

ADOLF HITLER “MEIN KAMPF” (1925/1926)

Nation and Race

4 Thus men without exception wander about in the garden of nature; they imagine that they know practically everything and yet with few exceptions pass blindly by one of the most patent principles of nature's rule: the inner segregation of the species of all living beings on this earth. [...] Every animal mates only with a member of the same species. [...] Any crossing of two beings not at exactly the same level produces a medium between the level of the two parents [...]: the offspring will probably stand higher than the racially lower parent, but not as high as the higher one. [...] Such mating is contrary to the will of nature for a higher breeding of all life. [...]

8 In the struggle for daily bread all those who are weak and sickly or less determined succumb, while the struggle of the males for the female grants the right or opportunity to propagate only to the healthiest. And struggle is always a means for improving a species' health and power of resistance and, therefore, a cause of its higher development. [...] No more than nature desires the mating of weaker with stronger individuals, even less does she desire the blending of a higher with a lower race. [...]

12 The result of all racial crossing is therefore in brief always the following:

(a) Lowering of the level of the higher race;

(b) Physical and intellectual regression and hence the beginning of a slowly but surely progressing sickness.

16 To bring about such a development is, then, nothing else but to sin against the will of the eternal creator. And as a sin this act is rewarded. When man attempts to rebel against the iron logic of nature, he comes into struggle with the principles to which he himself owes his existence as a man. And this attack must lead to his own doom. [...]

20 Everything we admire on this earth today—science and art, technology and inventions—is only the creative product of a few peoples and originally perhaps of one race. On them depends the existence of this whole culture. [...] All the human culture, all the results of art, science, and technology that we see before us today, are almost exclusively the creative product of the Aryan.¹ [...]

24 Aryan races—often absurdly small numerically—subject foreign peoples, and then, stimulated by the special living conditions of the new territory (fertility, climatic conditions, etc.) and assisted by the multitude of lower-type beings standing at their disposal as helpers, develop the intellectual and organizational capacities dormant within them. [...] Blood mixture and the resultant drop in the racial level is the sole cause of the dying out of old cultures. [...]

28 The greater the readiness to subordinate purely personal interests, the higher rises the ability to establish comprehensive communities. This self-sacrificing will to give one's personal labor and if necessary one's own life for others is most strongly developed in the Aryan. The Aryan is not greatest in his mental qualities as such, but in the extent of his willingness to put all his abilities in the service of the community. In him the instinct of self-preservation has reached the noblest form, since he willingly subordinates his own ego to the life of the community and, if the hour demands, even sacrifices it. [...]

32 This state of mind, which subordinates the interests of the ego to the conservation of the community, is really the first premise for every truly human culture. From it alone can arise all the great works of mankind. [...] What applies to work as the foundation of human sustenance and all human progress is true to an even greater degree for the defense of man and his culture. In giving one's own life for the existence of the community lies the crown of all sense of sacrifice. Our own German language possesses a word which magnificently designates this kind of activity: *Pflichterfüllung*; it means not to be self-sufficient but to serve the community. The basic attitude from which such activity arises, we call—to distinguish it from egoism and selfishness—idealism. By this we understand only the individual's capacity to make sacrifices for the community, for his fellow men. [...] It is to this inner attitude that the Aryan owes his position in this world, and to it the world owes man; for it alone formed from pure spirit the creative force which, by a unique pairing of the brutal fist and the intellectual genius, created the monuments of human culture.

¹ The term “Aryan” race arose out of a combination of Social Darwinism and nationalism. In essence, national or ethnic characteristics were taken to be signs of racial distinctiveness, and then competition between these “races” was interpreted as identical to competition and “survival of the fittest,” which the Darwinian theory of evolution sees at work in nature. “Aryan” is a slippery category, sometimes designating whites as opposed to non-whites. At other times, only German-speaking peoples, or “Nordic” peoples or northern Europeans, could be included.

