Observations are not only psychological violence, but always inevitably lead to physical violence, at the latest when the target ends up in the closet for the first time, where he is advised to take medication that a healthy person does not need. The

modern bull pig deliberately turns healthy people into sick people, because a psychiatric diagnosis is better than nothing at all when it comes to justifying the following observation with clinical facts, no matter how they came about. A stay in the clinic is not the suicide that the bull pig was actually aiming for, but what is not can still be. After all, bull stigmatization at the federal level sooner or later brings everyone to their knees, thinks the bull pig and watches German sex in a bugged bedroom while it bites contentedly into his sausage sandwich. The bull pig prefers to eat turkey salami on duty, accompanied by a cold beer, oh, the bull's life is beautiful.

Part LXI

What can a text achieve if it targets a type of person whose multidimensional harmfulness is to be worked out? The manifesto does not leave a good hair on the modern bull pig, as they say. One could now explain on many pages why the bull pig described here is itself a pitiful victim and sad existence. But do we really want to develop empathy towards people who lack any empathy? Should we treat the intolerant with tolerance and turn the other cheek at them in the end? No. We do not want to sink to the level of what is to be fought here, but if the English had not bombed the Germans into rubble and ashes at some point, they would have etc, etc., bicycle chains. So, what can a manifesto do? Quite simply: in the best case, the manifesto makes it more difficult for the modern bull pig to do his fascist work than it would be if the text did not exist. Anything that inhibits the bull pig, slows it down and makes it more cautious is worth undertaking. We confess that we would like to destroy it, because it destroys itself and very wantonly. But you can't cut advanced cancer out of the body without damaging healthy areas. The modern bull pig has already nested very deeply and decentrally in the body of society and, as well as we know it by now, would always sacrifice civilians in order not to be prevented from continuing to work. It is cowardly and therefore likes to flaunt a masculinity that promises more show than real combativeness. Even in the use of physical force, it only comes out of itself when the inferiority of the opponent is already established before the fight. Although it is officially a violence specialist, as such it proves about the courage that a drone pilot shows when he shoots at civilians from a distance of 500 kilometers on the monitor with a joystick in the war zone. It is easy to make fat eggs if the eggs lie in the crotch, protected by steel, as it were. The modern cop pig, like

many other fascists, has to be endured, for better or worse. But, if we see ways to fight it, we should take them, otherwise no one will take them, and at some point and out of sheer desperation, the bull pig still hangs out with those it already has half in its sights, because it doesn't know how to win real friends anyway. After all, the modern bull pig can only be what it is because it does not know friendship and love. But it doesn't deserve pity because it has decided to be what it is: dreary crap.

Part LXII

One could also describe the modern bull pig as the impossible human being who has become possible because powerful people did not know how to prevent it. When stupidity corresponds to zest for action, nothing sensible comes out of it. The modern bull pig sees itself as reasonable, although Kant probably thinks it is only the English word for cunt. But we would be going astray here if we tried to establish a correlation between lack of education and lack of decency, because there is no such thing, and if leftists do claim it, they are not real leftists, or at least not those who would have understood Marx correctly. Even ordinary people can be highly decent, in their simple way, because even the conditions in which we live are always easy to break down to simple facts of oppression in the end. Bad ordinary people are merely those who reproduce the abuse of power they experience on a daily basis. It is not for nothing that Adorno holds a special grudge against the petty bourgeoisie. People who can do little, but want to gain more power and possessions by all means, people who crawl up and step down, harbor the real potential danger, because they don't care about moral codes. Morality is used in their circles exclusively to trivialize their own abuse of power, because they do not want anything good, but more of everything, no matter what the cost in brutality. The petty bourgeoisie lives for a future that will never happen, and thus misses all the possibilities of the present. People who live like this know the only joy known is schadenfreude, and this is a cheap article for victims who believe they can lose victim status through perpetration. There is the proletarian who knows what he is, where he belongs and who he has to avoid, a hundred times more

sympathetic than a person who hates himself for not being more and having more. The error in thinking here quickly becomes apparent: the aggressive petty bourgeois likes to see himself in a future in which he has more, without understanding that he would not be more as if by magic. Anyone who links property goals to goals of being has already screwed up all possibilities even before he has started. The modern bull pig is the petty bourgeois who wants everything and can do nothing. The fact that it is apparently allowed to do anything is one of the basic problems to which the manifesto is dedicated. People who understand little and can do little should by no means be the ones who have the greatest power of oppression. Fatal Error!

Part LXIII

The idea and implementation of the extermination observation are not only fascist, but also fascist in the best sense and one hundred percent fascist. If the constitutional state, which claims to be democratic, is now humiliating hundreds of German citizens with the state's intention to cause suicide in this way, as we may assume, it cannot at the same time claim not to tolerate fascism. After all, he not only tolerates it, but uses it in a targeted manner, i.e. acts in a fascist manner in order to slow down people who are presumably far less dangerous to the community as a whole than the modern bull pig itself. Fascism is therefore not only tolerated, but is practiced daily and intentionally in the form of countless microfascisms that are invisible to the citizen . A fascist practice is disguised as prosecution under the rule of law , although it would not only be that if it were, but is also a penal system , as has already been explained here. So if the state cannot justify what it does, it cannot justify what exactly it is as a consequence. And if he then nevertheless mimics the fascist rejecter, we may ask him with what right he does so, if he actively operates in a fascist way. The modern bull pig, we remember, does what it does, but acts as if it does not do what it does, but desperately wants to continue doing what it does without being able to explain why it does it. And if it is as described here, one may rightly continue to ask why it still does not do in Karlsruhe. If the state is a partial fascist, we should also know and be allowed to read that it is. And, if it never does, there is something rotten in the state of Yawnmark.

Part LXIV

There is a certain asymmetry in the tension of which the modern bull pig tries unsuccessfully to assert itself. If it wants to finish off intellectuals without a usable criminal offence against them, it is dependent on the expertise of people it considers competent enough to support it in its strange witch hunt. So when the modern bull pig wants to finish off people it cannot put itself in because it lacks the horizon to do so, it confronts those whom it believes has the necessary horizon. With very little success, as we can see in the meantime. Well, what does the modern bull pig do if it has no legal recourse against people it wants to take out of circulation? It assumes that they have a sanctionable sexuality because that is its only way to reach its goal. To understand these people, the bull pig itself would have to be like them. But if it were like them, it would not persecute and humiliate people. As already mentioned, this was very exemplary in the context of the American persecution of communists in the 1950s: the mere fact that the state had the impression that there could only be people in free America who thought against the state was enough to fight them by all means, even if they were not criminals in any form.were conspicuous. The philistine simply can't stand it by nature that there are people who don't care about his world at all. The people, on the other hand, who are involuntarily in the sights of the extermination philistine, have long since become accustomed to the fact that the philistine exists and that he wants them underground. From a certain age, he is fully aware that he is surrounded by people who would prefer his death far more than his life. The philistine is inferior because these people know what is going on inside him, but he does not know what is going on inside them. This is mainly about shame. The philistine cannot bear to be found ridiculous by other people. Now he can persecute these people, isolate them, beat them up or even kill them; but all this does not solve the basic problem of the shame he feels in doing so. Because even if the philistine has killed one of the enemies of his choice, he knows that there are other ex-emplare of this kind and that as long as he lives, they cannot all be eliminated by force. The philistine wants to destroy with the intention of destroying what this shame triggers in him. Unfortunately, the only option to really and definitively escape from this predicament would be philistine suicide. If the bourgeois then kills himself from time to time, he makes a huge drama out of it, extended suicide, rampage, etc., etc. The philistine, who has made the

lives of others hell all his life, wants to show the whole world what a hell his life was, because the quiet, clean exit is not his thing.

Part LXV

The type of persecution, punishment and extermination philistine is probably as old as humanity itself. The interesting question that arises here is why some people feel so much more called to rebuke others than those who leave others alone. Roughly speaking, there are two very different cop variants: on the one hand, the cop, who serves the rule of law, as is actually intended, and the bull, who does not know what to do with his life outside of working hours. The latter, as we can imagine, is the modern bull pig. However, the modern bull pig confuses police passion with abuse of power out of frustration with existence. A good cop is happy when he can put the gun away and be a civilian again for a few hours. The modern bull pig, on the other hand, feels naked and powerless without his props, because they serve him for self-assurance. It is only completely with itself when on duty, and that as an asshole on duty, because with passion it is not a policeman, but merely and unfortunately dreary crap. The modern bull pig would almost have deserved our pity, if only it didn't have so much power. But when it is finally disempowered, we can even pity it without having to be ashamed of it.

Part LXVI

If those who rule are halfway serious, but those who have to secure the existence of the rule are more dubious than serious, this creates disagreements that cannot be covered up forever. Whether the modern bull pig will be seen as a nuisance or a success in fifty years' time depends on the extent to which the rulers of the present and future will condemn or legitimize it. The problem is already obvious that the rulers could not declare the modern bull pig to be a matter of course under the rule of law without making themselves highly ridiculous and untrustworthy. So the rulers have two options: either they say that the

modern bull pig, as it is described here, does not exist at all, or they say that the modern bull pig, as it is described here, has not yet become fully aware of the state, and, if it really exists, it must be put to the test. The attentive reader of the manifesto will probably have come to the realization by now that the modern bull pig cannot be the figment of the imagination of a completely madman. The one who claims the existence of a god has to foolishly prove his existence. He who does not believe in it does not have to prove that there is no God. So if someone claims the existence of the modern bull pig type, he must, strictly speaking, also prove his existence. Well, the modern bull pig reading this manifesto will inevitably recognize itself in some passages. The question, however, is whether it denies or partially admits this self-recognition. In any case, the modern bull pig will never go to the state and say: Here I am, I messed up, what do we do now to limit the damage? As a fool on duty, the modern bull pig will always try to trivialize his own actions and problematize the actions of his self-chosen enemies immeasurably. So we are dealing with a very criticism-resistant fool who will deny his mistakes even if it is zero to ten for him. After all, the fool cannot step out of himself to look at his failure from the outside. He remains firmly anchored within his stupidity and fights everything he fears as a threat to this unfortunate anchoring. He already feels threatened when those who threaten him have not even seen him. He is a patriarch before the Lord, a wreck in terms of self-worth, a ticking time bomb that literally longs for the chance to explode.

Part LXVII

What the hateful, disrespectful humiliation philistine, among many other things, does not understand is the fact that people who treat others disrespectfully have no respect for themselves either. He can only relate to other subjects for a specific purpose or destructively, since he has learned from an early age to regard others as at least a potential threat to his interests. He knows no culture of fulfilled sociability, only rituals of work and private life, which have so little to do with what actually moves people that he

would often do better to do without socializing altogether, as long as a radical change of milieu is not up for debate. After all, the philistine does not question the rituals of which he is a part, otherwise he could no longer be a part of them. Talking about everything is urban, although of course not everywhere in urban circles. Just as the dialect-speaking variant of the philistine takes everything that surrounds it for granted, it also takes everything it says for granted in the sense of appropriate. The philistine speaks as he has grown his stupid beak and is not ashamed of it, but, on the contrary, is even proud of his mental abstinence. He is just like that, he tells the doubter, and how he is is right, after all, he has friends who see it the same way, because they are like him. The comfort zone in which the philistine has established himself is only left in directions that make it possible to confirm it as legitimate. The philistine is fearful and cowardly at heart and works for a long time to sell these qualities as their opposite. His peers believe him because they handle it in the same way, others understand the profane feint and thus make themselves what the philistine perceives as hostile and threatening. Popular, a good sociologist once said, are always those who enable others to describe themselves well. So give the bourgeois the chance to present himself as a particularly good person, and you have found a friend for life who will be eternally grateful to you for buying his fairy tale, in which he stupidly believes himself. But the philistine is not to be trifled with, and the smarter contemporaries in particular are predestined to put their foot in the next best faux pas after seconds, which can quickly grow into a deep fryer. The philistine knows how to fill his existential forlornness with nothing but cruelty and envy, that is, what he himself fears most. He is always in a defensive position, because he senses enemies everywhere, especially among those who are completely indifferent to him. He wants to break through this indifference by staging himself as a threat to it in an elaborate and unsuccessful way.

Part LXVIII

Just as there are a thousand exceptions when it comes to fascists in the police, there are probably also a thousand exceptions when it comes to extreme humiliation observations that cannot be justified by anything. It is to be hoped that some things will change after the end of the Union government, but one should never expect too much, especially not from

Social Democrats. The modern bull pig exists, it lives and does what it does; every day, every hour, every night. Thinking a little further, it also means a diplomatic risk. Imagine if the modern bull pig were to be exposed to the public. Never again could a German politician demand the observance of human rights in problematic countries without being rightly laughed at. On the other hand, you can see from the fate of Ed Snowden that little changes in the circles of the powerful, even if they have screwed it up on a larger scale. At the provisional end of such stories, one can read again and again that the bearer of the bad news is punished for them, never those who were largely responsible for its creation. The bearer now has to hide with the unofficial opponent of the free world, who, if it had been the other way around, would have eliminated him without batting an eyelid. So it is highly absurd, and it becomes particularly absurd when you look at the reasons why people who deserve punishment not only get away with their bullshit, but often continue to climb the ladder, the first step of which they should never have reached. An NSA does not apologize, does not vow improvement, but takes measures with which it can better protect itself from people like Snowden in the future in order to drive the scandal forward without being embarrassed a second time. Find the mistake!

Part LXIX

If the modern bull pig now deliberately tries to drive its targets out of anonymity into suicide in the form of long-lasting extermination observations and this mode of operation is unofficially and informally supported by psychiatry, it is not exactly good for its legal chances of getting off with a black eye after this practice becomes known. But we have to realize again and again that the modern bull pig, no matter what it has done, gets off with less than a black eye. That should definitely change. If the manifesto here can help to ensure that the modern bull pig is observed more critically by potential control authorities, it has not been written in vain. But it was not written in vain anyway, but, as a result of years of reflection and thought, the attempt to give something back to those who act in this way, a kind of gift in return. The modern bull pig must understand that it cannot do everything without at some point being recognized for what it is: it must understand that there are laws of reciprocity that go beyond the simple forms of reciprocity. If someone tortures another beyond a certain point of no longer being possible, at some point someone will come along who puts a stop

to the tormentor by torturing him by disclosing his craft, without gaps, without excuses, without a chance for trivialization and inappropriate trivialization. So we pillory the modern bull pig where it belongs. In theory, it has long been pilloried, but whether the rule of law will eventually follow suit in order to pillory it in practice will be an indicator of how much it is still good overall. Because if the state only grants basic rights to those who do not get on its nerves with critical questions, and punishes those who sometimes do so with deprivation of liberty, it does not even begin to keep what it actually guarantees the citizen by constitution. We ask the state whether it is what it claims to be when it comes to formulating its own misconduct in the vocabulary of the rule of law.

Part LXX

The modern bull pig knows all the corpses it has in the cellar personally and, sick as it unfortunately is, sees itself as a legitimate murderer. The corpses that it has produced and will continue to produce if it is not stopped, are corpses because their deaths prevented them from being able to tell what happened to them. At the beginning of his individual operations there is always an exposure of the target, which may drive him to suicide. If it does not work in this way, the bull pig must increase the pressure beyond any comprehensible level in order not to be recognized as the murderer. As already remarked, the talkativeness and pompousness of the modern bull pig, when push comes to shove, are the aces we have up our sleeves, for, instead of keeping a low profile, it has the bad habit of bragging about the bad habits of its unculture among the mob. The modern bull pig is part of the police, the police, knows what they're doing, so the modern bull pig always does the right thing, no matter how wrong it may be. Considering that the modern bull pig is essentially just a lowly and stupid person, the apparatus it serves is surprisingly sophisticated. This sophistication is no coincidence, because the accomplice of the modern bull pig is the modern psychiatrist pig, to whom a separate manifesto must be dedicated after this manifesto so that we do not get bogged down. The injustice of which the modern bull pig sees itself as an actor is therefore an injustice with a system, because otherwise the modern bull pig would not have the chance to pile up corpses in its cellar. The modern bull

pig is protected as a bad bull by the bad psychiatrist. So we can't cut the ulcer out of the entire cancerous organism in the advanced state without also affecting good bulls and good psychiatrists, i.e. healthy tissue. The spread of the cancer protects it from its removal, which becomes more and more difficult the further the cancer has spread. The bad cop is networked with good cops like the bad psychiatrist with good psychiatrists. Now there is a solidarity within the system that is difficult to grasp by rational means, because social ties are never exclusively logical constellations. Unfortunately, even the bad bull has good qualities with which he can protect himself in case of doubt when the thrust of the group spirit comes to the test. So the bad cop is quite smart enough to get on well with the good cops so as not to stand out too much as the asshole he undoubtedly is.

Part LXXI

The guillotine with which the modern bull pig tries to socially decapitate its goals is forced indiscretion. The bull pig swims like a fish in water in the discourses of everyday conversation of people who hardly know what to do with life other than to talk about other people. The modern bull pig can only do this because it is part of this group itself and therefore does not have to infiltrate it from the outside in the first place; How practical, you might say. Of course, the bull pig is first covered by people who talk and think like it, but even small people have noses with which they can at some point smell the roast that the bull pig gives them again and again in an amazingly ambitious and repetitive way. The rotten bull pig can only be disempowered if we start stigmatizing the stigmatizer at some point, instead of stigmatizing all those whose stigmatization the bull pig has made it his mission. The modern bull pig is implausible from the start. His credibility as an organ of state power is the spectacle of a bad amateur, which can only be compensated for by serving up ever new superlatives. At some point, however, the bull pig runs out of robber pistols, and then the question is open as to what weapons it could still use to shoot at its targets. If at some point even the simplest distrust the working practices of the modern bull pig, the manifesto has reached a good stage on the way to the disempowerment of the greatest destroyer of civilization. As part of a new start, power could then be distributed in a

well-dosed manner to those who know how to deal with it responsibly. No power for anyone, certainly not for the modern bull pig and his henchmen!

Part LXXII

So when the state now puts weapons and bugs in the hands of irresponsible imbeciles and lets them do whatever they feel like doing, it is comparable to the mother who gives her naughty son her fruit knife to take to school so that he can cut his apple there. The son, however, uses the knife to cause trouble and spread fear and terror in the schoolyard. So if people are given a power that they are not even close to being able to cope with in terms of their personal maturity, it is already clear that they will only do mischief with it. The system error is therefore caused by an inappropriate leap of faith. The state wrongly trusts the modern bull pig because it has managed to get the status of legitimate policeman. In the meantime, however, the manifesto has sufficiently clearly explained that it is irresponsible to entrust responsibility to irresponsibly inclined persons. A lot of power over other people should only be given to people with sufficient humanistic resources, because otherwise chaos and debacle are almost certain. But if the modern bull pig is already completely unleashed, dabbling around outside and allowed to do whatever it wants, the question arises as to how this uncontrollable monster could be put on a leash again in order to prevent psychological excesses of violence. If the state itself does not come up with the idea of whistling back this misfortune on two legs, resistance to the modern bull pig must be formed from civil society. If, for example, the citizen were to start refusing to cooperate with him, the modern bull pig would no longer be able to instrumentalize the population as a victim without any problems in order to successfully promote planned stigmatization. Then the modern bull pig would no longer be able to claim that if someone is being observed, there are reasons for it. This trick of the bull pig, to prove the legitimacy of the activity from the circumstance of its own activity, must be screwed up for him. Because the modern bull pig can always say that people are criminally conspicuous by the fact that the bull pig considers them criminally conspicuous. The bull pig therefore decides who is to be classified as a criminal, even before the thinnest evidence is available. This is not a rule of law, but fascism: If the state lacks the necessary pieces of the puzzle, it simply makes them itself by sending the modern

cop pig on its amok crusades, in the hope that it will somehow reach a goal of which it itself does not quite know what it consists of.

Part LXXIII

How do we even come to the audacity to speak of good and bad cops, of good and bad psychiatrists, as if the boundary between them were so clearly defined? It is not, but there is always a tendency of the working person that allows us to determine how he determines himself. People who want to do something good have a kind of vision of what they are doing overall, even if an ex-chancellor, he rests in peace, once very wrongly gave the concept of vision a negative touch. People who have a profession are driven by something that, at best, goes beyond the mere need to make money. A cop is always also a civilian and as such a citizen, voter, hobbyist, etc., etc. As a civilian, the bull has a specific socialization, specific private acquaintances that consciously or unconsciously affect what he does during his service. The bull has responsibilities and, as a person in charge, not only privileges, but also precisely defined duties. But now we have to ask, what duty does a cop obey who carries out an extermination observation and treats his targets worse than the last piece of dirt within the framework of it? By what state right does the modern bull pig turn people into objects at will, into trapped lab rats who, as if to pass the time, offer the cop a kind of entertainment that he consumes as if he were watching a football match on television? The disrespect that the modern bull pig displays as such an active person is genuinely fascist, inhuman, sadistic. When the modern bull pig observes people who know that they are being observed by him, he very consciously makes himself a god in front of them, who can harass his target at will, hardly different from a cat that plays around with the mouse it has just caught before biting. The modern bull pig that acts in this way is therefore engaged in a very deliberate abuse of power and can hardly say afterwards that it has behaved responsibly and appropriately for the cause. It didn't. Quite the opposite: The modern bull pig uses professional privileges to live out his very personal frustration and sadism without the risk of sanctions, referring to people who are observed by him pooping, jerking off and sleeping without even knowing by whom. If this is desired by the state, we should start looking for the

politician who will confirm this to us in front of witnesses.

