Adolf Hitler

Mein Kampf
Chapter XI: Nation and Race

Translated by Ralph Manheim

THERE are some truths which are so obvious that for this very reason they are not seen or at least not recognized by ordinary people. They sometimes pass by such truisms as though blind and are most astonished when someone suddenly discovers what everyone really ought to know. Columbus’s eggs lie around by the hundreds of thousands, but Columbuses are met with less frequently.

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.

Even the most superficial observation shows that Nature’s restricted form of propagation and increase is an almost rigid basic law of all the innumerable forms of expression of her vital urge. Every animal mates only with a member of the same species. The titmouse seeks the titmouse, the finch the finch, the stork the stork, the field mouse the field mouse, the dormouse the dormouse, the wolf the she-wolf, etc.

Only unusual circumstances can change this, primarily the compulsion of captivity or any other cause that makes it impossible to mate within the same species. But then Nature begins to resist this with all possible means, and her most visible protest consists either in refusing further capacity for propagation to bastards or in limiting the fertility of later offspring; in most cases, however, she takes away the power of resistance to disease or hostile attacks.

This is only too natural.

Any crossing of two beings not at exactly the same level produces a medium between the level of the two parents. This means: the offspring will probably stand higher than the racially lower parent, but not as high as the higher one. Consequently, it will later succumb in the struggle against the higher level. Such mating is contrary to the will of Nature for a higher breeding of all life. The precondition for this does not lie in associating superior and inferior, but in the total victory of the former. The stronger must dominate and not blend with the weaker, thus sacrificing his own greatness. Only the born weakling can view this as cruel, but he after all is only a weak and limited man; for if this law did not prevail, any conceivable higher development of organic living beings would be unthinkable.

The consequence of this racial purity, universally valid in Nature, is not only the sharp outward delimitation of the various races, but their uniform character in themselves. The fox is always a fox, the goose a goose, the tiger a tiger, etc., and the difference can lie at most in the varying measure of force, strength, intelligence, dexterity, endurance, etc., of the individual specimens. But you will never find a fox who in his inner attitude
might, for example, show humanitarian tendencies toward geese, as similarly there is no cat with a friendly inclination toward mice.

Therefore, here, too, the struggle among themselves arises less from inner aversion than from hunger and love. In both cases, Nature looks on calmly, with satisfaction, in fact. 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.

If the process were different, all further and higher development would cease and the opposite would occur. For, since the inferior always predominates numerically over the best, if both had the same possibility of preserving life and propagating, the inferior would multiply so much more rapidly that in the end the best would inevitably be driven into the background, unless a correction of this state of affairs were undertaken. Nature does just this by subjecting the weaker part to such severe living conditions that by them alone the number is limited, and by not permitting the remainder to increase promiscuously, but making a new and ruthless choice according to strength and health.

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, since, if she did, her whole work of higher breeding, over perhaps hundreds of thousands of years, might be ruined with one blow.

Historical experience offers countless proofs of this. It shows with terrifying clarity that in every mingling of Aryan blood with that of lower peoples the result was the end of the cultured people. North America, whose population consists in by far the largest part of Germanic elements who mixed but little with the lower colored peoples, shows a different humanity and culture from Central and South America, where the predominantly Latin immigrants often mixed with the aborigines on a large scale. By this one example, we can clearly and distinctly recognize the effect of racial mixture. The Germanic inhabitant of the American continent, who has remained racially pure and unmixed, rose to be master of the continent; he will remain the master as long as he does not fall a victim to defilement of the blood.

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

- Lowering of the level of the higher race;
- Physical and intellectual regression and hence the beginning of a slowly but surely progressing sickness.

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 I must lead to his own doom.

Here, of course, we encounter the objection of the modern pacifist, as truly Jewish in its effrontery as it is stupid! ‘Man’s role is to overcome Nature!’