Jews

44 The mightiest counterpart to the Aryan is [the Jew]. [T]he Jew of all times has lived in the states of other peoples, and there formed his own state [...] under the disguise of "religious community" . [...] The Jew's life as a parasite in the body of other nations and states explains a characteristic which once caused Schopenhauer² [...] to call him the "great master in lying." Existence impels the Jew to lie, and to lie perpetually. [...] His life within other peoples can only endure for any length of time if he succeeds in arousing the opinion that he is not a people but a "religious
48 community," though of a special sort. And this is the first great lie. [...]

The Jew has always been a people with definite racial characteristics and never a religion. [W]hat would have been more expedient and at the same time more innocent than the "embezzled" concept of a religious community? For here, too, everything is borrowed or rather stolen. Due to his own original special nature, the Jew cannot possess a
52 religious institution, if for no other reason because he lacks idealism in any form, and hence belief in a hereafter is absolutely foreign to him. And a religion in the Aryan sense cannot be imagined which lacks the conviction of survival after death in some form. [...]

The Jew also becomes liberal and [...] makes himself the spokesman of a new era. [...] By way of stock shares he
56 pushes his way into the circuit of national production [...], thus robbing the enterprises of the foundations of a personal ownership. Between employer and employee there arises that inner estrangement which later leads to political class division. Finally, the Jewish influence on economic affairs grows with terrifying speed through the stock exchange. He becomes the owner, or at least the controller, of the national labor force.

60 To strengthen his political position he tries to tear down the racial and civil barriers which for a time continue to restrain him at every step. To this end he fights with all the tenacity innate in him for religious tolerance. [...] His ultimate goal [...] is the victory of "democracy," or [...] parliamentarianism. It is most compatible with his requirements; for it excludes the personality and puts in its place the majority characterized by stupidity,
64 incompetence, and last but not least, cowardice.

[W]hile on the one hand he organizes capitalist methods of human exploitation to their ultimate consequence, [the Jew] approaches the very victims of his spirit and his activity and in a short time becomes the leader of their struggle against himself. "Against himself" is only figuratively speaking; for the great master of lies understands as
68 always how to make himself appear to be the pure one and to heap the blame on others. [...]

Scarcely has the new class [the proletariat] grown out of the general economic shift than the Jew, clearly and distinctly, realizes that it can open the way for his own further advancement. First, he used the bourgeoisie as a battering-ram against the feudal world, then the worker against the bourgeois world. If formerly he knew how to
72 swindle his way to civil rights in the shadow of the bourgeoisie, now he hopes to find the road to his own domination in the worker's struggle for existence. [...] Thus there arises a pure movement entirely of manual workers under Jewish leadership, apparently aiming to improve the situation of the worker, but in truth planning the enslavement and with it the destruction of all non-Jewish peoples. [...]

76 With satanic joy in his face, the black-haired Jewish youth lurks in wait for the unsuspecting girl whom he defiles with his blood, thus stealing her from her people. With every means he tries to destroy the racial foundations of the people he has set out to subjugate. Just as he himself systematically ruins women and girls, he does not shrink back from pulling down the blood barriers for others, even on a large scale. It was and it is Jews who bring the
80 Negroes into the Rhineland,³ always with the same secret thought and clear aim of ruining the hated white race by the necessarily resulting bastardization, throwing it down from its cultural and political height, and himself rising to be its master. For a racially pure people which is conscious of its blood can never be enslaved by the Jew. In this world he will forever be master over bastards and bastards alone.

84 And so he tries systematically to lower the racial level by a continuous poisoning of individuals.

Now begins the great last revolution. [...] In a few years he tries to exterminate the national intelligentsia and by robbing the peoples of their natural intellectual leadership makes them ripe for the slave's lot of permanent subjugation. The most frightful example of this kind is offered by Russia, where he killed or starved about thirty
88 million people with positively fanatical savagery, in part amid inhuman tortures, in order to give a gang of Jewish journalists and stock exchange bandits domination over a great people. [...]