Part LXXIV

We can only understand the modern bull pig from the point of view of the petty-bourgeois philistine. From a type of person who is most interested in everything that does not concern him. Because the petty-bourgeois philistine is only interested in the uninteresting, he lacks the education that would be necessary to decouple himself from the tragedy that is his life. The petty-bourgeois philistine is already born with the envy that shapes him throughout his life. He envies everything and everyone who has a better life, for reasons that the philistine does not understand, because he always wants everything without being able or understanding anything. When he speaks of truth, it is usually about things that are intended to conceal the great untruth that is the fate of the petty-bourgeois philistine. He does not get off the ground because he lacks everything necessary for it and is therefore looking for people whom he can blame for his self-inflicted stagnation as a malicious slowing down. For the philistine, his own deficits have no reasons that he would attribute to himself, but his failure, so his delusion speaks, is deliberately brought about by those whom he has chosen as his enemies. In most cases, however, the enemies of the philistine have nothing to do with the philistine, because they have better things to do. This, in turn, is taken by the philistine as an arrogance that fuels his anger at such indifferent people enormously, instead of simply signaling to him, as would be better, that his view of things is not necessary, because everyone already knows how the philistine feels about something. Since the advent of the Internet, a curse and a blessing in the most appropriate sense, we know even better what the philistines don't think about, because they regularly write on the Internet what they don't understand, in the mistaken belief that they are showing off their impressive understanding of the world. The bourgeois is like an aggressive dog that gets louder and louder because it fears that it will not be noticed by anyone. When he finally barks loud enough to be heard, he hopes for attention. But if he still does not receive this attention, he is forced to bite in order to get out of this seemingly hopeless inattention by force. The

petty-bourgeois philistine is a hopeless case, all his expressions of life end up in banal destructiveness, and one can still speak of luck if the philistine spares others in suicide, because when push comes to shove, he tends to drag as much and as many as possible with him into the abyss, into which he returns exhausted after his failed life.

Part LXXV

Encircling is probably not possible, you could say with Rambo. We cannot physically surround the modern bull pig because we lack the weapons and the possibilities to do so, so we simply surround it argumentatively, which is always much better and more effective anyway, because the monopoly on the use of force has the upper hand and has the last word when it comes to physical matters. But the psychic violence of the modern bull pig is finite, and we can counter it with the good arguments that the modern bull pig lacks for what it does against us. We form a closed circle of arguments from which the bull pig cannot get out with arguments alone. We not only know what the modern bull pig does to people who are not on his friend list, we also know how he talks to his colleagues and other philistines about his goals and for this reason we prefer to spare the reader details. Nevertheless, the citizen should know what the police, whom he trusts blindly, is partly made of, and one could wonder how people who talk about people in this way could have passed a special school certificate at all. The manifesto follows the impulse to do something against incompetent cops, to disempower them and to snatch from them all opportunities to destroy their livelihoods out of total anonymity and without any scruples. The modern bull pig must be unmasked and confronted, otherwise it will inexorably destroy the achievements of civilization in recent decades in the first half of the 21st century. If the modern bull pig has no respect for humans, it should not be unleashed on humans. If we cannot punish the modern bull pig because it would always drag good cops into the abyss without restraint, we must at least make sure that his work is at least made as difficult as possible where it cannot be completely prevented. So if the FRG is a democracy, the modern bull pig has no place in it. Sometimes everything is actually quite simple.

Part LXXVI

As a relic from the 20th century, the petty-bourgeois philistine is a nuisance for all those who are not petty-bourgeois philistines, because he does not provide any answers to the tangible questions of the 21st century, but unnecessarily continues something that we would have liked to have done without in the last century. He has nothing to contribute, feels that he has nothing to contribute and becomes, instead of simply keeping his mouth shut, angry that everyone trusts him as little as he de facto only has to offer. Since we do not need the petty bourgeois philistine, because he is of no use, he tries to make himself indispensable by superfluous activities. This inevitably ends in embarrassment and a lot of potential for shame. For if we do not need the petty-bourgeois philistine, but he intends to continue to exist as a nuisance, he must forcibly seek ways to prove the necessity of his continued existence. Since he fails, everything he does is embarrassment. After all, we do not need self-appointed guardians of order who, due to their lack of understanding of order, want to establish an order at all that no one has ordered from them. The petty-bourgeois philistine of the 21st century is thus comparable to a pizza delivery man who delivers a particularly bad pizza to people who have not ordered pizza because they don't like pizza at all and tries to make it clear to them that they have to eat this pizza in order to ensure the continued existence of bad pizza bakers. Apart from the fact that the modern bull pig in the form of the petty-bourgeois philistine deliberately threatens livelihoods and ends biographies, it is just an annoying blowfly and a pain in the neck. That is, the modern bull pig has only two characteristics, both of which are completely negative and therefore superfluous. It can destroy and annoy. Where it does not succeed in destroying it completely, it is annoying as best it can. The modern bull pig has not heard the shot and therefore continues to annoy inexorably for all it's worth, in the mad hope of being able to accidentally produce something other than the same by repeating the same thing over and over again. The modern bull pig is a highly disturbed psychopath and troublemaker, always busy passing off what he does as his opposite. So we must ensure that this annoying troublemaker is disempowered and disarmed as quickly as possible.

Part LXXVII

We should give people who peddle the idea of being involved in an observation as wide as possible, because the mere fact that they deal with this circumstance so open-heartedly reveals that it must be an extermination observation in which the rights of the target are not taken into account. Observing a person is not a joke or a prank. People who observe people deliberately and knowingly cause severe psychological deformities and work towards suicide without revealing themselves to the target. Observation is therefore maximally cowardly and maximally vile. When people observe people, they have many reasons to keep it a secret, because they show the greatest conceivable disrespect to the people they degrade to objects, as already mentioned. An observation that is not kept secret is necessarily an extermination observation. If it were not, the observers would select what is allowed to leak out and what is not. Extermination observation, as its name suggests, is exclusively about the greatest possible damage to the target. So if someone brags about observing another or knowing someone who does, regardless of whether he is a cop or not, he is already making it clear that the observation in question is an extermination observation. People who make themselves important by humiliating others are to be avoided for reasons that do not need to be explained further. We have to create an awareness that there is always something fishy about observations that are openly talked about in public. The fact that they are talked about openly already reveals that there are people who want to speak publicly about surveillance. We need to educate the public to make it clear that the modern bull pig humiliates people to the point of suicide for reasons that have nothing to do with the rule of law. The modern bull pig not only abuses the people it doesn't like, it also abuses language to slander, stigmatize and destroy those it doesn't like. The modern bull pig abuses even those it likes, because it uses them to intensify the work towards its perfidious goals. If we were not convinced atheists, we could almost be tempted to think that the modern bull pig is a curse, as banal as it may be under the argumentative dissecting magnifying glass.

Part LXXVIII

The level at which the modern bull pig thinks, speaks and acts is so low that some people cannot even imagine it before they experience it themselves. The modern bull pig is a great imposition in every respect. Because we not only have to endure it, but also fight far below our own level if we want to get rid of the annoying punishment philistine. The more we try to fend it off, the deeper it bites down. He is eager to show us how much he hates us, how much he hates the indifference with which we look down on his wretched petty bourgeois world. If he can no longer achieve anything with his stupid chatter, the only option left for him is physical violence, which is always everything he has mastered to some extent. The modern bull pig comes from a bleak, patriarchal bourgeois world, in which he had to assert himself as a man in a ridiculous way from the beginning. The masculinity acquired in this way stands on very shaky legs throughout life, based on an old-fashioned pride that, if it is only slightly scratched, quickly tips over into a disproportionate outburst of violence. The modern bull pig is always on the verge of exploding as a petty-bourgeois philistine with low self-esteem. The calm that it imposes on this state is fragile and inauthentic, so that the good observer always senses the danger of explosion when he has the misfortune to have to talk to the modern bull pig. We would leave the modern bull pig alone if it only left us alone. But since it does not, we must continue to lead it step by step to the discursive slaughterhouse, so that it can finally be dismantled into pieces as an annoying decadence phenomenon and no longer annoy anyone with its embarrassing self-assertion posturing. The world of today and tomorrow can very well do without this man of the day before yesterday, because the pests of today are already annoying enough. A bull pig that cannot justify its own existence should not force anyone to justify its existence, because everyone could do it far better than the bull pig itself if they had to.

Part LXXIX

Just as history should be told again by those who are hardly mentioned in the history books, a story of the police should also be told by those who suffered most from their incompetence. After all, the history of failure was by no means over after the NSU, but is constantly repeating itself, as if the police were literally waiting to be able to prove their incompetence again and again. Of course, it is never anyone's personal fault for this, there are always ingenious reasons where it is a matter of clarifying mistakes afterwards. Those who have suffered from bad cops are always personally affected, never the bad cops who have done bad things themselves. This is a deficit of modernity, that failure can always be shifted onto organizations so that the individual failures do not get into the unwanted spotlight in the first place. If an American cop has been filmed torturing someone to death with his knee, then there is no other way, then this cop has to pay for it, which is certainly sometimes regretted by colleagues. But that is the exception to the rule, which is that cops are allowed to cross many boundaries anonymously without being stopped by anything or anyone. German cops carry out targeted extermination observations with one hundred percent destructive intent. After all, a slander without observation would also be unconvincing: Yes, he is also observed, so the slander must be based on facts, if the doubting rabble is satisfied. So the rabble cannot ask why someone who is slandered by cops is not also observed. The observation of annihilation thus seems to close the gap that must be closed in order to leave the target no more room for self-defense. Programmed hopelessness with the aim of annihilation. What the modern bull pig does to his targets and their confidants doesn't give a shit to him from the beginning, after all, the target can't even prove that it's the target of lousy cops at all. If we have nothing in our hands against the modern bull pig, we can at least explain why we have nothing against it, in order to enlighten attentive readers about what the blind actionism of the bad cop is for a rigged game. A game that is perfectly rounded off and successfully covered by the modern psychiatrist pig in his infamy. Some cops are bastards, let's see if we can remain so frugal and optimistic in our judgment when we write 'some'.

Part LXXX

It seems to be slowly becoming apparent that we will not be able to cope with the modern bull pig, at least not practically, because theoretically we already had it in our pockets long before we had to start writing this necessary manifesto. The fascist philistine is an exaggerator in every respect, who behaves like a peasant loafer who beats the animal writhing in pain ten more times, because it was still not dead after the second blow. So what the modern bull pig is doing is totalitarian. It acts with the most brutal determination, without any sensitivity to the fundamental hopelessness of its activity. Because, if you think the handling of the bull pig to the Kantian end, you have to imagine what would happen if everyone were now basically observing everyone, because everyone mistrusted everyone else and tried to underline their mistrust with observation results. If the philistine considers the intellectual to be a criminal, this is not the problem of the intellectual, but the problem of the philistine, whom the intellectual, on the other hand, with some justification, considers to be a fundamentally pervert who not only misunderstands the rules of civilization, but constantly violates them, with the persistent intention of distinguishing himself as a clean man from other philistines. The philistine is, as I have already said, a blowfly and a pain in the neck, who behaves like a naughty child who gets even louder when he has noticed that his mother is getting on his nerves instead of finally stopping his nerves. It is not enough for us to state that we want nothing to do with the philistine. We have to repeat ourselves again and again on a very primitive level in order to finally be able to get rid of the philistine. To render a wasp nest harmless, it is not enough to chase away a wasp. You have to make it unmistakably clear to all wasps that they can forget their nest if they don't all want to die.

Part LXXXI

The hardcore philistine in the form of the modern bull pig not only makes life hell for his goals by observing the annihilation itself, he also drives the people he hates into hopeless communication dead ends as an impossibility that has become possible. When someone is observed, he not only loses a large part of friends and acquaintances, he also cannot talk openly about this fact without being considered crazy. As a rule, he has a psychiatric

history, as an extermination observation sooner or later forces anyone who has not yet committed suicide into the slap. A healthy person who is being observed must therefore pretend to be crazy or mentally ill, although both are incorrect. The impossible modern bull pig deliberately and consciously puts its targets in impossible situations. It is time to think about finally driving crazed bourgeois clans, who isolate their members, with the bull pig or without it, from society and humiliate them by all means, into the corner of the pathological where they belong. Stupid people like to defend themselves with the argument that they are many after all, and many who agree cannot be wrong. It is superfluous to give examples for the refutation of this thinking, since its insanity is self-evident to attentive people. Anyone who has experienced German madhouses from the inside and as a patient a few times knows that many black sheep are quartered there, who hopelessly overwhelm their clans, be it through intellect or eccentric lifestyle. From a certain level of mainstream deviation, people are usually simply declared crazy and put in the big drawer of psychiatry because, for a variety of reasons, you don't know what else to do with them. The modern psychiatrist pig is in contact with the bourgeois clans and maintains a lively exchange with them when it comes to what to do with the dissenters. Psychiatrists are often bourgeois crackpots who understand nothing about the world or anything about the people living in it, because they have thrived in a world in which there are only people who have studied, but beyond that have frighteningly little to offer. If a psychiatrist is a true human being with empathic potential, he proves the rule as an exception.

Part LXXXII

Being observed is a full-time job. The paradise in which the modern bull pig has made himself at home is our privacy. Human dignity is sacrosanct. The modern bull pig proves it every day, every hour and every minute. The modern bull pig is an absurdity that must be driven out of its paradise because it has chosen the wrong one. If we allow it to continue to do what it wants, it will destroy more livelihoods in the next few years than the bestial capitalist economy, which has long since ceased to take into account the feelings of the

people whose lives it determines. With our digital technology, we have created a monster that should only be a blessing for a few, i.e. presumably for those who understand its monsterness and permanently take it into account in what they do. Technological progress has given life to a new barbarism, because it has made a philistine dream come true: to hear everything that those you hate say and do. Unfortunately, the philistine cannot yet conclude the thinking of his goals from what he hears, because he himself cannot be the goal he intends to destroy. Stupid for the bourgeois, good for all those who are annoyed by him. The philistine slander is probably very old. However, the fact that the philistine can combine his slander with destructive intimate observations is relatively new, and of course the philistine, as well as we know him now, makes lavish use of this possibility. Fortunately for us, however, the philistine is an imbecile who only ever does what harms others the most. Since we know this, we can adjust to this and therefore imagine quite precisely what the philistine does by doing what he does: self-enhancement through external devaluation, every day, every hour and every minute. The philistine is a sad creature. If it could produce only a fraction of what it destroys, we should hope, because hope actually dies last. Not so in this case, which is an absolutely hopeless one.

Part LXXXIII

If the advocates of total surveillance manage to create a lobby for themselves, we can finally forget about the protection of privacy until the end of humanity. If the hardcore philistine, as a passionate condemner and condemner of human beings, manages to take his petty-bourgeois resentment to the streets and spread it among the population, he has won. Because the spread of fear falls on fertile ground in probably every country. As we now know, the modern bull pig not only protects the citizen from dangerous people, but stigmatizes harmless people to dangerous people in order to benefit from vigilance and a supposed knowledge advantage. There are guys who can be booked as robbers and then beaten up when they jump out of the bushes with their girlfriend on their way home. This is more or less how the modern bull pig acts by carrying out extermination observations. An artificial threat is being built up, to which it can react in a supposedly competent and highly

professional way. But now to the point: If Poland had not planned an attack on Germany at that time, the Second World War would never have broken out. So the fucking Poles have over 70 million people on their conscience. A shame! Many Nazis have long since died of old age, but their strategies are more popular than ever in the age of fake news. It's just not called that anymore. Seismograph types like Adorno already knew in the 60s how little dead German fascism was. Now the official version has been over long enough to no longer be unmasked as fascism by the citizen, while at the same time the term fascism is used in a completely inflationary way by people who are often more fascist than those who call it fascism.

Part LXXXIV

Equipping the pursuit, humiliation and extermination philistine with top-class observation technology is about as reasonable as handing a chimpanzee a machine gun and expecting it to handle it prudently. If the stupid want to know everything about the clever by means of observations, this is perhaps also a subconscious attempt to rebel against the fact that the clever always know everything about the stupid without having to observe them. The stupid can only be helped by trying to make them smarter. Or rather: by supporting them in becoming smarter, if they have the intention to do so, because someone can only become smarter if he wants to, not if others want to. If stupid people have power over clever people, only stupid things can come out of it, as already described here several times, what else. The stupid person has an innate tendency to ally himself with his peers at record speed, as if he could smell who ticks like him in a group of ten people. Herd formation is a strength of the Dummies anyway, while clever people tend to isolate because they know how complex human relationships are and how quickly things can go wrong if you misunderstand or are misunderstood. After all, misunderstanding and being misunderstood is not a mishap, but always what is most likely to happen when people have to deal with each other. The stupid avoids loneliness like the devil avoids holy water, while the clever one only really unfolds in it. When the stupid person is alone, he fears that something is wrong with him, while the clever person is able to understand loneliness as confirmation of his fears that less can fail in being alone than in belonging to the herd. The stupid person as part of the herd is lonelier than the clever lonely one, because he still misses his center in the herd, surrounded by

people who, like him, seek their fortune in it in vain. In this respect, it is also wrong to make a blanket claim that stupid people are happier than clever people, because one would have to search for a long time for the clever person who would really be willing to swap places with the stupid.

Part LXXXV

If the modern bull pig is ready to exercise infinite psychic violence, we must develop an infinite psychic resilience to it. The modern bull pig must understand that psychological violence can be exercised indefinitely, but does not last indefinitely. According to everything we already know about it, the modern bull pig incessantly repeats what it can, without understanding that repeating the same thing over and over again will not lead to new results. In this capacity, it is comparable to a remote-controlled car that repeatedly drives into the wall for minutes as long as its direction of travel is not changed. To stay with the metaphor, the modern bull pig drives his toy car against the wall for hours or days, hoping that the concrete will give way at some point. It does not know reverse gear, which unfortunately applies to a lot of imbeciles.

Part LXXXVI

The Corona pandemic shows us very well that the human thinking apparatus often only becomes active when it is already too late. Former opponents of vaccination only notice in the intensive care unit that they have expressed themselves and behaved incorrectly. This is to be regretted and fought. If we don't take the modern bull pig seriously because we assume that we will never have to deal with it, this is understandable, since when we race down the motorway, we do not seriously assume that we will be involved in an accident. In this sense, we could say that anyone who has to deal with the modern bull pig has just been unlucky, because shit happens. But this is exactly the attitude that politicians rightly assume in order to be able to efficiently trivialize mistakes. We must therefore realize that the

modern bull pig not only snoops around a bit in our private lives only to disappear soon, but that it completely destroys our privacy by making public what should not be intended for the public. In its fascist obsession with annihilation, the modern bull pig crosses all the boundaries that make civilisation possible by separating the private from the public. So if the modern bull pig has the theoretical possibility of destroying every citizen and presumably makes use of this possibility more and more often, for reasons that we will never know, very many are affected by this abuse of power, because the bull pig is not only disrespectful to the directly observed targets, but also to all those whom it observes without restraint and thus also considerably exposes. If Germany is still a country in which it has relatively stable basic rights, it is easy to imagine what this means for countries that allow the modern bull pig even more freedom to mischief. The manifesto is not an entertainment novel, even if everything should be fun, even reading such an unpleasant text. The modern bull pig is not a phantom of a gloomy future, but it is active here and now, and nothing is too private for it not to exploit it unrestrainedly for its destructive benefit. The modern bull pig is an impossibility that has become possible and, due to its relative mindlessness, extremely dangerous, because civilizational standards are not anchored in its thinking at all, which is already proven by the fact that it does what it does.