Millions thoughtlessly parrot this Jewish nonsense and end up by really imagining that they themselves represent a kind of conqueror of Nature; though in this they dispose of no other weapon than an idea, and at that such a miserable one, that if it were true no world at all would be conceivable.

But quite aside from the fact that man has never yet conquered Nature in anything, but at most has caught hold of and tried to lift one or another corner of her immense gigantic veil of eternal riddles and secrets, that in reality he invents nothing but only discovers everything, that he does not dominate Nature, but has only risen on the basis of his knowledge of various laws and secrets of Nature to be lord over those other living creatures who lack this knowledge—quite aside from all this, an idea cannot overcome the preconditions for the development and being of humanity, since the idea itself depends only on man. Without human beings there is no human idea in this world, therefore the idea as such is always conditioned by the presence of human beings and hence of all the laws which created the precondition for their existence.

And not only that! Certain ideas are even tied up with certain men. This applies most of all to those ideas whose content originates, not in an exact scientific truth, but in the world of emotion, or, as it is so beautifully and clearly expressed today, reflects an ‘inner experience.’ All these ideas, which have nothing to do with cold logic as such, but represent only pure expressions of feeling, ethical conceptions, etc., are chained to the existence of men, to whose intellectual imagination and creative power they owe their existence. Precisely in this case the preservation of these definite races and men is the precondition for the existence of these ideas. Anyone, for example, who really desired the victory of the pacifistic idea in this world with all his heart would have to fight with all the means at his disposal for the conquest of the world by the Germans; for, if the opposite should occur, the last pacifist would die out with the last German, since the rest of the world has never fallen so deeply as our own people, unfortunately, has for this nonsense so contrary to Nature and reason. Then, if we were serious, whether we liked it or not, we would have to wage wars in order to arrive at pacifism. This and nothing else was what Wilson, the American world savior, intended, or so at least our German visionaries believed—and thereby his purpose was fulfilled.

In actual fact the pacifistic-humane idea is perfectly all right perhaps when the highest type of man has previously conquered and subjected the world to an extent that makes him the sole ruler of this earth. Then this idea lacks the power of producing evil effects in exact proportion as its practical application becomes rare and finally impossible. Therefore, first struggle and then we shall see what can be done. Otherwise mankind has passed the high point of its development and the end is not the domination of any ethical idea but barbarism and consequently chaos. At this point someone or other may
laugh, but this planet once moved through the ether for millions of years without hu-
man beings and it can do so again some day if men forget that they owe their higher 
existence, not to the ideas of a few crazy ideologists, but to the knowledge and ruthless 
application of Nature’s stern and rigid laws.

Everything we admire on this earth today—science and art, technology and inven-
tions—is only the creative product of a few peoples and originally perhaps of one race. 
On them depends the existence of this whole culture. If they perish, the beauty of this 
earth will sink into the grave with them.

However much the soil, for example, can influence men, the result of the influence 
will always be different depending on the races in question. The low fertility of a living 
space may spur the one race to the highest achievements; in others it will only be the 
cause of bitterest poverty and final undernourishment with all its consequences. The 
inner nature of peoples is always determining for the manner in which outward influ-
ences will be effective. What leads the one to starvation trains the other to hard work.

All great cultures of the past perished only because the originally creative race died out 
from blood poisoning.

The ultimate cause of such a decline was their forgetting that all culture depends on 
men and not conversely; hence that to preserve a certain culture the man who creates 
it must be preserved. This preservation is bound up with the rigid law of necessity and 
the right to victory of the best and stronger in this world.

Those who want to live, let them fight, and those who do not want to fight in this world 
of eternal struggle do not deserve to live.

Even if this were hard—that is how it is! Assuredly, however by far the harder fate is 
that which strikes the man who thinks he can overcome Nature, but in the last analysis 
only mocks her. Distress, misfortune, and diseases are her answer.