The Jewish train of thought in all this is clear. The Bolshevization of Germany— that is, the extermination of the national folkish [...] intelligentsia to make possible the sweating of the German working class under the yoke of
92 Jewish world finance—is conceived only as a preliminary to the further extension of this Jewish tendency of world conquest. As often in history, Germany is the great pivot in the mighty struggle. If our people and our state become

² Arthur Schopenhauer (1788-1860) was a German philosopher.

³ France and Britain recruited soldiers from their colonies in Africa and Asia during World War I. Some of these were part of the postwar occupation force in the Rhineland.

the victim of these blood-thirsty and avaricious Jewish tyrants of nations, the whole earth will sink into the snares of this octopus; if Germany frees herself from this embrace, this greatest of dangers to nations may be regarded as broken for the whole world. [...] In Russian Bolshevism we must see the attempt undertaken by the Jews in the twentieth century to achieve world domination. [...]

Thus, the highest purpose of a folkish state is concern for the preservation of those original racial elements which bestow culture and create the beauty and dignity of a higher mankind. We, as Aryans, can conceive of the state only as the living organism of a nationality which not only assures the preservation of this nationality, but by the development of its spiritual and ideal abilities leads it to the highest freedom. [T]here is only one holiest human right, and this right is at the same time the holiest obligation, to wit: to see to it that the blood is preserved pure and, by preserving the best humanity, to create the possibility of a nobler development of these beings.

A folkish state must therefore begin by raising marriage from the level of a continuous defilement of the race, and give it the consecration of an institution which is called upon to produce images of the Lord and not monstrosities halfway between man and ape. [...]

In this present-day state of law and order [...] the prevention of the procreative faculty in sufferers from syphilis, tuberculosis, hereditary diseases, cripples, and cretins is a crime, while the actual suppression of the procreative faculty in millions of the very best people is not regarded as anything bad and does not offend against the morals of this hypocritical society. [...] People no longer bother to breed the best for posterity, but let things slide along as best they can. [...] The folkish state must [...] set race in the center of all life. It must take care to keep it pure. It must declare the child to be the most precious treasure of the people. It must see to it that only the healthy beget children; that there is only one disgrace: despite one's own sickness and deficiencies, to bring children into the world, and one highest honor: to renounce doing so. And conversely it must be considered reprehensible: to withhold healthy children from the nation. Here the state must act as the guardian of a millennial culture in the face of which the wishes and the selfishness of the individual must appear as nothing and submit. It must put the most modern medical means in the service of this knowledge. It must declare unfit for propagation all who are in any way visibly sick or who have inherited a disease and can therefore pass it on, and put this into actual practice. Conversely, it must take care that the fertility of the healthy woman is not limited by the financial irresponsibility of a state regime which turns the blessing of children into a curse for the parents. [...]

Foreign Policy and War

The foreign policy of the folkish state must safeguard the existence on this planet of the race embodied in the state, by creating a healthy, viable natural relation between the nation's population and growth on the one hand and the quantity and quality of its soil on the other hand. [...] Only an adequately large space on this earth assures a nation of freedom of existence.

[T]he German nation can defend its future only as a world power. If the National Socialist movement really wants to be consecrated by history with a great mission for our nation, it must... find the courage to gather our people and their strength for an advance along the road that will lead this people from its present restricted living space to new land and soil, and hence also free it from the danger of vanishing from the earth or of serving others as a slave nation. The National Socialist Movement must strive to eliminate the disproportion between our population and our area— viewing this latter as a source of food as well as a basis for power politics. [...]

State boundaries are made by man and changed by man. [...] But we National Socialists must go further. The right to possess soil can become a duty if without extension of its soil a great nation seems doomed to destruction. And most especially when not some little nigger nation or other is involved, but the Germanic mother of life, which has given the present-day world its cultural picture. Germany will either be a world power or there will be no Germany. And for world power she needs that magnitude which will give her the position she needs in the present period, and life to her citizens.