Part LXXXVII

The Extermination Observation Bull Pig attacks everything that gives a life security and stability and therefore has an escalating effect on its goals. What it does is terror in the best sense of the word. So the modern bull pig does not create order, but disorder. It does not protect the order, but destroys it, with full intention and everything that goes with it. The modern bull pig wants to play the role of saviour, although the only thing that saves it in the end is always just its own cowardly ass. The modern bull pig rebels, if you will, against the fact that it achieves nothing but annoyance. It transfers the anger about its own stupidity and incompetence in the form of anger and aggressiveness to the target, which the bull pig rightly despises so much that it would not even talk to him. After all, there is nothing to

discuss with Nazis.

You have LXXXVIII

In contrast to the modern bull pig, we can also justify everything we put forward against the goal of our manifesto. There are essentially two types of bulls: bulls with culture and bulls without culture. The latter succumb to the mistake that their affiliation with the police is already culture. They already consider the fact that they have an official status and the powers that come with it to be a form of culture and confuse an organizational culture with culture per se, which is of course nonsense. A cop can only possess culture if he has already brought it with him to the police, because the police themselves do not cultivate their members, because it is not their task at all. At best, the police train bad cops to become better cops, but it is not in their power to turn barbarians into cultured people. So if barbarians manage to become policemen, which is probably not uncommon, they are domesticated to some extent by their police affiliation, not to say civilized. Nevertheless, they use leeway in their professional lives that allows them to live out their unculturedness. Of course, this does not go unnoticed by the more cultivated colleagues, and so after a while they know which bull is to be used for which task. As in civil society, there are cops who use their free time for enrichment and cops who don't know what to do with themselves outside of working hours. The latter are the dangerous bulls, because their behavior is not controlled by reason, but by animal-like impulsiveness. People who do not have culture will logically not show any particular sophistication in the police profession either, so one can be happy if they stick to the rules to some extent and do not let detainees be burned by an unjustifiable mistake. After all, nothing comes from nothing, and a cop who is a petty-bourgeois philistine with the usual deficits will behave no differently than a petty-bourgeois philistine in his profession, because he is certainly not in a position to reflect on the larger context of what he is doing. Unfortunately, the state also needs such bulls, because there are not enough cultivated bulls available. Civil servants are also recruited from a labor market in which there is a lot of stuff floating around that would be better off not endowed with power over people. If the modern bull pig still has the power it should never have gotten, only a good manifesto will help against it.

Part LXXXIX

The dangerousness of the petty-bourgeois philistine is based, as already indicated several times here, on the fact that he communicates aggressively due to feelings of inferiority and envy of the self-confident and ultimately rages through his sad world with the associated self-hatred, in which he feels threatened by everything and everyone because he simply lacks trust. With this self-distrust, he also distrusts others if they have not yet legitimized themselves as his peers. The friends of the philistine are all philistines and as such not really friends, since in the world of the philistine even so-called friends still mean threatening competition.

Part XC

What the manifesto, with one of several main theses, is getting at, the attentive reader probably already suspects. The extermination philistine is so called because annihilation is what he actually wants to achieve, and annihilation has little to do with order, unless one speaks of the order that this type of fascist wants as the goal of the extermination process. Of course, the extermination philistine cannot publicly confess to the fascism that is his cause. Nevertheless, the philistine knows how many of his philistine companions harbor identical annihilation wishes. The order that the hardcore philistine desires is an order of the absence of everyone who makes him feel like a fool. The fascist philistine dreams of a world in which no one could call him a philistine anymore without at least being quartered for it. The violence, which this type of philistine does not exercise solely for reasons of avoiding punishment, is always palpable in his aura for bright contemporaries, even if the philistine makes every effort to appear civilized. The philistine who wants a world of philistines cannot define himself and the world he wants, because he would first have to know who he is in order to be able to determine what he wants. But if he could recognize his ridiculousness, he would no longer be a philistine. So a world of philistines cannot be desired by anyone with a gift of reason, and Hitler, one of the kings of all mind simulators,

fortunately failed and died.

Part XCI

Not dead, however, is the punishment and annihilation philistine, who was Hitler's willing executioner, and in every historical phase has always been ready and is ready to act as an enforcer as soon as he can be sure that he will get away with it. In this respect, all the greater truths are simple, a distinction can be made between two types of people: on the one hand, those who would kill others if they were allowed to, and on the other hand, those who would not, even if they were allowed to. The modern bull pig feels called to punish, although it should actually only solve and prevent crimes. As a petty-bourgeois philistine, however, it misunderstands and abuses its status, as if it were a matter of course, in order to stage itself as the executor of a law that could have no less to do with the Basic Law than it actually does. Empowering the modern bull pig to do what it has become was a huge mistake, which the rule of law cannot avoid correcting in the long run if it wants to be credible again at some point. The problem is that it has had more than enough time to cheat its way up to the current power. After the terrible Kohl era came a red-green alliance, which actually does not deserve this name, since it was neither red nor particularly green, then the tiring continuation of the Union's dominance for another incredible 16 years, now a coalition that threatens to be severely thwarted by hardcore neoliberals. The modern bull pig has reached a power volume that is as incredible as it is annoying. In order to be able to get rid of it, we must first make it unmistakably clear to the state that we know that the modern bull pig exists and that we will not rest until it is held accountable. We don't want hateful single-celled organisms to be allowed to end our biographies just because they don't like our noses. The petty bourgeois bourgeois must be endured as an annoying blowfly, but if he has full control over our lives, he must be shown where the dung heap is located, on which he should seek his fortune as a blowfly, because our bedrooms are certainly not the right habitat for him. It is an imposition in several respects: not only do we have to endure it for a lifetime, but we also have to rack our brains over it instead of dealing with pleasant topics.

Part XCII

Just as there are people who would kill others if they were allowed to, there are also people who would observe others if they were allowed to, and there are people who would observe others without perceiving it as wrong. Observation is a precursor to killing, especially if the observers do not keep what they observe for themselves, but use it to harm the observed. The first stage of injustice is pure, discreet observation, the second the making public of private things with the aim of destroying them, the third is the invention of slander contents, because making private things public is not enough to destroy the object of observation. The extermination observation philistine thus resorts to the utmost that he considers necessary to destroy the life of the target with the highest possible psychological violence. If we call the modern cop pig who proceeds in this way a fascist, that is at least true, because not every fascist is a murderer, while the extermination observation fascist is actually also a murderer, since an extermination observation goes far beyond a pure character assassination in its brutality. We are therefore not slandering the modern bull pig, whom we call a fascist, by calling it that, but we are trivializing it by refraining from calling it a fascist murderer. Observation is therefore the abuse of power par excellence, and there are no arguments with which this could be credibly relativized. So if the modern bull pig says about you that he is only being observed, you would have to ask him what he himself would think of being 'only' observed in this way. The modern bull pig is relatively stupid as a petty-bourgeois philistine, but not too stupid to be able to understand halfway what an extermination observation means for the target. So the bull pig knows more or less what it is doing, but acts as if it is doing something relatively harmless, when it is actually in the process of murdering someone through psychological violence.

Part XCIII

The extermination observation bull pig is only tolerated by the citizen because the citizen does not know that it exists in this form. He considers fascists in the police to be an exception and therefore has no idea that the modern bull pig has long since been let off the leash. The situation is similarly absurd as in the recently released film about the giant comet hurtling towards Earth, although not so hopeless, because texts do not help against comets. The trick of the modern bull pig is precisely to make the incredible thing it does every day seem obvious and normal. As a petty-bourgeois philistine, however, it is only serene in relation to what it does to others. Ice-cold in handing out, of ridiculous tearfulness in pocketing. The modern bull pig is a monstrous ridicule and as such not worth getting upset about. Of course, this is easy to say when it comes to cowardly single-celled organisms that are after nervous breakdowns and suicides. But if we stopped feeling and treating it as a monstrous ridiculousness, it would get the meaning it lusts for by doing what it does. The modern bull pig longs to connect with people and things it does not understand, if only by destroying them. We don't need the petty-bourgeois philistine, because there is nothing we can learn from him. Nevertheless, he seems to need us very badly, otherwise he wouldn't make such a circus around us. Obviously, he wants to show us that he controls his territory, while we would actually prefer him to control his brain first. The petty-bourgeois philistine in the form of the modern bull pig must be laughed at as long and loudly as possible under all circumstances, so that he does not end up with the stupid idea that we would take him seriously or respect him in any way. Nazis kill, but that doesn't make them any less ridiculous; On the contrary.

Part XCIV

What the petty-bourgeois punishment philistine considers his morality, this mixture of hatred, self-hatred and fear, is as flexible as everything about him. He is always right that which is suitable for punishing those he hates, no matter for what reason, no matter for

what. The petty-bourgeois philistine punitive feels called to be a decision-maker, although he has already impressively proven through his curriculum vitae that, to put it mildly, he was not exactly born to make decisions, like all those who only care about those who have either money or power or both. The petty-bourgeois philistine is still stepping down, while he is already up to his knees in the ass of the powerful, because he believes himself to be persecuted even in their asses by those he has kicked all his life. The fundamental error of thought of the philistine is that he assumes that he will also be perceived as an enemy by those he calls his enemies. So if the philistine doesn't matter at all to those he hates, he hopes to at least be able to act as their full-fledged enemy; but even that he doesn't succeed, because philistines just always get on everyone's nerves who aren't, because simply no one is interested in what people think who don't think, but instead talk non-stop without saying anything. And so it happens that the petty-bourgeois philistine becomes terribly angry that no one is interested in him, not even the other philistines, who are all busy looking for their own advantage. The philistine lives in a social system without solidarity, in which everyone is ready to betray everyone at any time. The morality of the philistine is therefore above all that he has no morality, but always tries to take a stand in a favorable way. But in the end he himself fails in this, because what he considers to be his advantage is never something that gives a person peace of mind, but always only a precursor to more money or more power, and the greed for money and power, if it exists, is infinite, similar to the greed for coke, because every line already implies the desire for more and thus never lets the addict come to rest again, unless he stops being greedy. The philistine is trapped in a misplaced, wasted life of constraints and restlessness, and he lacks the means to free himself from this misery for the rest of his life, so that he is always left with only the hatred of those whom he rightly envies. The philistine can only hate with real passion, even if hatred causes him even more suffering.

Part XCV

We can easily tell what the modern bull pig is made of by how far it is willing to go. What the cop pig does in presumably many cases has nothing whatsoever to do with police work in accordance with the rule of law, because it always acts personally where it acts

with commitment, since the petty-bourgeois philistine always takes everything that is brought forward against his ridiculous milieu personally, as if we had an interest in confronting him with it. But we don't, because we don't care about him. For example, no one forces him to read this manifesto. He only does it anyway because he expects chances to get something into his dirty hands against his goals. The philistine believes that he can purify himself by soiling others, although he himself is inevitably always the dirtiest. The dirty thoughts of the petty-bourgeois philistine are most clearly revealed by his behavior, while he is stupid enough to think that he can still hide them from the whole world. The narrow-mindedness of the modern bull pig is demonstrated by the fact that it enormously underestimates the potential of this manifesto, while noting that the possibility of publishing such a text at all is a clear indicator of the relative integrity of our constitutional state. Freedom of expression is therefore possible in this country, but legal action against sadistic, vulgar bull pigs is not. The question then is whether in ten or twenty years the modern bull pig will have disappeared from the scene or our right to publish a text about his working practice. What will follow the traffic light coalition must show a clear tendency to the right or left, because all those in government now know well enough that wishy-washy no longer works. The twenties are adjusting screws for the entire century, which will definitely become greener, in the best case also more left-democratic. Digitization makes many dumber and probably fewer many smarter. A further (not only intellectual) impoverishment of the precariously working and precariously living is already programmed. The privileged elites will, pessimistically, i.e. appropriately assessed, become greener without becoming poorer; those who lack education and all other means to understand it and to rebel against it will be even better exploited and remotely controlled by those who control it, often without displaying a decidedly malicious calculation: the downward movement is part of the system. No one in the system, no groups and no persons are exclusively good or evil, but the system is bad in that it does not aim at quality of life, but only at maintaining the system, which is bad for precisely this reason, without us being able to say how it should be reformed in detail. The reform proposal of this text is therefore initially only to disempower the modern bull pig and to snatch its toy out of its hand so that it does not further accelerate the downfall of civilization. You don't put a hunting knife in the hand of a five-year-old so that he can stab the neighbor's cat with it.

Part XCVI

People who feel particularly comfortable in the military or police should generally make us skeptical. Because the love of order that goes hand in hand with such an affinity often has fascistic traits. It is a love of order that not only those who feel it, but especially those who rightly find it strange, should question. A love of order that refers to an organization can only be legitimate if those who maintain it do not succumb to it, but understand that it is a means to an end. We should not go so far as to pathologize the love of order per se, but we should pay special attention to people for whom this order already means everything because they do not understand its overarching reasons. The modern bull pig is, as we can imagine, a great lover of external order, because with him soul and spirit are in permanent disorder. After all, it does not create order, but abuses the superficial order in which it has matured into a monster in order to stylize itself as superior and to create disorder out of this ridiculous feeling, which is supposed to have an effect like order. The modern bull pig is chaos and escalation, a sad clown of whom you never know for sure whether he is about to start crying or smash something. As a petty-bourgeois philistine on duty, the modern bull pig is never satisfied with what it is and has. It strives for a higher one, which constantly resists it as if by a curse, because everything that the bull pig is, does, thinks and wants is of a primitive nature. We don't understand the tragicomedy of this clown, the clown. Thus, the modern bull pig is a manic-depressive clown in a questionable overall psychological state, whom the state equips with power, weapons and bugs so that it ensures an order that is as foreign to it as almost everything else that surrounds it, without opening itself up to it in a somewhat meaningful way. The modern bull pig is a little Trump who knows little and can do little, but wants everything and considers himself the navel of the world, without being able to conclusively justify this self-assessment, at least beyond therapy sessions. Now, of course, you could say that if such a psychopath was already the most important man in the world, how can we accuse the little bull pig of behaving like a little Trump? The question is easy to answer: Trump should have been prevented, just as the modern bull pig should never have grown to its current size. We are dealing here with historical absurdities that no writer could invent without being considered very unrealistic. The modern bull pig

has developed in an absurd vacuum and is often amazed at what it is allowed to do without getting a slap on the wrist. Stupid people are wasteful in everything, whether it is power, money or cruelty, they know no boundaries because they lack the limits that civilization demands. Trump was a historic accident that could be corrected because the fool was too high up to be able to maintain himself at the high level in the long term without sanctions. The modern bull pig, however, is a henchman of the bourgeoisie, an aggressive and biting dog who likes to act as a hero who does the dirty work. The bourgeoisie believes this farce as long as it has its peace. The fact that the modern bull pig is usually dirtier than everything it has to get rid of is generously and jovially overlooked. In its self-image, the modern bull pig resembles the heroic toilet man, whom no one really wants to watch what he has to do in detail. The problem is, we can guess it, the self-proclaimed toilet hero has his head full of shit and therefore a low intrinsic motivation to eliminate his kind. He fights for a fascist philistine order that no rational person can seriously strive for. The established bourgeoisie is still too self-centered and naïve to really understand what kind of arsonist it has brought on board. But the modern bull pig will not be able to remain invisible forever as a serious problem, and if the manifesto is only a beginning that makes it possible to at least recognize the problem, its writing has already been worthwhile.

Part XCVII

Now we have dealt with almost exhaustively and illuminated from all sides what a sad clown the petty-bourgeois control philistine is. So it's time to think about the benefits of its permanent presence in our lives. If the philistine did not exist, we would be completely different people with completely different goals. After all, the triumph of the philistine is that he uses all his energy to make life as difficult as possible for us. It robs us of our energy

and successfully bullies quite a few people into certain death, all well and good. But we have learned to endure the philistine, because there are too many of his kind for us to be able to say goodbye to him successfully in the long term. The constant presence of this annoying blowfly constantly reminds us that we have to work on ourselves in order to never, even if only accidentally, get stranded with a moron of this league on his pathetic wavelength. The modern bull pig, we remember, is never identical with itself, because it does not have the intellect to create a stable self-image. At work it is always a private philistine, in private life it is a cop philistine. The modern bull pig is based on role models who could have escaped hell directly. As we have already established, however, it does not have what it takes to be the devil, but is a primitive pack animal that could not survive at all without the permanent self-assurance of other complete idiots. Although the modern bull pig turns formerly socially acceptable people into cranky loners with frightening success, it would not be able to cope with what it is doing if it were done to it, because the fool has an innate fear of silence and loneliness. The petty-bourgeois philistine is afraid of nothing more than to face the hopelessness into which he has manoeuvred himself through his thinking, speaking and acting over the course of many years. Everything he does as a full-blown idiot is subtly overshadowed by the awareness of this misdirection, and if you locked him up for a year and deprived him of the opportunity to stay at his low level through contact with other idiots, we would have created a completely different person who would have been forced to think about himself. The philistine could therefore be resocialized, and one could make a full-fledged member of civilization out of him. But for that to happen, you would first have to get him out of his broken idiot world and force him to confront himself. But what advantages does this have for us? By thinking about the philistine, by analyzing his nonsensical existence, we learn to understand how power works, what powers the human being at the mercy of capitalism tries in vain to defy, how violence in general and all over the world is connected with misanthropic structures that people themselves have built, more or less intentionally. No one gets out of here alive. But that doesn't change the fact that it matters whether we try to shape our existence rationally or not. The philistine is a fan of surfaces and façades, because for him only what he sees, conquers and owns or, if it defies his understanding, can damage and destroy. It would therefore be wrong to accuse the individual philistine of his misdirection, because everything he does and thinks can be attributed to a lack of understanding. The spitefulness of the philistine is not the result of demonic forces, but the banal result of a universal overtaxing of the world. People are looking for support, whatever the cost. The philistine seeks support directly in everything

that is offered to him, the non-bourgeois knows that this behavior can never lead to peace of mind. Nor should we think of the non-philistine as a happy person, but, compared to the prototypical philistine, he lives a life full of possibilities, while the philistine has to exhaust himself in the profane because he does not recognize the possibilities. So would we be happier without the philistine? Yes, a little certainly, but if it weren't for the philistine, we would know less about man and less about what we must avoid at all costs. By teaching us how fatally human life can go wrong, the philistine shows us how it could succeed. The philistine, if he has not already completely destroyed us, keeps us fresh and awake and thus prevents us from making ourselves comfortable in the world in a way that would nip any progressiveness in the bud. But all this does not change the fact that the modern bull pig must be disempowered, disarmed and debugged if the private sphere is to have a chance in the 21st century.

Part XCVIII

The marginalized always has to justify himself for everything, the philistine for nothing. The multilingual refugee, who may have narrowly escaped death several times on his journey, is confronted by the bourgeois with the question of who he actually is, what he can do and what he wants here. The long-established philistine could hardly be sent to another federal state without having to consult an interpreter there in order to get along to some extent. By the same logic, the modern bull pig demands a justification from everyone for everything, although it could not justify itself for anything if it were demanded of it. The philistine can never justify himself for anything, because you can't become a philistine at all if you think about yourself and what you do. The biography of the philistine is the result of a lack of thought, and even the first error of thought of the philistine is that people would have to justify themselves to someone who cannot justify himself for anything, because everything

he has done so far is due to the lack of serious reflection. The very lowest dregs are perhaps already proud of being German and male, as if they had contributed something personal to these secondary qualities. The starting point of the modern bull pig is therefore to be in the right without being able to justify where this ominous right could come from for heaven's sake. The philistine feels he is in the right because he is surrounded by philistines who agree with him in everything in order not to be unsettled in their actually highly fragile self-righteousness. The philistine is right because he is right, and because he is right, he is always right. He makes it easy for himself in everything that could otherwise be exhausting and constantly knows to the others that he has a particularly difficult time in order not to appear underchallenged, because the diligence and the display of his own diligence are already considered by the philistine as proof of integrity, although diligence alone counts for nothing at all, since after all, the Germans between 33 and 45 were also particularly industrious, just not in a way that would have burdened them with long-term success. No matter how we look at it, we don't make sense of the stupidity of the philistine, and so it is all the more astonishing that the state lets the philistine do everything he feels like doing, as long as he pays taxes and is able to maintain the façade of an intact life.

Part XCIX

In terms of disposition, the protophilist is a fascist, but not every fascist of this type also becomes active as a punishment fascist. In this respect, we could also call the philistine a sleeper who is ready to take action, depending on how good or bad his sense of shame is. The philistine involved in an extermination observation totally reveals his will to destroy by trying to destroy his target by all means and at any price. The will to destroy is, so to speak, already built into the will to order of the fascist philistine. The fascist compulsion to order already implies hatred of everything that does not seem to be compatible with this compulsion. The urge for exaggerated external order arises from the fatal disorder that is the basic state of mind of the philistine. After all, the fascist philistine does not want to be human, being human overwhelms him, but thing or thing, tool or machine. It wants to be like an avalanche or a waterfall, but only equipped with the potential of a trickle. In his

faint-heartedness, the philistine misjudges everything of value and therefore makes the trivial the most important. And if he is ridiculed for this weakness by the better-behaved, it spurs on his ambition to show the superior his limits without being able to know his limits, because otherwise he would no longer be a philistine, we suspected. Controlling things and people is the credo of the fascist philistine, because he does not succeed in controlling his inner self or even keeping it in check. The philistine is therefore a time bomb that fortunately is rarely detonated. But if it is ignited, he wants to drag everyone and everything with him into the abyss, to which he strives all his life anyway. In this respect, it could also be described as the task of the state to prevent as best as possible that the philistine unfolds his full potential for destruction, because he always has a tendency to terror. The true potential for terror lies dormant in the seemingly normal and conformist, rather rarely in those whom the state then calls terror suspects for precisely these reasons. The state is highly dependent on the petty-bourgeois philistine, because it itself, as the sleeper that it actually is, fulfils an overall order-creating function by taking care of everything that does not matter to those who have more important things to do. The petty-bourgeois philistine is to a certain extent an honorary caretaker of an organization and as such likes to take on tasks that would not even occur to the paid janitor as such. The philistine is an unbelievable pain in the neck who goes over dead bodies in order to be able to annoy others effectively, but we have to give him one thing: He does things practically all his life that would seem like a waste of time to others and is therefore unique in this questionable equipment, albeit with a negative sign.

Part C

We have now gained an overview of the modern bull pig and its function as a fascist philistine and want to celebrate the day, part 100 has been reached, in somewhat larger arcs. On one side we have the petty-bourgeois cop philistine, on the other the petty-bourgeois bourgeois philistine. Both think, act and feel very similarly, as they are at home in one world, so to speak, in every respect. Diligence and order are celebrated as primary virtues, no matter how nonsensical they are and whatever absurd

goals they may serve in detail. The bad cop is in constant contact with creatures who, like him, are primarily concerned with talking about everything that those who are more fortunate ignore with a smile. They drill hard at every little thing because they are not created for an overview. All this would not be tragic if this unfavorable symbiosis had nothing to do with people who had enormous power and the latest technical equipment, not to mention sharp weapons. There is an incredible amount of humiliation potential in the hands of these superheroes, without them being even remotely aware of what that means. It has thus become true what was still fiction in Kafka's trial: a visitation of existential proportions for anyone who has the misfortune not to be sympathetic to these heroes of irrationality. No sooner had the atomic bomb been invented than it was already being tried out. It is no different with the all-encompassing observation of extermination. At the push of a button, as it were, this conglomerate of complete idiots on duty can end any human biography, which, by the way, is already explained in the book by Ed, the Snowden, but not presented in such detail. The lives of many people are therefore in the hands of semi-apes, who pass the time with humiliation observations, with which they do not know much by nature. The excessive preoccupation with living people is per se petty-bourgeois, even if the concept of the petty bourgeois did not exist earlier, when it already happened. The petty bourgeois loves and hates with great passion, because he lacks intensity in the rest of life. Public figures or those whom he makes so without their consent are either ridiculously sentimentally revered or completely exaggerated, hated to the last pore. The philistine longs for Hollywood because his own life seems meaningless to him compared to what he knows from the media. The fact that life can be more interesting than the best blockbuster is a realization that you look for in vain in the philistine. Since the philistine is unable to make anything of his own life, he binds his life to persons whom he can love or hate anonymously. He establishes relationships with people who are not his friends or acquaintances, thereby creating an intensity that he could not achieve without this practice. From a psychiatric point of view, this is a delusion of relationships, and people who refer pathologically to people with whom they have nothing to do in everyday life are to be classified as mentally ill; if they act as a group, they are united by a group psychosis of which they cannot be aware, since they consider themselves normal and healthy and what they do to be legitimate and appropriate. But you can't lock up the entire petty bourgeoisie in a giant psychiatric ward, let alone cure it, because it is miraculously always convinced of the legality of its way of life. Of course, many petty-bourgeois philistines also end up in the closet because they feel how far they are from any peace of mind qua milieu. At least as

often, however, those who have been bullied there by the petty bourgeois mob are likely to end up in the closet, and we have tried to present their bullying potential reasonably thoroughly so far. The mechanisms themselves that are at work here can be described as highly misanthropic and pathological, without this being understood by a majority of psychiatrists, because those who are always considered healthy are those who obviously have their lives under control, especially if they have financial resources at their disposal that suggest their success to the outsider. Quite a few psychiatrists themselves would have to be psychiatrically assessed before they are unleashed on defenseless people, which of course is no less true for the powerful, armed modern bull pig. The powers are poorly distributed, and therefore the powerful can decide who is considered bad in this game without having to justify their decision-making power. These interrelationships are complex, and everything complex cannot simply be solved if one wants to avoid revolutions and instead believes in the reformability of organizations and the optimization of the qualifications of the corresponding key figures. Biographies with potential are so carelessly squandered, the doctor sees the person with his problems, but not the social context in which they arose, because he is usually not a sociologist or a social psychologist. But as long as psychiatry ignores the social context and technocratically smuggles poor pigs through the slaps, which end up there again and again without them being better off, we have to think differently about the whole thing. The cog must understand what kind of clock it ticks in if it wants to be more than an isolated cog that is content with bluntly continuing to turn.

Part CI

If, as we now know, the petty-bourgeois philistine is a ridiculously sad horror clown who would do anything to be taken seriously, but only becomes more and more ridiculous through everything he says and does, we have the problem that no one can explain to him

in his language what he is. Those who act on his level cannot tell him because they do not know, those who know cannot tell him because he would not understand. The lack of understanding is often reciprocal for many years: Not only stupid people cannot imagine how little stupid other people are, no, even clever people sometimes need decades of their lives until they understand to some extent how stupid the stupidest stupid really are, because they lack all the means to put themselves in their shoes. There are even clever people who suffer or have suffered all their lives at the hands of the stupid without ever finding out how stupid the stupidest fools really are. The manifesto always wants to enlighten the reader about the fact that there are no downward limits when it comes to stupidity, so that some people are rightly surprised that they can speak at all. The ability to communicate is not a blessing in all cases. There is a type of person who causes harm with almost everything he says by talking about everything while not understanding anything. Well, since the stupid people voluntarily write their non-thoughts on the Internet, we have a better feeling for how far the stupidity has progressed, which was not so easy to assess before the Internet era. The slightly absurd thing about it is that digitization itself produces the stupidity that is then revealed by digital means to a large extent. So the fact that the stupid can now express themselves publicly on everything does not create enlightenment, but its opposite, since even on the Internet the stupid stay among themselves, no different than in analogue life, since the Twitter professor usually does not argue with RTL honks, because there are simply no topics that would connect the two. Although everyone is now potentially connected to everyone, the milieus remain more than ever among themselves. Although the retrievable world knowledge climbs a new record every day, the power of fake news and disinformation is constantly increasing, so that sometimes one could almost think that the quantum of knowledge is in an inversely proportional proportion to those who know about something. What forecast do these assumptions suggest? In any case, the horror clown will not leave the stage on his own, where he fights in vain for recognition. So we laugh at him.

CII

That the petty-bourgeois punishment philistine does not value his lifetime, can easily be seen by the fact that he is willing to spend a lot of time in destructive occupation with other people. Not only are we much smarter than the bourgeois philistines, but actually also objectively better people, since we do not invade other people's privacy for no reason for many reasons. Would the punishment philistine do this without batting an eyelid, not only because he despises his own life, but because he despises life as a whole and that of his supposed enemies even more so. An important field for the petty bourgeois is the sexuality of other people, which he diligently researches, as if there were a prize. Through his interest in the sexuality of people who live in every house. In this respect, the philistine proves what his priorities are. The Spießbürger, who has a disturbed relationship with sexuality by nature, sets out to expose people as deranged, whom he sadistically humiliates. We can easily imagine how many sadistic parts in the philistine's sexuality must be while he, stupid as he is, looks for faults in others. Would we conversely, if the sexuality of the petty bourgeois were to be explored, the results would form a picture of the most of horror, shocking in every respect, abysmally vulgar and consummate perverse. But we don't do that because we have better things to do in life. We have to talk about that in the supermarket and everywhere else you can talk about our intimate life, but know that people who do such things are obviously not people who have a very sad range of topics, otherwise things that they don't have to deal with do not have this status. We have become accustomed to being among people whose lives constantly remind us that we must do everything we can to avoid becoming like them. become. This is, if you like, a well-functioning disciplinary measure. A person under observation is surrounded by people who pretend to be loyal to him. But a friend who allows someone he calls a friend to be observed is not only not a friend. friend, but a huge asshole, a coward and liar, a fraudster and as a person much less than those who directly observe the observed. The modern Bull pig works with fear, and where it observes, fear quickly arises, even if it is unpleasant to attract attention, and so the observed person is avoided like a sick animal by the other

animals, left behind in isolation, indifferent to himself and his fate. With the intact life, the modern bull pig does so also deliberately destroys the general trust of the observed person in humanity. After some time, the person under observation has no reason to trust anyone, because he was a fool, he would still do it after he had been led behind the lights by so many . The person under observation knows how little he can expect from people and therefore behaves accordingly. In any case, he is disappointed with this basic attitude not very often anymore.

CIII

Extermination observation is, as has already been described here, a penal system. The Prison inmate has been convicted and knows why he was locked up. The Unlucky person who has the misfortune to be the target of an extermination observation often knows many For years, he didn't know at all that he was locked up in an invisible cage. Self the one they exhibited in front of the mob in a visible cage in the Middle Ages, was treated more fairly, because at least he knew what was happening to him. The goal of the extermination observation has never been clarified about the fact that a punishment is carried out. It has been deprived of its fundamental rights without being informed about it. inform. His life and everything that is thought and said about him on the street, is in the hands of vulgar bull pigs, who against the rabble in any intensity can incite the target without it being able to do anything about it. That The destructive potential that the modern bull pig has in its hands is total. So if we are not careful and do not defend ourselves, even in the 21st century the stupid have the clever completely in their hands. The difference is that that the stupid can only weaken the clever if they use unfair means serve. The clever already know how badly the stupid are fundamentally positioned. because they do not even succeed in controlling their own brains. The The difference is that the stupid have to finish off the smart ones while the clever know that the stupid with their stupidity are already are sufficiently punished. When prudent people rule, they do so only if they know that no one but them could do better. When stupid people rule, they do it for the fun of it and because no one

prevents them from doing so. People who like to rule, even though there are many who could do better, should not prevail at all. Good rulers still have the greatest doubts about their good rule. Bad rulers go into of the role of domination narcissistically and find it extremely satisfying. One Bull who finds fulfillment in rising above others is a bad bull. The good cop downright regrets that he is sometimes obliged to take a stand in the name of the state over people who have acted illegally. The modern Bull pig, however, self-aggrandizement is already his ultimate. He is not doing well about state order, but about fascist tyranny. Because it senses that it is actually a shabby nothing, it obsessively strives to achieve more than just this Nothing and thus becomes even more null and void.

CIV

Particular caution is advised against rural petty bourgeoisie. While in larger cities the insignificance of petty-bourgeois philistines more or less consensus, the long-established rural petty bourgeois can often build up a powerload that dignity does not come close to his moral constitution. The urban The petty bourgeoisie is shunned by the established bourgeoisie, while the rural petty bourgeoisie has far greater chances of meeting open ears with him. The following also play a role here: regional dialects play a not irrelevant role. If even the public prosecutor knows the dialect spoken by the self-proclaimed village sheriff, alliances can emerge that rather to make you puke than to be amazed. They are of the same opinion because they have the same party, speaks the same language and has a similar idea of how the Things should run in general. The petty-bourgeois philistine from the countryside can up to the ankle in the ass of the better-off without them immediately notice. As a lubricant, he sometimes uses the aforementioned Similarities. While the serene urban citizen does not give the bourgeois the opportunities to cheat into his rectum, the rural citizen feels flattered at times by the trustworthiness of the poor idiot, and thus reveals to him Possibilities that the urban petty bourgeois do not even dare to dream of. That rural petty bourgeoisie, we can now assume, is often closer to National Socialism than to the AfD

in its basic convictions, even if the CDU

dials. In rural areas, laws are in force that have been approved by reputable social scientists. better not to be investigated in more detail when one sees nationwide horror wants to avoid. There are, so to speak, long-established barbarians for whom the decision life and death, without anyone having to doubt these structures would be drawn. There can be young people who grow up in this madness are forced to just watch that they leave the distance after passing school if they don't want to become part of this madness themselves. The rural territory is very largely dominated by key figures who, to put it mildly, do not have both feet on the ground of the constitution. Interest in this Few people have the status quo because they say that if you don't like it, you can leave. So Unfortunately, however, it is not easy, because under the territorial power of long-established barbarians, more people suffer than one can imagine. Since the petty-bourgeois philistines, apart from everyday cruelty to everything foreign, are not has a lot to offer, he also makes active use of this cruelty.

CV

The extermination observation aims to achieve the target through maximum psychological violence. physically. It is an attempted murder that begins with the first day of observation and does not end until the end of the observation. It is not uncommon for the suicide of the target mark the end of the observation. We can assume that the Considerable efforts to slander and stigmatize precede. The modern bull pig organizes extermination observations in the Commissioned by people who want to get rid of a person silently. Since the bad cop quickly becomes addicted to observation, especially if he does it on intelligent goals, the observation becomes a self-runner, as each observation day is justification of the necessity of further observation. People who are active are murderers, even if they are not yet have been convicted. people who influence other people in a way who is supposed to cause their suicide are therefore objectively murderers, since it is the declared goal is to kill someone, regardless of whether they hurt a hair on their hair or not.

The goal of an extermination observation is deliberately an exceptional psychological situation, which in the first phase of the psychiatric stays unavoidable. If the target is overwhelmed by all the stress others are obviously dangerous, this is fine with the modern bull pig, since it hopes to be able to create facts in this way that will be recordable and play into the hand of the bull pig by allowing it to say that it has the observation of this person proved to have a good nose. In principle, it is equipped with a bullfight, in which the initially calm bull turns into an aggressiveness which makes its fight and killing less absurd or absurd . So the modern bull pig acts here in an escalating and even negligent, because it can never be ruled out that the goal that has been placed under stress in this way causes physical harm to other persons. But the modern bull hog, since his focus is on the destruction of the target, which is prioritized so strongly that collateral damage is accepted. That Extermination observation bull pig is therefore a murderer, insofar as it is precisely is engaged in inducing someone to their death by actively inducing suicide. drive. Whether it will ever be punished like a murderer for it, the future will have to show.

Part CVI

After a few years, the person under observation knows exactly how little one can expect from people in general. Most of them are willing to betray anyone they want if they are otherwise threatened with disadvantages, no matter how small. The modern cop pig is a debilitated psychological terrorist who lacks the intellect to get a grip on his goals through arguments. It acts unfairly, anonymously, absolutely overpowering and without any willingness to take any personal risk. It is the coward on duty, the vile asshole in front of the master and a typical Nazi who could not walk three steps without stumbling without the support of other imbeciles. A monstrous ridiculousness that has come into possession of a monstrous power of humiliation without anyone being able to explain conclusively why and with what right. The economy of the imbeciles seems to have only just picked up speed, and there is little to suggest that anyone will be able to stop it before the absolute climate collapse. The best solution would be to geographically separate the clever from the stupid, so that the stupid could finally no longer slow down the creativity of the clever through their

baseness or even make it impossible altogether. One could often think that the stupid are only in the world to make life difficult for the clever. Because, even if they can't do anything else, they know how to do it in an almost magical way. With their existential disability, the stupid hinder everything they can hinder, because they can't stand the fact that not everyone is as disabled as they are. Even the biggest imbecile has enough creativity and cunning to spoil the soup for the superior. If the imbecile were not an imbecile, one might think that the devil had a hand in it. If imbeciles can now observe everything with their cameras, but only use the observations to prevent clever life, it is easy to calculate what that means on a global scale. We are heading for a mob rule in which intelligence will be treated as a criminal offence in the not too distant future. The modern bull pig, which has neither intellect nor reason, uses its purely quantitative swarm superiority, which has nothing to do with intelligence, to keep the spirit of the enslaved population at the sedated level to which it has now reached. The stupid order wins and is celebrated by the rich for it. Mindlessness triumphs, the modern bull pig grins.

Part CVII

Even Schopenhauer, who would not be the first to come to mind in this context, writes at one point what bourgeois honour is worth and what it can therefore mean if someone no longer holds it. A life without honor is possible, but exhausting and has little to do with the life before. People who deprive other people of this honor with the main goal of their loss through violence have no honor themselves. They prove it precisely by taking away from another what they themselves do not want to do without. The violent robbery of honour is therefore nothing more than an expression of a fundamental absence of honour. The attempt to gain one's own honor by dishonoring another is absurd and nothing but petty-bourgeois nonsense. Christians in particular should know better, like so many things, but they constantly prove that they basically know nothing, not even that they know nothing. The modern bull pig now engages in honor robbery on a grand scale, as it is able to take away the honor of every citizen at the push of a button and overnight. It is not

without reason that we speak here of the good and the bad bull. Only the bad cop is capable of playing fast and loose with other existences and doing things to them that he himself does not want to experience. Hopefully, we don't have to substantiate the fact that the modern bull pig is highly dishonorable at this point, but we do it anyway to be on the safe side. Even the self-aggrandizement of people through pure observation is barbarism. The observation of extermination is the highest level of barbarism and cannot be surpassed by any form of psychological violence. Through the observation of annihilation, not only is the target robbed of all honor, but also sleep and everything a person needs to be able to exist in a reasonable way. The extermination observation is already proof that the modern bull pig is busy committing a murder. Instead of keeping a low profile, it brags about its gigantic superiority, as if this cowardly form of total humiliation were still a courageous act of necessary defense. The modern bull pig plays with human lives as if they were meaningless and tries to increase its own importance even in this infamy. The modern bull pig is not only dishonorable in the sense of an absence of honor, but deeply corrupt in that he not only does not see his wrong, but strives to sell the greatest dishonor to the unsuspecting rabble as a special honor. If an observation does not lead the modern bull pig to the desired goal, it does not stop observing, but increases the pressure of observation and slander in order to accelerate the collapse of the target. Since the modern bull pig is a petty-bourgeois philistine par excellence, he is never concerned with anything other than being right. The deeper it maneuvers itself into the greatest injustice, the more doggedly it insists on its position, which is absurd from the beginning. Therefore, and not just like that, we call the modern bull pig a prototypical fascist. The fascist is out to get rid of everything that is contrary to his worldview, the active fascist not only thinks such a thing, but also follows this attitude with deeds in the form of enormous psychological violence. The established bourgeoisie only believes in the police because they have no idea who this police is in detail. Presumably, a prominent cultural figure would first have to become the target of an extermination observation in order to be able to bring to light in a public way that the police are by no means merely conducting legitimate prosecution. The modern bull pig does everything that criminals generally do to weaken opponents. But it does not even have the decency to inform the people it makes its opponents about their involuntary opposition. Instead, it prefers to ruin livelihoods years before they can even have a clue that they have long since ceased to be unknown to the police. It remains to be hoped that the modern bull pig will one day tell us in detail what this brain-cracking practice is actually all about.

Part CVIII

The modern bull pig embarrasses itself the most by the effort it makes to avoid embarrassment. If it were to admit its mistakes, there would be hope. But since it does not, it is a hopeless case, a systemic error that can only be corrected by absolute deprivation of power. It is no different with the petty-bourgeois philistine in general, who tries to avoid everything that could have a detrimental effect in his strange idiot worldview. Due to his short-sighted, selfish grabbing of advantage, his entire life becomes a lifelong disadvantage from which there is no escape without outside intervention. Not much different from psychiatry, the police have to deal with a structural problem: they mainly do what they think they have to, but not what they could do if they had a vision. Well, we live in a Europe that has never managed to bring about a real, sustainable vision of itself, so you can hardly expect the institutions within the European nation states to be able to do better. The problem, however, is that people who are forced to function in unpleasant, deficient structures feel uncomfortable because they realize in almost everything they do that it is not quite right, that it could be different, that it should be different. What they reliably underestimate is the fact that individuals in their immediate environment can certainly be reformist innovators if they have the courage to do so. Somehow the momentum has been lost, which can give rise to the good feeling of having changed something in the right direction, no matter how slight the change. As long as everyone, very many with a lot of justification, just look forward to the end of the day every day and to the weekend every week, i.e. to the time-outs in which the pain that everyday life brings with it is to be alleviated before everything starts all over again, not only does everyone stagnate for themselves, but also the whole thing in a way, which has a detrimental effect on each individual. Socialism has gone wrong too many times to deserve another chance,

capitalism does not stop going wrong, a reasonable view of the world is only given to anarchists who are smart enough to know that anarchist structures only work on a small scale, never on a large scale, but on a small scale, where one believes in them sufficiently, surprisingly well. Every system is a mistake.

Part CIX

People who destroy other people's privacy and thus their lives without sufficient reason should be observed until they drop dead, even if that would take 50 years. Awareness must finally be created that observations are not minor offenses, but tangible crimes. People who observe people usually do not do so with good intentions, and even if they are as incredibly stupid as the modern bull pig, they know that what they are doing is no small thing. Observation is a holistic deprivation of liberty that turns the target into a different person with enormous psychological violence. Nobody, not even a policeman and not a policeman's superior, should be equipped with the power to deliberately destroy entire livelihoods through observation. Those who survive an extermination observation are still alive, but they are no longer the person they would be if they had not been observed. So the proof that observation is something trivial has yet to be provided, and for heaven's sake never by those who observe others without ever having been observed for a minute themselves. So if we take observations for granted, no one knows what it means in concrete terms except for those who are really being observed. Even the profane golden rule that what you don't want done to you, don't do to anyone else, would be enough to warn of the problem. People who go so far as to observe other people or even massively slander them in addition have gambled away their right to psychological integrity for the rest of their lives and therefore deserve every insult, since no possible insult could ever reach the level of cruelty that they themselves have applied. People who humiliate other people without sufficient reasons through observation are filthy rabble, who should also be treated like filthy rabble, i.e. at least with total indifference. The petty-bourgeois philistine can behave as the greater proto-Nazi and still pathologically believe in his own benignness. This has a lot to do with the fact that the petty-bourgeois philistine is fundamentally and

anyway a mentally ill person who has not yet received a diagnosis because he is stupid enough to consider himself and his life healthy and normal. It is not those who are discredited as cranks who are the real danger, real tyranny usually comes from those who, for reasons that are still unknown, count themselves as part of the mainstream.

Part CX

After all that we have established, we can therefore assert without exaggeration that the petty-bourgeois philistine is a National Socialist sleeper. The potential for total unleashing of violence lies dormant in the bourgeois who is provisionally sedated by consumption and bad entertainment. Someone should come along again to clean up, and to do it properly, you can hear them murmur at their conservative regulars' tables. Even if military peace has prevailed for a long time, true love of peace, let alone peacefulness, has never fully reached the philistine. There must be an order that makes the simple-minded philistine king, so that everyone can finally see how correctly he assesses everything he talks about when he does not think aloud, that is, all day long. The petty bourgeoisie is living proof that you don't have to be able to think in order to survive physically on our planet. It nestles in restricted basic attitudes, as if it were the most normal thing in the world to be a crazy philistine who doesn't give a damn about anything but money and power. The proletarian has class consciousness and honor with much greater accuracy. He knows that he is at the bottom and rightly hates those who make him nothing, as if he were not a full-fledged human being. The petty bourgeois, on the other hand, does not despise superior classes, but crawls up their asses in order to improve his meagre status. The petty bourgeois does any shit if he seems to promise him only a slight advantage and, as already mentioned, is always ready to betray everyone and everything, because he bought his morality in the one-euro shop, so that he can buy it again at any time if the old one, in the sense of his own progress in the pursuit of trivial status goals, was no good. The morality of the petty bourgeois is solely a morality of personal advantage. But, whoever chases after the small advantages can never develop a vision for larger contexts and therefore, yes, exactly for this reason, that's what it's all about, occupies a comparatively low rank. Good superiors,

good bosses recognize ass crawlers at first glance and for this reason alone do not let them rise very far, because an organization has more of edgy employees than of those who are only encouraged to work hard by their own advancement. A person with passion likes to take advantages, why not, but always has other things in mind than just these, and someone who does the things he does not only to be rewarded with money and popularity, but takes pleasure in how the little plants for which he lives grows, feels a subtle joy in doing so, which the simple-minded philistine cannot even remotely imagine as a gross mental motor person.

Part CXI

We already know quite well what we are dealing with with the modern bull pig: a man from the lower third of the population. This man calls himself proud and sincere, but, on closer inspection, is full of insecurity and dishonesty. The petty-bourgeois images of men are brimming with obvious contradictions. For outsiders an entertaining spectacle, for the philistine himself the greatest tragedy, as he suspects that his calculation will not work out. There are so many uncertainties that it seems easiest to him to conceal them with special blustering. The philistine bride encourages him as a fan to stay as he is, although she knows even better than he does that he will never succeed in getting promoted to the district league. So while this single-celled organism thinks he's a Bayern player, everyone always knows that he was usually left over in the schoolyard when choosing a team and was allowed to play more for reasons of justice. After all, the philistine can only be a completely bourgeois because self-reflection is considered a strict taboo in his world. He is what he is, he rumbles and speaks as his beak has grown; an authentic guy with many good qualities. We have a pretty precise idea of how this plastic self-confidence in the marital bed collides with requirements about which the otherwise talkative person prefers to remain silent. We can imagine what kind of dream haunted the magnificent guy when the masculinity circus takes a break for a few hours in deep sleep. We really wouldn't swap places with the philistine, but we could respect him if he had the guts to admit that he wasn't sure about himself. But as long as he goes to alpha without even playing near beta, nothing can be done for him. After all, self-destruction is not forbidden, regardless of

whether one is a chain smoker, drunkard or bourgeois or all of the above. Strife, war and terror in general can often be seen as the result of unadmitted self-doubt. There are types in the bourgeois milieus who would rather die than admit a weakness that could affect the core of the play. Better dead than vulnerable, the hero thinks to himself before he is attacked and dies from the fact that he lived without having believed in his own death. The bourgeois is a long-term smoker who would bet everything on not getting cancer and could deny the cancer shortly before death, convinced that the doctor was certainly wrong with the cancer diagnosis.

Part CXII

As a petty-bourgeois paranoid, the modern bull pig, as stupid as it is, has an eye for people who, in his opinion, do not take it seriously enough. Funnily enough, the petty bourgeois, as the spawn of the highest possible ridiculousness, has an oversized need not to appear ridiculous for reasons that he could not explain to us. The fact that it is precisely out of this need that he develops an enormous ridiculousness, which is as little overlooked as his permanent plank in front of his head, awakens his primitive fighting spirit, which makes physical violence seem to be the only way out for the imbecile who feels exposed for lack of the ability to speak. It is always the petty bourgeois who cannot leave others alone who leave him alone, because he simply cannot get over the fact that there are people in the world who are as indifferent to him as he is to the state of mind of other people. There are even petty bourgeois who could be described with a clear conscience as trivial machines, even if many scientists would categorically rule out the possibility of human trivial machines. After all, the petty-bourgeois trivial machine is one among others in its milieu that function in the same way: You want something from me, for that you have to give me this or that. If you don't give it to me, even though I've given you what I promised, we'll have a problem. If you make me understand that you don't like me, we've got a problem too, because I already hate you for not liking me, you outrageous asshole! I won't let you get away with it that easily! What do you think you don't like me? Me, such a sympathetic person! You can then make this trivial machine understand that it is wrong; one does not dislike it at all, but does not even have enough interest in it to seriously dislike it. Now we

have already arrived at red alert: The petty bourgeois has realized that his counterpart is so incredibly arrogant that he doesn't even think about him, when he has already glowed into his highest possible level of enmity. Now it becomes highly dangerous, because the imbecile threatens to explode. Internally he explodes non-stop, outwardly sometimes too, especially if he doesn't find any enemies right away who want to fight him at his level. Now the philistine only wants to destroy everything that could even remotely question his self-worth. Unfortunately, the sucker all too often explodes within civilization instead of doing it in the open field where no one cares. So it's better not to take anything away from the philistine, he doesn't even have himself. Above all: Hands off his unknown mental illness, otherwise the imbecile will haunt you and won't let go as long as you breathe.

Part CXIII

As an outsider, one must not allow oneself to be deceived by the external impression of the petty bourgeois. His good manners, his cleanliness and his politeness are only used to disguise the barbarism that really drives the milieu. Envy, hatred and greed, sheer instinct and incomprehensible baseness are supposed to disappear behind the outer forms, so that everyone thinks that these people, despite all the nonsense that comes out of their mouths unfiltered, have a certain culture. It is precisely the importance which the petty bourgeois attaches to external forms that is a clear indication of the real reasons for his life drive. The culture of the petty bourgeoisie has thus always been the visible proof of the total absence of genuine culture. Since the philistine has no idea about real culture, he strives to portray a sophistication that is nothing but meaningless form. Everything has a name and a meaning, what you don't know can be looked up in the lexicon, only to shine the next day with the newly acquired wealth of knowledge among those who have the misfortune not to have looked up exactly that in the lexicon the day before. The petty bourgeois wants to be respected, popular, respected, even admired and found sympathetic at all costs. The problem, however, is that he doesn't give the outsider a reason not to feel sorry for him, given his pathetic I-am-a-good-person performance. A milieu that has little to offer apart

from its completely insane self-image is rightly avoided by all those who immediately recognize its artificiality and artificiality. You can have a few words with the philistine if he is friendly, but you should always and absolutely avoid making any concessions to his depraved view of the world and of man. If you open up to the petty-bourgeois philistine, he stores everything you have stupidly revealed in his pea brain so that he can use it against you at the next opportunity. The really bad thing about it is that he doesn't even notice how depraved, selfish, resentful and unfair he behaves in dealing with people. Incorrigibly stupid as he is, he considers the world in which he lives to be the world of everyone he can see and condemn. Even the step of thinking that other people live in other worlds that have nothing in common with the world of the philistine is completely overwhelming for him. So if we allow this type of person to exercise power, he will abuse that power one hundred percent because he doesn't even begin to understand himself and everything he says and does. This type of person is a plague that pollutes everything if you let it. The proof of the failure of all enlightenment is the existence of the petty-bourgeois philistine. Since we cannot eradicate the petty-bourgeois philistine, we have to put up with him, willy-nilly, as a rule, especially badly, because to know him involuntarily about us is sickening.

Part CXIV

It is important that we understand that the modern bull pig in the 21st century not only regulates the mood on the street from time to time, but literally creates it. The petty-bourgeois philistine on duty has it in his hands whether someone is allowed to live in peace or is constantly accompanied by intrusive comments. So not only are we loudly watched by vulgar school failures, but we are also indirectly kept in check by the modern bull pig, as it feeds the mob with information and bogus information that directly affects the mood that awaits you on the street when the bull pig has its sights set on you. The modern bull pig, as we now know, is neither discreet nor professional, but of the same breed as the lower half of the intellectually neglected petty bourgeoisie. Now we might not care at all what the rank and file thinks or says about us, but it takes a few years alone until you don't care much anymore, because you know exactly how the lousy game works, which you

never wanted to play. The mood that prevails on the street is the work of modern bull pigs and therefore not as arbitrary as people who think the police have integrity might imagine. The probability of meeting a reputable bull who knows roughly what he is doing and saying is likely to be 25 percent, according to a good-natured estimate. So it's always best to have as little to do with cops as possible, because the risk of encountering total suckers is likely to be relatively high. The manifesto is not the result of a pronounced imagination, but is based on concrete experiences with the modern bull pig type, which took many years to process. If the modern bull pig has done shit, it doesn't take anything back, but still builds more shit, just as if you could decimate shit with more shit. Reason does not get you anywhere here, because the modern bull pig does not function sensibly, but is highly biased and sometimes even equipped with National Socialist attitudes. Just as we can't shoot the petty-bourgeois philistine to the moon, we can't shoot the modern bull pig to the moon. The problem is that the petty-bourgeois philistine, if he is allowed to play police with guns and bugs, is much more dangerous than if he does the imbecility he calls his life unarmed and without authority. The manifesto is intended to sharpen our view of what we can expect if we endow single-celled organisms with great power instead of assigning them harmless tasks. The role of the modern bull pig within the state does not correspond in any way to that intended for the police.

Part CXV

Believing in the integrity of the police is bourgeois. Now, by no means is everything bourgeois bad, because what would culture be without the bourgeoisie? In contrast to the petty bourgeoisie, which essentially consists of distant, insolent junk people who consider themselves the navel of society, although they have nothing to offer except the vulgar and trivial, the bourgeoisie is indispensable for democratic society. But believing in the integrity of the police is as wrong as it is naïve, if we realize the contrast between the modern cop pig and the cultured citizen who blindly trusts him. It must therefore be explained to the citizen that a not insignificant part of the police does not represent a democratic, but a

fascist order. The modern bull pig, which is allowed to monitor everyone, has not been monitored for far too long, and if you have lost sight of particularly stupid people for a long time, you have to assume that they have not voluntarily changed for the better in the meantime. The modern bull pig could come into being because it didn't have to justify itself for anything for too long. Now it is a monster that assumes that it no longer owes an account to anyone because of its monstrous pompousness. Strangely enough, when you see a monstrosity, you think that its existence is legitimate, because otherwise someone would have prevented it. But the monstrosity is unfortunately not in itself a legitimation of itself. The modern bull pig is a policeman degenerated in every respect, the caricature of a policeman who sees himself as an original because the state was negligent enough to entrust her with enormous power, in the wrong trust that a person with trust would automatically handle this gift in a trustworthy way. But that is not only not the case, but not at all. The case is the bad cop as a terrorist. Anyone who expects peace from him could use the same naivety to lend an expensive object of value to the city's well-known gangster without insuring himself against his loss.

Part CXVI

We can't stand it well when mentally disabled dialect speakers talk about us in their disabled dialect. Since they obviously can't help it, we have to come to terms with the fact that they feel the strong permanent need to confirm their spiritual vacuum every minute by what they call speaking. We have never understood why there are people whose purpose in life consists of dealing with other people. However, we can reasonably gauge how sad the motives for such a thing may be. After all, the modern bull pig is the expression of a great state failure and gigantic incompetence, not the result of a sensible plan, let alone psychological expertise.

Petty-bourgeois barbarians have been given a responsibility that should not even have fallen into the hands of real experts. So if the modern bull pig says of someone that he is only being observed, you would have to ask him how he feels about being observed himself. We now know just as well that it never remains mere observation when fools

handle bugs as well as that the fool in the form of the bad cop is not only a fool, but always also a foolish beast. With the modern bull pig, the state has promoted the street precariat into the bedrooms of the population without having publicly announced the measure beforehand. So we can also imagine the rabble-rousing large group of the modern bull pig type as an SA of the 21st century: Give the rabble power and a function, and the rabble will prove to everyone what kind of rabble it is. It is easy to imagine what a chance a cop with good intentions would have if he had to come to terms with corrupt fascists as colleagues from the very beginning. The rabble-rousing group stupidity of fucked-up wannabe cops has a great pull effect, which probably only the strongest characters can counter permanently. If the SA is not disempowered within the police, its power, logically, will continue to grow. If a Maaßen was head of the VS, nothing is impossible in the lower echelons of our rotten force of order. The man from the day before yesterday has secured a warm, dry place in the world of tomorrow, and no one seems to mind. Fascism in the state is not an unpleasant coincidence, but a barbaric calculation by particularly small spirits that no one wants to have summoned. We don't want shabby plastic people with views from the wholesale market of to pronounce our names, because every time they do, our anger gets a little bigger, and our anger won't be without consequences.

Part CXVII

Talking to Nazis makes no sense. It makes no difference whether the Nazi is an urban Nazi with combat boots and a bomber jacket or an imbecile provincial petty bourgeois who votes for the CDU. When a Nazi seeks conversation, it's always a sign that he's in shit, then there's always something fishy. And you shouldn't help him out of this shit in which the Nazi is stuck under any circumstances, because it must be assumed that as soon as he has left the shit, he will continue to act as a Nazi imbecile. A Nazi only seeks discourse when he is in a hopeless situation. But people who only want to speak when there is no other way should be excluded from the discourse as a matter of principle, because only creatures that consider the conversation beforehand are worthy of discourse. Brutal philistines who end biographies with bugs should not be treated like rational people, because they simply are

not. When they suddenly seek a conversation at five to twelve, they still have their own problems in mind, as they have done all along, because they basically don't give a shit about the problems of others. If the state does not prevent stupid rabble from becoming armed policemen, it cannot prevent this rabble from behaving like scumbags. For many reasons, it can be assumed that it has always been the idiots who have driven creative people to peak performance. So if you're looking for a creative, you basically just have to find the idiots who gather around him to hinder his creativity. The Bull Pig Manifesto is probably the richest text that has been written about the police to date. The observation of annihilation is not a paranoid delusion, but has long been practice and reality. Many cop-fascists probably don't even know that they are fascists, because no one has told them yet. An observation is never just an observation, but a deliberate attack on a life and a deliberate destruction of psychological integrity. Observation is terror and should therefore not be treated as something trivial. Only the observed person himself knows with what brutal ruthlessness livelihoods are ruined in this way. We must therefore give the finger to all those who try to trivialize observations and send them directly to hell where others have sent them. So if extermination observations are not punished as a terrorist act, one wonders what anyone could be punished for anything at all, when we can think of an infinite number of things that are far more harmless than extermination observation and are nevertheless punished relatively harshly. The modern bull pig has to go, no matter what it costs. It remains to be hoped that in a country in which the ridiculous Union finally has nothing more to say, enough reason can be mobilized to take harmful Nazi cop pigs out of circulation once and for all, so that they can drink themselves to death in their sad bourgeois pubs in peace.

Part CXVIII

If the modern bull pig is the murderer who is not punished by anyone, the bull pig manifesto is the text that reveals that the modern bull pig murders. Everything that could

and should follow from this is up to those who have empowered the bad bull to act. Because we have nothing in our hands against the foolish beast but to describe it as well as possible. We don't have to condemn it in the first place, because it condemns itself anew every day by consistently brushing every understanding against the grain. In order to be able to make life difficult for the modern bull pig, we would need the support of the mob. But it has it completely in its hands, and because it knows this very well, it can do whatever it wants in its inconceivable position of power. The only way out of the current precarious situation would be well-made left-wing populism, as it already exists in rudimentary form in other European countries. Even the '68ers had the problem that those they wanted to help hated, despised and fought them. Little has changed in this respect. Left-wing politicians probably seem intellectual, bloodless and like people who live in another world that has little to do with life in the world of the working people. Left-wing politicians are distinguished intellectuals and, with their clichés, correspond more to the people who detest ordinary people instead of listening intently to their contributions. The principles of oppression and exploitation, however, have not necessarily become more complex, even if the channels through which people are controlled and kept in bondage have changed. If you want to reform society, you don't need petty-bourgeois ass-crawlers, but people with heart and mind who don't shy away from confrontation with the powerful. The fact that there are hardly any real conservatives with education and character could be helpful in taking a step forward. Not only has conservative politics had its day, but also the people who were able to win some respect even from left-wing radicals with their aura have disappeared from the scene. The self-dismantling of the Union was overdue, but at least it did not fail to materialize. Now there are problems to be solved that only real problem solvers can solve, not people who are constantly looking at their popularity figures. The political leader who plays more leadership than actually practices it is no longer needed. The future should be for the middle-aged and especially the intelligent young, who have enough fire in their asses and disrespect to be able to make action simulants look very confidently old and leave them to the right. After all, what would be nicer than if we could not only delay climate collapse, but also improve human life somewhat?

Part CXIX

One should also think fundamentally about who, if necessary, should legitimately be allowed to observe whom. After all, the observer always assumes his moral superiority over the one who is being observed. But when we think about morally superior people who behave like gods by believing that they are allowed to know everything about us, the first thing that comes to mind are sadistic, petty-bourgeois philistines who don't even know their own ugly dialects fluently. The type of person who carries out extermination observations in this country is certainly not morally superior to anyone, but has the habitus of the most primitive precariat that one can only imagine, if one feels ready to vomit. The status quo is that people in this country are under total surveillance by absolute rabble, without anyone telling them what right this mob has to observe them non-stop. An observation is the maximum self-aggrandizement over other lives, and at most educated and discreet people who understand something about being human would be qualified for such a thing, not some Nazi cop philistines who are allowed to satisfy their lowest instincts non-stop by means of observation. The state cannot answer this question because, when there are problems, it can always misuse the division of labor as an argument to trivialize every crime. It's always just a lot of individual assholes who behave like assholes, so you can never pin down and blame a top asshole in the end. The bourgeois family cooperates with the modern bull pig or the modern psychiatrist pig, and everyone always refers to everyone else involved, so that no one has to have the balls to bang on the table and admit that this whole conglomerate of incompetent, cowardly philistines is a shitty joke that no one laughs at. We get closer to the matter if we suspect, for many reasons, that the topic of observation has not yet been properly thought about in this country. The modern bull pig has simply empowered himself, and no one has come up with the idea of putting the approach of this degenerate horror clown to the test and considering whether we really all want to be monitored by vulgar barbarians while fucking in the future. If you feel like being watched in your private life by fucked up philistine socks, please raise your hand, because the socks are already ready and are just looking for more goals so that they don't have to deal with their own lives in the end, because that would really go too far.

Part CXX

You have to be stupid enough to observe. If observation is a precursor to killing, we can assume that healthy people have a natural aversion to invading the privacy of others. A person must have quite a lot of shit in his head if he perceives the observation of other people as something harmless, especially if he has the willingness to slander the target according to all the rules of philistine art. People who rob other people of their basic freedom of life as if they were buying an ice cream are not only extremely dangerous, but objectively ill. Absurdly, however, much more often those under observation are treated psychiatrically badly than those who observe others. So one has to ask oneself what has actually gone wrong when no pressure is exerted on the observers, but only more and more pressure on the observed, who from the first day of observation are in a completely hopeless situation, about the circumstances of which they have not been informed with a word. Deprivation of liberty is a major punishment, especially when it affects people who have never been criminally conspicuous. Of course, there can no longer be any talk of a neutral police force that treats everyone equally, because the modern bull pig not only does not treat everyone equally, but also treats everyone unequally in the most extreme way by making its petty-bourgeois background the basis of its dealings with other people. The first fifth of the 21st century is hardly over when we have to realize that the exercise of power has arrived in the lowest part of the population. All those who consider the manifesto to be exaggerated madness will find in a few years at the latest that the police are irretrievably corrupt and act anti-neutrally, that extermination observations can easily be initiated by those who have enough money in their pockets and the right acquaintances. Who is allowed to live in fascist capitalism and who is not is ultimately decided not by the judiciary, which can also be bought, but by bourgeois families from a wide variety of milieus for completely subjective reasons that do not require legal justification. Moreover, the perfidious thing about observation is that the target cannot do anything against being classified as either crazy or criminal. The decision for or against observation is a decision for or against a life. Bull pigs, for whom the life of a citizen is worth nothing, should therefore be treated as badly as possible and just enough so that one does not make oneself liable to prosecution with one's legitimate aversion to them.

Part CXXI

If you think a little bigger and more sociologically, you have to state that our society is also unfavorably designed to the extent that petty-bourgeois philistines find open ears on a broad scale. When the classes had even more pride and dignity, yes, classes are not per se disadvantageous, gossipy imbeciles did not even penetrate the class boundaries with their trivial chatter. Now everything has passed together, and the fools can network with each other across all barriers in order to mutually confirm the nonsense they consider to be their thoughts. The problem is also that it is no longer useful at all to call someone an imbecile, because every imbecile already lives in the conviction that he cannot be an imbecile himself under any circumstances. The few who are still able to distinguish clumsy entertainment garbage from content with cultural potential are a cultural elite without significant economic power. After all, it is ultimately a decision for life whether to prioritize money or education. Education costs money and time, as we know from Bourdieu, but very many who have a lot of money and thus also time do not use these resources to get educated with their help. So we are largely dealing with a decadent economic elite that is hardly less vulgar than the imbecile petty bourgeoisie that emulates it, except that its status symbols cost ten times as much or more. For many types of climbers, the goal is not a head full of books, but a villa full of emptiness and, before that, preferably a car that costs more than those who built it earn in five years. You have to keep reminding ourselves that what we find when we leave our homes is 90 percent nothing more than banality taken to extremes, that everything people do in our society has 90 percent economic reasons, that if we are after something other than money, we have an exotic status, which philistines simply call mental illness. What does this mean in relation to the modern bull pig? Well, something like that the modern bull pig, which officially acts as a cog in such a society, has no idea what happens around the cog. The modern bull pig just wants to be a modern bull pig and does so, with the worst possible consequences for thinking and feeling beings.

Part CXXII

There is a subtle imbalance when people deal with us for decades with whom we could not talk for a minute without being haunted by unpleasant boredom. When people talk mainly about other people, this is usually a clear indicator of the lower class, because what is more boring than the lives of people with whom you have nothing to do for various reasons? When people talk about people instead of dealing with interesting things, we are dealing with the expression of a great existential vacuum. Now, it's not just rural philistines who do this, but also respected city dwellers who can't be easily labeled as idiots. It is also about something more general than mere moronic dissent. One thesis of the manifesto is that the way people talk about people already harbors a destructive danger. If someone leaves the big city neighbourhood after a few wild years, it is only a matter of a few weeks before he is attested to a general deficit even by close companions. One wonders what is wrong with someone who has left the bohemian world of his own free will. The idea that the decision could also be an indication that something is not wrong with him is something that rarely occurs to anyone among those left behind unsentimentally. Even in circles of the greatest anti-philistines, petty-bourgeois thought patterns and behaviors are not uncommon, after all, the opposite of what one despises is not automatically paradise. The urban counter-worlds in particular put enormous pressure on their members to prove their own non-conformity again and again. All those who naively believe that they have landed in paradise still have the hard school of counter-world disillusionment ahead of them, from which some often die, especially if there are enough drugs involved that severely destabilize the psyche. In order to be able to exist reasonably happily in the long term in an equivalent value, great intelligence and tenacity are required, because in the counter-world, the rules of the world you have left must be constantly reflected, so that the counter-world does not end up becoming a bigger hell than the one from which you fled in good spirits. It is not enough not to be a philistine. At some point, you have to know exactly why you don't want to be one, otherwise there is a risk that you will end up exactly like those who were

once a deterrent example. Conclusion: an unconditional yes to researching and creating alternative ways of life, but beware, on the other hand, everything is much more exhausting, and if you don't know that, you can easily break down because of it. Many broken people are broken by gossip, so keep your eyes open when gossiping. Sooner or later, those who blaspheme will also be blasphemed. They should consider this before they empty their mouths of shame.

Part CXXIII

The modern bull pig has to expand the basement. At the start of his career, he had not assumed that so many corpses would be produced. Now it's around 50, and everything has turned out to be completely different from what it would have thought 20 years ago. The bull pig wanted to get involved, make a difference, even be a role model. Fortunately, the civilian in his clean uniform does not see how dirty his job is. The bull pig has lost faith in humanity and rotates nervously between work and leisure, whether it is on duty or not, it doesn't matter at all, everything has combined into a colorless something that presses heavily on the exhausted soul day and night. The tidiness that the bull is supposed to radiate comes into ever greater contrast to everything he is still capable of feeling. The cop recently calculated what he earns per hour: pathetic, even with the bonuses that the underworld gives on occasion, for friendly looking away or accommodating. The bad cop begins to understand that he has sacrificed his life to a misconception. Now he sees only the flight forward, which consists of denying the erroneous belief offensively and brutally. If the bad bull is not doing well, no one else should be doing well either. Frustration and hatred have solidified into a lifestyle that confirms with every gesture that it would be better if none of this were at all. The service weapon option is always ready, in retirement it becomes more difficult to get the quick redemption vehicle, but a bull always knows how to help himself when he doesn't want to or can't do it anymore. Before the bad cop leaves, he wants to experience the misery of those who are even more shitty a few times, so that the end of the day can regain its meaning, because the even greater pain of others often helps

against the pain. The bull pig exhales slowly and is now happy for a moment that he is still sitting at his desk and not in the nearby madhouse.

Part CXXIV

Although we would never observe people in order to be able to harm them more effectively, we must not rest on our laurels on the conviction that we are not stupid ourselves, because internalizing this conviction is often the first step towards stupidity, which can also have a fatal effect on everything in the future. In addition to everything that can be objectively and with a clear conscience described as stupid nonsense, there are an infinite number of petty stupidities from which even the most educated are not safe. So there is sometimes a certain university stupidity, which is based on the illusion that everything that would take place within universities is already free of any imbecility because it takes place there. That this is not the case should be known to all those who have not completed their university days completely drunk on intelligence. The university caste is often brimming with embarrassing self-righteousness. This has to do with the fact that the university is yellowing as the ultimate of the intellectual status quo, because there is no longer any conceivable authority that could expose it as inadequate from above. It is not much different with certain organs of satire, which claim for themselves the last word of original contempt for the world. They also sometimes produce unfunny nonsense at a poor high school graduate level; but only sometimes, because the basic attitude of not having respect for anything without reason is and remains absolutely right with regard to simply everything that humiliates people, and that, as we know, is a lot of things, even if this is unfortunately no longer properly perceived by those who have been humiliated in this way. A satirist who takes his job seriously should never back down from something that wants to intimidate him in order to slow him down in his choice of words and bite. If you're serious about satire, it's best to laugh at the Islamist idiot who storms into the editorial office with an assault rifle to blow everyone's heads off before you inevitably bite the dust. This attitude has nothing to do with heroism, but simply with the deep conviction that you should not let yourself be terrorized by imbeciles, even if they are trying to kill you, or better still: not at all. The observation bull pig is the most ridiculous and pathetic moron that our current world, at least in our country,

has to offer. Even an imbecile with weapon and bug violence is and remains a stupid imbecile. Anyone who claims otherwise would have to prove it with very low chances of success.

Part CXXV

In the end, however, it is nothing really new that armies of stupid small-minded people write world history with their urge to act, while all those who are equipped with a little reason have to endure all the nonsense. The modern bull pig is now the small mind par excellence, the brain-amputated SA henchman of the human end-time phase. A stupid person who is allowed to do everything and can do nothing, knows nothing and thinks he knows everything. The stupid ones have remained so dominant over all these centuries because they have an enormous advantage in terms of personnel. But now you also have to realize that those who allow the small minds everything can only be small minds themselves, because if it were otherwise, they would have a better grip on all these active dregs small minds. Such a small-minded person also likes to tell us that we could be lucky not to live in China or North Korea, because there they would have beheaded or locked away something like us, whatever that may mean, long ago. The small-minded knows, despite all his stupidity, that he is part of a quantitatively extremely superior large group and draws all his insolence from this, which consists in the conviction that the numerically superior group is automatically empowered by this form of superiority to explain the world to the marginalized. But it is precisely those who want to make others understand how things are going with considerable force that are the least able to explain why things are going the way small-minded people would like them to. The power of the stupid over the clever is a topic that could be dealt with for a lifetime without having described it exhaustively at the end. In the late capitalist world, one always comes to the conclusion that everything is not right as it is, that everything is man-made, but not only with a mediocre, but a precarious result. It is not science that decides what is true and what is untrue, but false truths are deliberately produced so that those who have the most money and thus the greatest power can live the most carefree, that's what it's all about. Hope is given here, for example, by the young very rich, also in this country, who have understood

this exactly and call a spade a spade unsentimentally from their privileged position, who talk straight and confirm to the wage-dependent mainstream that an incredible number of people have to endure an unreasonable life so that a few, who are often not even particularly happy with it, can eke out an existence with little unreasonable demand. If it's bad, it's bad, and then there's no reason at all to pretend it's better than bad.

Part CXXVI

The fact that the modern bull pig cannot think is already clear from the fact that it demands respect from those it treats worse than the last piece of dirt. It does not even understand the natural laws of reciprocity, acts genuinely National Socialist, but acts as if it were a moral authority. Now we ask it why we should please respect it. Because it has the status of a policeman, even though it is a criminal? Because it stupidly has bugs, although it is unable to make reasonable use of them? Because they didn't pay attention at school? Because it says non-stop petty-bourgeois Nazi shit? Because it has friends who are just as stupid? The more the modern bull pig would say in its defense, the deeper it would inevitably sink into the shit of its existential unjustifiability, and so it benefits enormously from the fact that it is not confronted by anyone. The laws of an irrationally arranged imbecile world are in such a way that the fools always demand explanations from those who are less stupid than they are, without being able to justify what legitimizes them to place themselves above them. The imbecile already considers his existence to be the justification of the legitimacy of his existence, because there are so many of his kind. There are people who make the world what it is, and there are people who have to endure this state of affairs for the rest of their lives without being able to effectively defend themselves against it. The imbecile hates all those who can think rationally about him, because he suspects that he could not think about them in the same way if he should. With his mindless zest for action, he rebels against this irreconcilable asymmetry, which those on the other side could not even abolish if they wanted to. The imbecile almost despairs of the fact that he and his imbecile way of being can be thought about by non-imbeciles. It is precisely for this reason that he becomes a fascist, because he believes that he can only get rid of this feeling by destroying those who make it possible in him. But since he can't kill

everyone he hates for knowing and recognizing him, he gangs up with other imbeciles to form a rabble-rousing mob that can cause even more misery than a single moron ever could. The fact that we could only stop laughing at the imbecile if he would cease to be an imbecile is beyond his horizon, so that we can only come to the conclusion of an absolute hopelessness: the imbecile is what he is because he wants to be.

Part CXXVII

Now we know enough that we cannot free the world from the petty-bourgeois philistine. We have to come to terms with the fact that he exists and gets on our nerves with his inconsequential goings-on. That's all well and good, but as long as he gets on our nerves, as long as he lives in the ridiculous relationship mania that his life has anything to do with ours, we have to diss him as best we can. We are already very tolerant if we allow the petty-bourgeois philistine to spread his robber pistols, after all, those who listen to him, take him seriously, are not people who come into question for a serious acquaintance. There's no point in compromising with this type of person, because he's going to rip us off again and again. The only way for us is to exist completely isolated from the cosmos of this imbecile. If we start to respect any observation or other punishment philistines as full-fledged human beings, it can only backfire. In this respect, we are better off avoiding the philistine wherever possible, and for the rest of our lives. There are basically at least two contrary types of intellectuals: those who fall for the harmlessness theater of the petty bourgeois and those who avoid him like the plague because they know exactly how harmful it can be for others to exchange only a few words with him. The philistine is an absolute no-go. Those who get involved with him do so for two possible reasons: Either they are naïve in the sense of being too good-natured, or they live on a similar level and hope to benefit from the philistine's chatter in some way. For well-thought-out reasons, the manifesto pleads for new fronts to be built, to let the harmful philistine no longer come so close to us. Because it can't be that the philistine with his unjustifiable interest in us succeeds in any destructive form, while everything the philistine does, says and thinks

completely misses us. There are problems to be solved in this country and in this world. The philistine is not a problem solver, but with his penetrating indiscretion one of the problems that must be overcome. You can't solve problems with people who are big problems themselves, because they don't understand everything and still think they can talk about everything. Stupid people don't have to stay stupid for the rest of their lives, it's never too late for anything. But we can't pick up the stupid ones where they have stagnated. Pulling yourself out of the shit by your own hair requires motivation.

Part CXXVIII

The modern bull pig does not have the spark of a sense of injustice, so we must not make the vain attempt to look for one in him. He doesn't care about the rights of others as much as he doesn't care about the new outfit of his stupid, ugly wife, whom he ultimately only married in order not to attract skeptical glances in the residential area. We have to imagine this proto-philistine and power imbecile as repulsive as possible in order to even get in the direction of a realistic impression. A member of the established bourgeoisie cannot even imagine that such people actually exist. But as soon as it is able to do so, we must also give it the sad news that this type of person is allowed to roam around in our country unsanctioned as an armed policeman. We have to raise awareness that the wrong people are in places where they should not even be allowed to reach. The high-tech SA henchman of our pandemic-plagued apocalyptic mood phase is not here to do comprehensible work, but to live out himself to the fullest as the asshole that he is. It has already been pointed out here several times that there is no reason to pick on people with little education, because there are often tragic reasons for little education. What we can't want, however, really don't, are people without sense and reason in factual positions of power. And a bull pig that is allowed to shoot and observe doesn't get much money for it, but it has a power that cannot be overestimated. If these questions are not clarified, we will have a normal state of affairs in the foreseeable future, which consists of boring philistines being able to observe everyone who is not boring philistines in order to pass the time that they can't do much with anyway. The punishment philistines will hang around in our privacy for mere entertainment,

as if they were watching cheap series on TV. They will talk about us as if we were worthless objects that are just good enough to tear their mouths at them. The vulgar and vile haunts us as if it were a matter of course. So if we are not careful, soon nothing will be private anymore, except the private lives of the stupid philistines who do not respect ours. The petty-bourgeois philistine should stay in front of the TV where he belongs, not in our lives, because he can't help but soil and abuse everything he gets his hands on. We have to understand the philistine in order to be able to prevent the modern bull pig. The modern bull pig has already come a long way, much further than we could ever have allowed. The Stasi, on the other hand, with its methods of subversion, as already mentioned several times, was a bad joke.

Part CXXIX

The manifesto's recommendation to people who are or have been under observation for inadequate reasons is clear: no conversations, no acceptance of apologies, no forgiveness, no forgetting. People who have tried to kill others indirectly would have allowed the intended suicide without further ado, so it is always implausible to pretend afterwards that you were aiming at something other than annihilating a target, in the case of a target's survival. People who have humiliated people in such a way do not deserve mercy, since they themselves have acted absolutely mercilessly. If observations are only interrupted because the tormentors are up to their necks in water, this means that they would otherwise have continued until the bitter end, whatever it may be. Illegitimate observation is fascist, not merely fascistoid, in that it is clearly aimed at extinction. Why talk to fascists who have failed to destroy us? Are we to rejoice in the much too late insight after spending years in hell on earth because of it? No conversations, no forgiveness, no forgetting. People who observe us or have observed us have always neglected to talk to us. It should stay that way, because if you come too late, you will have the worst possible life at best, so that we don't have to bury our trust in karma completely. Anyone who has observed is no

longer entitled to access discourse. We don't care how he copes with it, as we were to him all along. Bye!

Part CXXX

If we let the extermination observation bull pig go unpunished, it will not be possible to credibly explain to the citizen why all the far less criminal acts should be punished. You stole a handbag, you're a thief. We bull pigs slander people into suicide, but that doesn't mean we're considered murderers. You just have to have the right status, then you can classify even the greatest crimes as reasonable measures. Capitalism inevitably produces fascistic structures and also people who are absorbed in fascist roles as a matter of course. The modern bull pig is just one of many possible examples of this, but a pretty good one nonetheless. Really effective fascists are not at all able to reflect on their behavior as fascist, which is precisely what makes them walking time bombs for whom even minor occasions are enough to explode. The fascist has his priorities. As long as he can be sure that he will meet a scapegoat in accordance with the insane worldview, he believes in the nice glass of soda with Schicklgruber in the thousand-year-old imbecile paradise. If the rabble finds a suitable scapegoat, they take the chance. Our highly pathological public is knitted in such a way that the blame for the illegitimate disclosure of private things by the modern bull pig is attributed to the injured party, never to the bull pig, who, as a harmful rabble, causes all the damage that results from his stupidity and ignorance. The silence on the road, which the bull pig boasts, has a very high and invisible price. The neat petty-bourgeois sophistication that the bad cop radiates only barely conceals the smell of corpses that is his natural deodorant.

Part CXXXI

If, then, as we have almost exhaustively explained here, power is hollow and unable to tell us why it is power and nothing else, we can only conclude that the stupid are

allowed to humiliate the clever because they are stupid enough to do so. When the modern cop pig has once again blown up a relatively average non-conformist biography into a spectacular criminal case, without being able to explain who should be put a stop to what here, we see ourselves confirmed in the fact that the bad cop is nothing but an imbecile sadist. In his paranoia, the extermination observation bull pig wanted to get to us a trick that does not exist. It is once again making a fool of itself and is desperately looking for ways to pass off the stupidity that drives it for a special reason. We could laugh ourselves to death about it, but we don't want to do it because we don't want to do this type of person a favor for heaven's sake. However, the question still remains whether the manifesto will be strong enough to finally put an end to the superfluous bad cop.

Part CXXXII

The petty bourgeoisie, which has always been distant, insolent and encroaching, is an imposition and harassment for all those who are lucky enough not to be as simple as the typical representatives of this milieu. The problem is that people can come into possession of power through a lot of diligence without even having the rudimentary intellect that should be a prerequisite for great power. The intrusive vulgarity of this milieu corresponds in the most unfavorable way with the megalomania of the modern bull pig. So we have allowed a largely debrained center of power to determine the fate of the people. What is reality has long since ceased to be determined by the philosopher, but by the dilettante alliance of technocratic psychiatric masterminds and politically questionably socialized holders of regulatory power. Bourgeois in high positions dictate what is to be considered the normality of the community. Reflection is not desired in such a safety net of clumsy bullshit decisions, because it could existentially endanger the already inappropriate stability of this money-controlled imbecile power apparatus if it were expressed in the right, the sensitive places. All this is as it is and may it stay that way, we owe to the fact that the helmsmen of our injustice system have tied themselves to chairs that have a special wobble resistance. Big assholes have an innate talent for networking with other big assholes. In this way, they have created the basis for the fact that it is difficult for someone to piss on their chair leg, because the mob does not even manage to

get close to such a chair leg. We must not wait for these thoroughly mediocre system kings to be dethroned by some superheroes, because there are no superheroes, only well-made art and good texts. We have to get away from the idea that art is a mere pastime, that the art world is only there to sweeten the leisure hours of coquettish philistines. Good art must strike directly at the core of illegitimate power so that it feels that it is not infallible. The sense of security of the bourgeoisie is based on the infinitely ridiculous illusion of a police force with integrity. For very good reasons, the police only ever present the citizen with the image of himself that he likes. But what police officers really do, what they are capable of and what makes them tick unfortunately remains far too successful in the dark. If this text succeeds in sparking discussion and driving the bad cop out of his safe hiding place, it achieves more than texts can otherwise achieve.

Part CXXXIII

The petty bourgeoisie, from which the modern bull pig all its feeble-minded, ill-thought-out pseudo-attitudes, is basically the milieu to which a society without really missing anything. The only Good what you can say about these pushy, pushy and annoying people is that they usually pay taxes. About this indisputable Beyond this circumstance, the petty bourgeoisie has nothing productive or constructive to offer. It has no taste, no real compassion for other creatures and for these not the slightest sensitivity; and no special abilities, except for all to go on the alarm clock, which are not as stupid as the standard petty bourgeois philistines themselves. The petty bourgeoisie is envious, coarse, selfish, self-centered, brutal, greedy and vile and exists almost only for itself Will. For outsiders an embarrassing spectacle, too embarrassing to really feel to be able to amuse themselves about it. The petty bourgeoisie also uses language, so to speak only to cause irreversible damage, as it talks about everything without reflection without

understanding anything. The very fact that the petty bourgeois speak at all is astonishing, because his ability to speak stands in an unmistakable contrast to everything he says. The petty bourgeois is the type of person with whom one feels whenever you have the misfortune to meet him, you ask: Does it really have to be? Why does such a thing exist? Wouldn't it be better for everyone if it didn't exist? That Petty bourgeoisie is a great imposition and insult to every intelligent life, for without the petty bourgeois almost everything would be better; the tax revenue generated by its distance from society, one could certainly do it in some other way flush the state coffers. It is annoying that the petty bourgeoisie is overwhelmed by all the decades, because it no longer fits into our time at all.

The petty bourgeois is in no way a problem solver, but with his stupid Intrusiveness itself is a problem that would finally have to be solved sustainably. The large part of the population, which is more likely to become stupid due to digitization than to profit from it in any way involves the petty bourgeoisie without really having to do with it. to sympathize with him. A real proletarian, for example, detests the petty bourgeois because the proletarian the false, ass-crawling, dishonest petty bourgeoisie just as quickly recognizes and exposes like all others who have something better than imbecile are petty bourgeois. At the very least, the petty bourgeois would have to be forbidden to associate with others Entertaining people as petty bourgeois would already be a lot gained. That The petty bourgeoisie is the milieu that could not tell us at all why we are not should like. It wants to be liked without being able to provide a single reason for it. Moreover, when the petty bourgeois speaks of himself and the people, he assumes that all were like him, society consisted of people like him, because mental illness of the petty bourgeois to consider himself normal and healthy, while he goes further than all the others and has no objective chance of achieving this distance in the in the foreseeable future. We cannot redeem the petty bourgeois, because that is what he is for. too stupid and too harmful. We can only problematize the petty bourgeois because it sociologically there is no way to classify its existence as somehow meaningful or even as To some extent useful. The petty bourgeois is the talking animal, the dear God would have been better off not endowed with the ability to speak. But now the petty bourgeois unfortunately in the world, and if he doesn't get on our nerves, he bores us too much Deaths with their platitudes, which he considers to be a common sense that he lacks more than the

smarter among the animals. If we look at the vulgar, talkative petty bourgeoisie from serious discourses and affairs in the long term, we have no chance to get rid of the modern bull pig, because the bad bull is only possible because the petty bourgeoisie from which he was born supports and feeds him, through his repulsive bull life, from which ultimately no one ever profits. Improvement is only possible from directions where reason is needed, and Reason is not a coincidence, but an exclusively human ability. But if the petty bourgeois is the one who does not have reason per se, there is evidence of this more than enough, it cannot be meaningfully integrated into the human present become. The petty bourgeois is the type of person who arises when others are not good enough be careful to prevent unnecessary mischief. Because the petty bourgeois suspects that he is too is of no use, he does not remain silent, but only becomes louder, wants to take us with its dull roar to classify it as relevant. But that's exactly what is not possible with the best will in the world, because we know very well why we are waiting for the Petty bourgeois shit. In contrast to the petty bourgeois, we know with whom we are dealing and for what reasons we must categorically reject it. The Petty bourgeois is a no-go, and the sooner we give him the cold shoulder he deserves, the better chances we have to finally say goodbye to him and his stench free. So if we manage to defuse the troublesome petty bourgeoisie, it will also have the modern bull pig no longer has much to say. If it is paradise on earth somewhere and sometime, we know only one thing about it: it contains the petty bourgeois definitely not.

Part CXXXIV

In the lower milieus, there are families who only allow advancement if the up-and-comer allows them to brag about their rise. Such an origin is always burdensome for those who grow or have outgrown it. Because if they manage to maintain contact with those left behind, they must constantly be careful that they do not violate the primitive codes of the milieu of origin with their behavior and statements, if they separate themselves from it or have been pushed into isolation by the milieu itself, the milieu group tries to bring those who have outgrown them back into the mud by all means, which he left for good reasons. So it is quite likely that those who have not escaped too far from the smell of their origin

have it easier. After a while, the situation is relatively easy for those who are even trying to kill their lives in the primitive milieu of origin, because they simply can't stand the fact that people who have been severely humiliated eventually strike back in their own way. No matter how you look at it, this is about class boundaries and pride sensitivities, which can have precarious consequences for all those who, with the best will in the world, can no longer take their milieu of origin seriously. Basically, people who have violated all the rules of humanity demand to be treated like human beings, although objectively they no longer have the slightest right to do so. Crossing boundaries is not a crime, especially for primitive milieus, but a kind of trivial offense, which is also regarded and supported as such by the modern bull pig. Such a crazy bourgeois family sometimes turns someone who could have become a lot into a mentally ill early retiree without batting an eyelid, the main thing is that he is successfully prevented from being a successful person. Barbarians always need a barbaric narrative that allows them to describe their clan members as useful people. Barbarian families arrogated to themselves the medieval-looking right to intervene aggressively and insidiously in biographies, usually in the form of destroying and thwarting them permanently. With the support of an equally barbaric police, all the doors are open to them that must be passed through in order to crush a life without becoming physically visible to the one whose life is being crushed. But all this is only possible with the support of the judiciary and psychiatry, because the modern psychiatrist pig provides the bourgeois families with the diagnoses they need to be able to pick on the goal of their delusions of destruction unhindered. This may sound unrealistic or exaggerated to people who are lucky enough to come from better stables, but unfortunately it works exactly as just described. Bourgeois families often know quite well how to conceal the barbarism that is actually their business through lifestyle and social networking, but the bottom line is that one can be happy about every case in which this perfidious system is exposed and overcome. Bourgeois families who wantonly and deliberately destroy the lives of their members lose any right to a carefree life. People who are cruel to people because they think they have a special right to it for some reason should never be allowed to claim that they are not disgusting people overall, because they are so through and through. To be more cruel to certain people than to others is already strictly National Socialist, and people who practice such things must never be freed from justifying themselves for their cruelty. Now such disgusting clans work closely with the modern bull pig in order to reduce the risk of being exposed as low as possible. The manifesto is a plea to describe disgusting people for what they are and to send them to the very hell they represent for those who suffer from them. If

a clan is no good, but you are not allowed to say out loud what a run-down pile of shit it is, you have to fight all the more to make sure that the pile of shit stinks of shit, otherwise the barbarians will always get away with a suicide that is due to the goals: alcoholism, depression, Unemployment. Here it must be clarified who exactly caused alcoholism, depression and unemployment through insidious, cowardly behavior with a lot of effort, otherwise the biggest assholes will write history in the 21st century and never those who have endured the superiority of the giant assholes. In all this there is a lot of petty bourgeoisie and miserable police work, as well as a total failure of the judiciary and psychiatry. So let us make sure that in the future suicides caused by barbarians are also considered barbarian murders and not simply regrettable suicides for which no one can do anything. The wanton instigation of suicides is nothing other than murder, and where murder takes place, there are also murderers, and murderers belong to justice or should best judge themselves immediately, because as soon as it comes out what they have done, their lives are no longer particularly worth living anyway. There is still a lot to do here, perhaps the manifesto is a start.

Part CXXXV

So one can justifiably assume that we are dealing with heaps of vulgar, unscrupulous, ultimately completely barbaric milieus in this country, which have a very good connection to the modern bull pig. Lynching is the order of the day, especially in rural areas, and lawyers and judges are also aware of this and play along as long as there is no threat of sanctions. Clans that do not accept a member as their own kind can do whatever they want with him without being held accountable. Just as the modern bull pig can transform into a seemingly decent policeman in a fraction of a second when it feels a certain

pressure, the most fucked-up extermination observation philistine clans turn into family groups of integrity in a flash that claim not to harm a fly. All this is repulsive and disgusting, and for this reason one should always advise young intelligent people to leave such areas, never to be seen again. Even the rustic dialects of the indigenous people should warn us to be careful, because a dialect is always a certain basic attitude. The dialect speaker very often lives in a closed cosmos of narrow-minded prejudices, because thinking things through to the end is not his thing at all. People who have experienced rural cruelty and brutality develop a general aversion to anything that reminds them of rural barbarism. Even a tractor on which a harmless farmer is sitting can arouse our disgust after a while, because a world that has less respect for humans than for animals deserves no attention, let alone respect. Young people who have left the provinces after graduating from high school are often surprised at the arrogance with which the province is ridiculed in the big city. That this arrogance is still a mild form of rejection, in view of what stupid country bumpkins are capable of, many only realize later. Urbanity is part of education, Adorno said, and there is nothing to add to that. There are no democratic rights or laws in the countryside. The clans that have grabbed the most rule over their territories like feudal lords in the Middle Ages or mafia associations in our world today. In rural areas, there is no discourse on the rule of law, but only the law of the strongest, against which the weaker has no chance. All that can be said about the German provinces without getting caught up in contradictions is that you will find beautiful landscapes there. What takes place between people, on the other hand, can be safely ignored, because in most cases it has little to do with reason. But living here, no thanks!

Part CXXXVI

We have long known the nouveau riche who owns a lot without having a corresponding education. In addition, in the 21st century, there is now the new powerful, who, if we look at the last decades, enters the stage with absolute and fatal consistency, or has long since entered it on his own authority. With his observation technique, the newbie drifts

around in milieus in which he has virtually no business. The extermination observation bull pig thus gets completely illegal access to conversations that his limited petty bourgeois brain is in no way up to. That this can only go wrong is obvious and does not need to be proven at all, because we already had it in the GDR, where philistines specialized en masse and without authorization in the lives of others. The main problem with the bad cop is not only his blatant stupidity, but his incredible impudence to make a punishment and surveillance virtue out of his stupidity, which is an objective deficit. This insolence combined with the ignorance of the population, which buys this mendacious virtue from the bad cop, are the real disaster. The encroachment of the modern bull pig therefore always consists in the fact that it gains access to worlds in which it has no place at all. The bull pig adds slander to his enormous indiscretion and runs around as if he were the greatest hero, while we couldn't imagine a more cowardly loser. The bad cop is a destroyer of civilization, because inevitably destroy all civilizations that hang around in it without understanding its rules. Now we cannot be accused of not having to observe petty-bourgeois philistines in the first place in order to know pretty much everything about them. You can't blame us for understanding the philistines but the philistines don't blame us. And just because the philistines don't understand us, they don't have the right to observe us all-encompassingly, because if they had sought a conversation before the observation, we would have tried to give them answers that they might even have understood. If, on the other hand, the petty-bourgeois Nazi philistine has monitored and slandered us for decades without seeking dialogue, we no longer have any reason to deal with him constructively. Anyone who has acted destructively for a long time and then suddenly feigns constructiveness is not credible and has screwed up all along the line, because what he has stolen from us, years of life, life chances and joie de vivre, has irretrievably disappeared.

Part CXXXVII

The life of the petty-bourgeois philistine is based on two fears: the fear of missing out while missing out on everything, and the fear that others might be better off than he is,

while others are really better off because they don't know this imbecile fear. The train of thought is rather medium-complex, but thus already more demanding than philistine thoughts, which are thought when philistine brains run at the highest speed. The philistine is the one who always fears to come up short, and the self-fulfilling prophecy wants him to do so in the long term, in every respect. The philistine is the eternally left behind, who reproaches others for being left behind, although this fear again favors the actual application of the facts. The philistine wants to belong to something by force, but doesn't know exactly what that is supposed to be, nor that belonging by force doesn't work very well. What doesn't fit should be made to fit, and it is precisely this attitude that finally ensures that nothing fits anymore. You can also study this well in rural groups of men who tiger through larger inner cities. They want to experience something come hell or high water, but this hope, coupled with the almost sympathetically awkward thirst for adventure, is the guarantee that you stay among yourself and, in order to finally overcome this feeling of strangeness, drink quite a lot at the end.

Part CXXXVIII

The supreme discipline of the extermination observation bull pig is facial expression bullying. The facial expressions of the target are loudly commented on. You can imagine it like the bullying of a student who has the misfortune to be tormented by his classmates. As stupid as the modern bull pig is, it masters psychological terror perfectly. So the target is insulted around the clock in the most vulgar way, everything the target does or says is spitefully commented on, death threats are made, the extermination observation bull pig indulges in mutilation fantasies, of which the target is spared no detail. We have known for a long time that evil is banal, and the bad cop also confirms this insight. But a target who is bullied by a horde of sadistic idiots can hardly console himself with the fact that they are absolute idiots if he cannot be sure to wake up the next morning when he goes to bed. The extermination observation bull pig represents the maximum of psychological violence in everything it does and is, and we must under no circumstances allow it to get the chance to play down this circumstance in any way after an observation, because the extermination observation bull pig is hell on earth for its goals, no matter how well-groomed and petty-bourgeois cultivated it may appear. The trick of the barbarians is to pretend culture

that does not exist in fact. SS men were also very well-groomed and, to make matters worse, sometimes even enormously educated. But the thesis has never been put forward here that educated people are fundamentally less cruel than others. Of course, there is also bullying and devastating devaluation among students of social sciences and humanities, and it is not uncommon for such toxic moods to be not only tolerated by professors, but downright encouraged. Quite a few of them even renounce an academic career, which would have little to prevent if it weren't for others who get much further with more stupidity. In any case, the greatest blame always falls on those who should know better and do not make practical use of this ability to know better for unknown reasons. The educated classes also function according to perfidious patterns, and even in them the highest quality of thought does not necessarily get away with victory. Quantity and a successful façade often prevail over quality, even where only quality should be relevant. The problem underlying all of this is the fact that people like to talk about absent people, and rarely benevolently. If they have finally lost all respect, they no longer stop at those present, but never confrontationally, but always as cowardly as possible.

Part CXXXIX

Even now, it is again predominantly men who do not prevent war, disgusting, old-fashioned scumbags who have never mentally arrived in the 21st century. The modern bull pig is as a prototype the stupid man who has weapons and bugs at his disposal without having been psychiatrically examined beforehand, and if he is, in an inadequate way. They are toxic groups of men who have established themselves in a stable way, all over the world. Supported by guys who could not contradict the rulers they serve without getting into acute danger. The fact that there are still soldiers at all who are willing to risk their lives for ignorant assholes may surprise you, even if you are not exactly naïve, because it was always the same, now it is back to how it used to be: For economic, geostrategic and other power interests, young people are burned out who have made the mistake to serve the military, which would actually no longer have to exist in our century if we were able to learn from history. One could also describe what is brewing at the

moment under the sensationalism of the press as even more barbaric than anything the Cold War had to offer, because in it there was at least a binary equilibrium, while today everything is more confusing and any fly can easily become an elephant without historians being able to explain it conclusively in ten years. It's different with sport, mistakes are also analysed afterwards, a lot of money is at stake, but no one sacrifices their lives directly in the most physical sense. Whether a global matriarchy would be more peace-loving remains to be seen, but it would definitely be completely different in many respects. The acts of war of our day are the best proof that men are still playing fast and loose with world events, some of them already half-senile, and there is no epoch in sight in which this would be different. Just as the modern bull pig makes civilization impossible, soiled and abused on a small scale, powerful statesmen do it on a global scale. They are all guys with whom you really didn't want to meet for an after-work beer, because from all their pores stinks a patriarchal destructiveness that should have been history long ago. Rational people who are forced to negotiate diplomatically with such filthy rabble do not have to be envied, especially when they are women who are already a hundred years ahead in their heads. Eat the rich, kill all the white men and destroy what destroys you!

Part CXL

Pacifism is a difficult topic. The pacifist of our day is by no means necessarily a Christian who turns his other cheek when he has been slapped in the face. Often, on the other hand, the German pacifist is a communist or, in many cases, a staunch leftist, an anti-imperialist, someone who is against imbeciles being allowed to take by force what they are not entitled to. The pioneers of the communist idea, however, were never pacifists in the sense that they believed that socialism leading to communism could be built with soft means and without physical force. Stalin is not to be taken as a psycho before the Lord in this context, because he was a megalomaniac paranoid and in many respects more fascist than communist. The revolution, which those who were serious about communism imagined as effective, could not be thought of as non-violent, because the powerful and possessing and the possessing powerful and powerful possessors would never be willing to give up their

privileges of their own free will anyway, people knew that many hundreds of years ago. The contradiction that culminates in the political attitude of the pacifist communist is the fact that a society with less violence cannot be established entirely by non-violent means. We don't have to overthrow the system completely non-violently and turn it into something better, but we will never threaten other peoples with war to expand our influence and territory. So we are loud and rowdy and send a few particularly lousy bigwigs across the Jordan, but then we live peacefully together until the end of our days and kindly leave others alone with our illegitimate needs. To the violence that the revolution requires, i.e. a clear yes, because there is no other way, to violence against other states, peoples or ethnic groups, a clear no, because war is total nonsense, but after a few decades the world society seems to forget again and again that after the war everything is always and everywhere much worse than before and that nothing will ever change. Even the young Brecht was radical and convinced that sacrifices had to be made to the collective in certain cases and that it could therefore be quite legitimate to flatten individuals for the benefit of all. He had a good talk, with his fancy cars, the women and cigars. Sartre also defended Soviet pseudo-communism in a way that even communists today, if they are clever, might find strange. As anarchist pacifists, we are out of the picture if we find violence fundamentally stupid, in any form. It's just a shame that the idiot who says yes, who is disadvantageous to everything in the long term, will be an eternal obstacle to a larger anarchist coexistence. Nevertheless, we are not only dreaming of the overthrow, but we are sticking to the reformability on a small scale and, if necessary, the substitution of antiquated structures that devalue, abuse, despise and instrumentalize people's lives. By now at the latest, we all know how enormously and disastrously Putin has been overestimated by world society for decades. The modern bull pig must go, but so must Putin, and soon. To do this, we need subcultural art and political collectives that pull together, even if they don't all know each other personally. The Rise Up movement, which the Left Party has put in the sand, could not work because movements cannot be planned precisely, but out of a mood of so-well-please-really-not-anymore! arise. But the problem with all this remains, and hopefully not forever: How on earth is it possible that ideas for a better community find their way out of scholars' minds onto the streets in order to assert themselves there in the long term? Cuba may have been a positive example in the early days, but the planned economy drove the well-started attempt to the wall just like everywhere else in the world. So the question remains whether we will die with capitalism or from capitalism.

Part CXLI

As we have known for a long time, the modern cop pig has no intellect sufficient for the use of weapons and bugs, as we have known for a long time, but an enormous reach because it has the stigmatization network of the German and thus also of the European police authorities. You can't just think of bull stigmatization as something that happens in circles with which we want to have less than nothing to do anyway, because then everything would be easier. Bull stigmatization also reaches into left-wing alternative and queer contexts. Subcultures, no matter how small, also include groups that belong more to the uncritical mainstream and groups that form the elite within the elite. Even among relatively intellectuals, it is not necessarily the most reflective who set the tone, but those who are best at setting the tone. In this way, the modern cop pig always stigmatizes into the mainstream of those milieus that are more critical of the police. The dirt that the bad cop produces is never ineffective, because people all over the world like to talk about people, no matter how little they know about them and thus actually have to say. The strategy on which the approach of the modern bull pig is based is simple: it serves the lodging needs of the mob, because it knows how far rabble-rousing conversation has an effect on circles that are no longer so rabble-rousers. If you want to throw dirt at someone, it's best to start at the bottom, with people who naturally find it easier to talk than to think. If you start higher up, the risk for the bull pig to be found out is greater, because on the whole you can assume that people who think more often say stupid things, but this is only a statistical assumption that cannot be empirically substantiated. The modern bull pig knows best how to soil, because he himself is dirty, partly only from the dirt of the profession, in which it is almost impossible to remain pure and innocent in the long run; but this is due to the system and the fact that democracy only treats those who can afford it on the basis of status and property equally. Our society can be roughly divided into four categories, which can also be hierarchized: at the bottom are those without education and possessions, then come those

who own something but know little, then those who know more but own little, and finally those who know a lot and own a lot. The latter, as we can imagine, are the ones for which the modern bull pig would sacrifice its own mother, because only they set the tone, only they determine what happens in principle, how good and evil are defined in a given territory. The press does not create order here because it corrupts itself and is dependent on its products being read and bought often enough. The fact that the wrong can be passed off as the wrong as clearly as one can currently condemn what the Russian president is doing as wrong is rather unusual in our confusing world, but can also be blamed on the antiquated nature of his thinking and behavior. What's happening right now is so surreal that one of the biggest problems is accepting it as real. Every square centimeter of our earth is mapped, and yet there is currently no power that could prevent this senseless, ridiculous and superfluous war or even stop and slow it down. One can also rightly ask the question of whether it is still relevant to think about psychological police violence in an affluent country, while elsewhere people sit in subway shafts so as not to be torn apart by bombs. But we can't stop doing our work every day just because it is irrelevant from a global point of view, in the face of so many sufferers who lack the most basic necessities. The manifesto has the function of exposing a certain type of cop as exclusively harmful and destructive and therefore depriving him of any power over other people. It is obvious that this is also necessary in a prosperous country that pretends to be a representative democracy, because we simply do not want to have bull pigs in our lives, just as we do not want psychiatrist pigs who hope that all those who have mistreated them more than treated them will please disappear into thin air, so that the unjustly good reputation does not suffer as a result. If an accountant has made a big mistake, he must expect to be fired, so why should it be any different for cops and psychiatrists? Why do we have professional groups that have established themselves in an almost unassailable stability? We have it because there are gigantic interests behind it that have nothing whatsoever to do with morality or ethics. We have them so that they can protect all those who are quite rightly walking around with an incredibly guilty conscience, because they are smart enough to understand that they have made themselves comfortable in a huge injustice, and that for this comfortable life, others with whom they personally have little to do pay a very high price. At a certain level, wealth automatically becomes criminal. When people own an absurd amount and don't give any of it, they usually know themselves that there is not much difference between them and high-ranking mafiosi, apart from the fact that the risk of being shot or otherwise disposed of is much smaller.

Part CXLII

Every extermination observation bull pig is basically a little Putin who hates and envies all those who lead a less joyless life. The bad cop hates liberal democracy, which he is supposed to protect. Because he does not succeed in leading a fulfilling life, he sees no other way out of this dreariness than to spoil the joy of life for others who have more talent in it. A little Putin is an opponent of the free world because he does not understand it, because he cannot understand its codes or its principles, because he does not understand the idea of civilization, but only the fascistic urge to raze everything that smells of freedom to the ground. The extermination observation bull pig is a poor sucker that we can't possibly pity because of its general destructiveness. We can only effectively combat the modern bull pig by turning the tables and showing it that we despise its way of existence as much as it despises ours. The difference, however, is that the bull pig can slander us nationwide, while we only have the opportunity to show his mentality in a good text. As already mentioned, our constitutional state, which is not one for those under surveillance, must be credited with the fact that we are allowed to write about how shitty we find it without having to reckon with a ban on this defensive technique. The fact that the Bull Pig Manifesto is available on the Internet must be seen as an indicator of a functioning freedom of expression. But freedom of expression that implies that those who make use of it can be humiliated for as long and intensively as desired is not the form of freedom we want for a liberal constitutional state, especially not when you consider that the Greens and Social Democrats now have government responsibility. The war that is now afflicting Europe on a large scale is based on a psychology that we also find on a small scale in the type of the modern bull pig: the crossing of borders, the stupid urge to want to be right in everything,

the ruthlessness towards the civil liberties of other people, the desire ultimately to destroy what is not understood rather than have to tolerate it. The mistake that the state has to be accused of is the fact that we now have to put up with heaps of borderline stupid gun carriers and bug users who don't even begin to understand their job and, if we asked them, wouldn't be able to explain to us at all what exactly they are doing and for what reasons. We are dealing with structures that have taken on a life of their own within the apparatuses that can actually be monitored, we are dealing with guys who are nothing more than vulgar criminals, but who nevertheless work in the police as if it were normal. All this, as has already been said several times, is only possible because we also have a bourgeoisie that blindly trusts this police because it does not know them at all. These police don't just come when something happens or has happened, they are also there when we don't want or need them. This police force is insidious, devious, indiscreet, abusive and absolutely unscrupulous. So we have a police force, at least in parts that you would expect to find in a Putin country or Belarus. We have a police force that has long since crossed all borders, not to prevent crimes, but to commit crimes that other police officers do not prevent for reasons we do not know. We have produced the modern bull pig ourselves through our ignorance. Now it is there and imagines that it has a right to stay, although it constantly proves to us by everything it says that it has not even a spark of education. But perhaps it is also an advantage if we can be sure that there are people in this state who deserve our unreserved contempt. When Kohl was gone, many satirists lost a stable basis for their work. If we could conjure up the modern bull pig, we might ask ourselves after a few days who on earth we could hate with such fervor. The modern bull pig is not an illusion, but a type of person who is always and definitely worth fighting. The bad cop is the most disrespectful person we can imagine, and the last thing we would do is break down in front of this immense disrespect. The modern bull pig is not an authority, but a bureaucratic monstrosity without any right to life.

Part CXLIII

The visibility of milieu boundaries intensifies from the bottom up. Precarious milieus, frozen in general existential stupidity, so to speak, tend to take their own for the whole world.

Members of precarious milieus see that there are people who live differently, who may be able to afford more and better, but are often unable to recognize what distinguishes them from them apart from what is visible at first glance. It is precisely in this inadequacy that the lower position is once again confirmed and reinforced, and it is precisely in the inability to recognize and respect subtle differences that the justification and legitimacy of milieu boundaries is founded. Milieus, as they say, cannot jump over their shadows, but limit themselves, so to speak, internally in the discourses of what is considered relevant and not relevant, due to rules that do not have to be discussed separately, because the milieu members have automatically grown into these invisible sets of rules, as it were.

Recognizing and cultivating subtle differences is reserved for those who look at the social panorama from relatively high above. The range of topics within the milieu corresponds directly to the corresponding reception habits. Nowadays, you don't have to look into people's homes to see what makes them tick, because they usually reveal it through their manners on social media, even before you have to ask them about it, if you wanted to. So while the intelligentsia gives its best Twitter punchlines, it can relatively reliably assume that its wisdom is largely perceived by those who are similarly on the move, while defeated, also very rich, but mindless milieus exhaust themselves in glossy of self-promotion. We recognize an increasingly clear difference between people who focus on the presentability of their existence, while for others the existence itself and the resulting possibilities of interaction are the focus. Scholars who still consistently present themselves in front of walls of books when their expertise is demanded in front of running cameras already seem antiquated and sometimes quite silly, because the times when what one had in one's head seemed to correlate directly with the number of books he read, thank God, are over. The habitus of the serious specialist has gained in pleasant athleticism, the distinguished understatement has finally pulled the stick out of his ass, so to speak; what a person is depends on what he has to say, no longer on whether he wears the right smart suit or tie. Not everything about the zeitgeist is always bad, because we see an unruly factual relevance emerging that could serve to solve serious problems, unlike in the past, when the classic habitus was still displayed like a medal and many conversations were exhausted in inconsequential upper-class gossip. Why should a president in such times, who does not

know whether he will still be alive tomorrow, present himself like a statesman of the old ranks, while his country is being bombed into rubble? The harshness and exaggeration of the precarious world situation seems to have a positive effect, at least in the sense that it is becoming increasingly easy to do without conceited frippery. The urgency of the crisis situation and the sheer distress of the threat situations seem to radically liberate the global political discourse from its ornamentality, which has already become old-fashioned. Rituals imposed by religion or folklore increasingly seem to be something for those who are stuck with the hook, who, as if under the influence of drugs, not only embarrassingly lack the ability to face the circumstances, but celebrate their inability as if human life were a dull carnival parade. Escapism is always legitimate, because human life is more bad than right for most people. But it depends on the means we use to be able to bear the horror of existence better, and here everyone has the choice between destructive and constructive forms of temporary escape from reality. The modern bull pig abuses his profession to satisfy sadistic, selfish needs for power, at the expense of people who cannot oppose the bad cop because they sometimes don't even know that he has them in his sights. We need such bull pigs just as little as wars of aggression that violate international law, and if we call ourselves a democratic state under the rule of law, but have allowed a bull pig type to develop in this context that would be much more likely to be attributed to a dictatorship, we can only correct this by ridiculing the modern bull pig with all the means at our disposal and fighting it to the core. The bad cop is intolerance and contempt for freedom in his substance, a petty-bourgeois brute who emulates the debrained great powers of this earth in his habitus, a great imbecile with a lot of power, and as long as we do not forcibly wrest his power from this imbecile, he also has the power to be a gloomy harbinger, for a time that will hopefully never occur, because Putin also started very small as a KGB philistine.

Part CXLIV

"As gaslighting 'gas lighting', but in this context also in German as Gaslighting) is a form of psychological violence or abuse, with which the victim deliberately disorients, manipulates and become deeply insecure and their reality and self-confidence gradually is deformed or destroyed." (Wikipedia)

If family associations carry out extermination observations over several years and against the resistance of the observed person by giving the target a paranoid schizophrenia, it thereby loses any obligation to stop this accumulation of to be loyal to insidious idiots. You can even go so far as to claim that someone who has been lied to and deceived in such a way over many years parents who allow or even support such a thing in any way, because people who extermination observations have no dignity and must therefore also be are not appreciated by anyone. Anyone who has tried or tried to get someone out of the total anonymity into suicide has every claim to Respect forfeited for the rest of his life. What shakes us again and again, is not only that there are people who do such a thing, but that there are masses of There are people who, if they themselves are not affected, have nothing at all Mind. This only shows us once again that absolute indifference to everything Life is not a deviation, but the norm from which we must start. One Observation is not indifference, however, but a strategy aimed at to weaken, manipulate and ultimately destroy other lives. Every Bull pig who claims otherwise must not be accepted as sane become. Because the modern bull pig is quite obvious, and no different, by the way, as the modern psychiatrist pig, who does not understand all this, should urgently help The manifesto is a strong plea for random observation of bull pigs around the world in

order to make them understand that a life under the influence of the bulls is not possible.
under the conditions of permanent observation is not a life that is expected of someone
at least not if any of the parties involved
does not want to be fascist scum. The idea yes, everything about someone
Wanting to know in order to be able to harm him more effectively is, as already noted, genuine
fascist, inhuman and disgusting. The bad trick of the fascist,
of the petty-bourgeois modern bull pig is to take care of itself and what it does.
to be posited as reasonable, axiomatically, so to speak, although in all that it is
which is anti-reason, bestial irrationality of the worst kind, pure
Destructive mania and maximum disrespect. We are allowed to go to the sneaky
bull pig, because it comes across as a well-groomed upright man, it
rambles on about powers and competences, about relationships and necessities that
the bottom line is pure bullshit, and our duty as defenders of freedom
is to expose and expose this stupid, self-righteous bastard
and to destroy what it is: a cowardly, backbone asshole
and intellect. Since the modern bull pig is a great friend of exceptions,
just as if it lived in a parallel constitutional state, in which the bull pig above all else
it must be made clear that exceptions are unacceptable. Should
if they are to be accepted, the state must stop claiming that it is not in the light of the law
may all be equal, for they are not only not, but not at all, at all
not and not even in the slightest. We therefore show the modern bull pig
not even the stinking finger, because it is not worth the muscle work that the
would require finger sticking. We despise this type of person who, apart from destruction,
has nothing to offer, and fight wholeheartedly for the fascist
complete idiots from the bureaucracy of our pseudo-constitutional state completely and
is finally removed. We don't want to talk to the bull pig because it's
There is nothing that connects us to Him. We don't want to give the psychiatrist pig our
Describe the state of mind because it would not be intelligent enough to understand it anyway.
We completely block out destructive people from our lives because they have nothing to do in it.
. We despise it and avoid it like a contagious, deadly
disease, because we know that communication with scum always leads to the fact that we
have to admit that it leads nowhere. Everything is always simple and complicated at

the same time: it is easy to understand that there are people who promote life and and that there are people who do the opposite by advantages and needs for power, using others to make their goals by despising everything they don't understand, by doing everything around pollute, bore and degrade themselves to objects, because every further understanding of life in the broadest sense is missing. The world is the way it is, because the destructive human being is in the majority, because the destructive human being is not but often enough still courted, because we have unfortunately failed to give the to tattoo the word 'giant asshole' on the foreheads of destructive people.

Part CXLV

The gaslighter is always and under all circumstances an asshole, because he demands from the fooled an insight into illness that cannot be based on an illness. The Gaslighter indirectly demands that the fooled person either endure psychological violence or through medication that can be used by someone whose problem is psychologically violent and is not a mental illness. So the gaslighter does nothing else, than to commit to the maintenance of psychological violence, and to do so on the most perfidious way we can imagine. Gaslighting is therefore a crime and directly connected to the extermination observation. The gaslighter is the direct henchmen of the extermination observers. We must therefore never give the gaslighter to make his actions less important than those of the direct observers . An observation is right or wrong. False observation is on duration cannot be defended, since the observers are not satisfied with the absurdity of their Observation narratives fail. We know this from the petty bourgeoisie to the Vomiting: One basic lie is followed by the next and so on until the point where the petty-bourgeois construct of lies collapses. Now but it is made more difficult by the fact that the petty bourgeoisie lives in a world in which their own logical inconsistency and the whole inconsistency of the entire mode of existence cannot be addressed because no language resources are available for this stand. The petty bourgeoisie is, so to speak, enclosed in a cosmos in which the reasons for

the confinement cannot be reflected at all, since this would not affect the cosmos right away. The petty bourgeoisie is, so to speak, dependent on lifelong ignorance, and, if you can't ignore it well enough, makes himself suspicious and risks an exclusion, which of course sees us from the outside as a seems extremely desirable, because a life within this milieu is nothing that a reasonable person could find desirable. That petty-bourgeois milieu, out of whose spirit the modern bull pig was directly formed. lives in a world of bodies, things, and power over bodies and things. This is the desolate environment that we have to imagine if we want to realize that in what depths the bad bull dives around in order to search in vain for his surrender. search. The bad cop is unconsciously looking for the great meaning-giver who will give him the to the new Adolf, who paves the way to permissible fascism. He's a very small light that shines in a very naïve megalomania. The bad bull wants to be more and becomes even less as a result. The first insult to the modern of the bull pig is to have to recognize that it understands little and therefore the second insult is that the modern bull pig is perceived by the enlightened citizen as a ridiculous loser and cannot do anything against this obvious perception. All of this leads to the petty-bourgeois ignorant and brute, however, not to reason, but to dangerous anger at oneself, from which only objectively bad things can follow, from which the passionate bullying to the point of widespread war. Masculinity is derived from this reason not only toxic insofar as it reliably pollutes its environment, it is also toxic, because the rejected loser does not remember the reasons for the rejection, but acts aggressively outwardly out of rejection. Destructive Rejection of freedom here follows directly from the impulse to play that the philistine would like to play along with, without having to worry about the Admission requirements. How Putin has captured the spirit of the Western-liberal civilization, the philistine generally hates everything that makes him understand that he has lost his way in an environment that is not made for people like him. The philistine goes doesn't go home sad, but comes back to the point of the rejection in order to take revenge by force of arms on those who have violently to make it clear to him who he is. Whoever makes it clear to the philistine who he, the philistine,

is, lives dangerously always and everywhere. If you want to prevent the philistine smashes your skull, the most you can do is try to make it laugh. so that he would desist from it, but this laughter would be another act cowardice, since we have no interest in the state of mind of the philistine. Now it would be a fundamental decision whether we make the bourgeois laugh in order to spare our lives, or whether we remain consistent, no matter what it costs.

Part CXLVI

As useless as the petty bourgeoisie is to us, apart from paying taxes, it does have a benefit for us: if we pay attention to which topics that are currently circulating in these obscene circles, we know with a relatively large determination, which is not relevant at all, because the petty bourgeoisie has a pronounced nose for everything uninteresting. If, in addition, we have the necessary resistance to emotion, listening to these people for a few minutes will we also remind us in an impressive way how to talk about things, events, persons and everything else should not speak under any circumstances. The petty bourgeoisie encourages us permanently, to take good care of ourselves, so as not to fall into the depths of society at some point. in which the most trivial seems to be the most important thing. Talking about other people is as self-evident in world society as it is harmful, or, in order to to put it again in the spirit of Schopenhauer: What others say about us when we have left the room and are out of earshot, should probably not be rarely surpass all the wickedness we pessimistically imagine can. Sooner rather than later, we should therefore come to terms with the fact that more than 50 percent of the people we consider friends would no longer be friends if we would know how they talk about us when we are absent. This is something more than just an assumption, since the manifesto is based on experiences that have taken place for several decades. which ultimately lead to the realization that the social stability in which we feel is an illusion that harms us more if we maintain it than if we we say goodbye to her. Here, as in many other questions of life, we can learn from the criminals, because they often know better than non-criminals how to be environment reliably checked for loyalty. So it helps if we learn to imagine what kind of

standing we really have, because in the circle of those present the most people are friendlier than we should actually think they are. This is not a call for paranoia, but one for self-liberation, for saying goodbye to a pony farm, which human existence never is. The modern bull pig is almost a prime example of this form of insincerity, because it has neither a sense of civilizational boundaries still have an inner center. The bad bull is zeitgeist driftwood, a worn-out chameleon that no longer notices at all that it has the color because it is trapped in the complacent illusion of having a stable personality. Civilization is based on relying on structures that you feel secure. The modern bull pig destroys exactly these Structures with full intent, because it sorely misses them in one's own existence. That So the dangerous thing about the bad bull is always that he hardly knows anything about himself white. What he thinks he knows about himself, he absorbs from people who no longer have know himself to be this sad absorber with the soul of a pubescent rascal self. So the modern bull pig cannot be relied on for the sole reason that it a civilization that does not understand it, it is impossible to protect, stabilize or defend can.

Part CXLVII

We could also call the petty bourgeoisie the absurd milieu, because there is nothing wrong with the What it says or does can be explained in a comprehensible way. If, for example, a barbaric philistine clan once again really lied to one of its former members and has cheated, tormented and bullied to the ground, she is not angry at one's own misconduct and misconduct, but, we guess it quickly: on the deceived. Those who have been deceived by the petty bourgeoisie will not be deceived if they have seen through the fraud with apologies, for example, but punished all the more severely for the fact that he did not apologize to the fraudsters for the fraud they suffered. We don't have to more pull-ups to prove that there is nothing good to be gained from this milieu. is to be expected, but we may nevertheless be amazed at the dimensions in which human non-thinking is possible if one plays through examples whose protagonists belong to the absolute milieu dregs. Only people who understand their

thoughts and actions as somehow God-given can think and act in this way, and it's a pity that creatures of this imbecile caliber are at all, albeit only rudimentary, have oral language skills. We have it here with people who assume that what they are doing is right just by the fact that they do and see at once the obvious parallelism to the mode of operation of the modern bull pig. The bad bull always considers his actions to be fundamentally legitimate, because he is an official member of the Bull Pigs Organization, which in turn is legitimate arm of the law, because a few may not be quite as clever people once came up with it. Police misconduct is we can assume with a clear conscience, never regulated by corrections, but led ad absurdum through more and more misconduct. The modern Bull pig lives in a world in which misconduct can only be applied consistently enough to the in order to free himself from the justification of the misconduct. We do not understand this train of thought, and that is a good thing. Because if we understood him, that would be the proof of our stupidity and the ability that comes with it, so wrong and absurd to be able to think or not think like the modern bull pig. The world in which the modern bull pig lives more badly than right is not for People with claims to logic, yes, it has to be said that way, is not for people who have any demands on other people at all. The bull's head is desolate and empty.

Part CXLVIII

Everything has an end, only the sausage has two, and there are always two sides. The modern Bull Pig can neither win nor be defeated. Warlike conditions end always with great disadvantages for both sides. If we do not communicate in order to To avoid escalations, escalations will continue to happen. The bull pig Manifesto ends here. Thank you very much for your attention and have a nice life still. :-)