The man who misjudges and disregards the racial laws actually forfeits the happiness 
that seems destined to be his. He thwarts the triumphal march of the best race and hence 
also the precondition for all human progress, and remains, in consequence burdened 
with all the sensibility of man, in the animal realm of helpless misery.

It is idle to argue which race or races were the original representative of human cul-
ture and hence the real founders of all that we sum up under the word ‘humanity.’ It is 
simpler to raise this question with regard to the present, and here an easy, clear answer 
results. 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. This very 
fact admits of the not unfounded inference that he alone was the founder of all higher 
humanity, therefore representing the prototype of all that we understand by the word 
‘man.’ He is the Prometheus of mankind from whose bright forehead the divine spark 
of genius has sprung at all times, forever kindling anew that fire of knowledge which 
illumined the night of silent mysteries and thus caused man to climb the path to mastery
over the other beings of this earth. Exclude him—and perhaps after a few thousand years darkness will again descend on the earth, human culture will pass, and the world turn to a desert.

If we were to divide mankind into three groups, the founders of culture, the bearers of culture, the destroyers of culture, only the Aryan could be considered as the representative of the first group. From him originate the foundations and walls of all human creation, and only the outward form and color are determined by the changing traits of character of the various peoples. He provides the mightiest building stones and plans for all human progress and only the execution corresponds to the nature of the varying men and races. In a few decades, for example, the entire east of Asia will possess a culture whose ultimate foundation will be Hellenic spirit and Germanic technology, just as much as in Europe. Only the outward form—in part at least—will bear the features of Asiatic character. It is not true, as some people think, that Japan adds European technology to its culture; no, European science and technology are trimmed with Japanese characteristics. The foundation of actual life is no longer the special Japanese culture, although it determines the color of life—because outwardly, in consequence of its inner difference, it is more conspicuous to the European-but the gigantic scientific—technical achievements of Europe and America; that is, of Aryan peoples. Only on the basis of these achievements can the Orient follow general human progress. They furnish the basis of the struggle for daily bread, create weapons and implements for it, and only the outward form is gradually adapted to Japanese character.

If beginning today all further Aryan influence on Japan should stop, assuming that Europe and America should perish, Japan’s present rise in science and technology might continue for a short time; but even in a few years the well would dry up, the Japanese special character would gain, but the present culture would freeze and sink back into the slumber from which it was awakened seven decades ago by the wave of Aryan culture. Therefore, just as the present Japanese development owes its life to Aryan origin, long ago in the gray past foreign influence and foreign spirit awakened the Japanese culture of that time. The best proof of this is furnished by the fact of its subsequent sclerosis and total petrifaction. This can occur in a people only when the original creative racial nucleus has been lost, or if the external influence which furnished the impetus and the material for the first development in the cultural field was later lacking. But if it is established that a people receives the most essential basic materials of its culture from foreign races, that it assimilates and adapts them, and that then, if further external influence is lacking, it rigidifies again and again, such a race may be designated as ‘culture-bearing,’ but never as ‘culture-creating.’ An examination of the various peoples from this standpoint points to the fact that practically none of them were originally ‘culture-founding’, but almost always ‘culture-bearing.’

Approximately the following picture of their development always results:

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.
Often in a few millennia or even centuries they create cultures which originally bear all the inner characteristics of their nature, adapted to the above-indicated special qualities of the soil and subjected beings. In the end, however, the conquerors transgress against the principle of blood purity, to which they had first adhered; they begin to mix with the subjugated inhabitants and thus end their own existence; for the fall of man in paradise has always been followed by his expulsion.

After a thousand years and more, the last visible trace of the former master people is often seen in the lighter skin color which its blood left behind in the subjugated race, and in a petrified culture which it had originally created. For, once the actual and spiritual conqueror lost himself in the blood of the subjected people, the fuel for the torch of human progress was lost! Just as, through the blood of the former masters, the color preserved a feeble gleam in their memory, likewise the night of cultural life is gently illumined by the remaining creations of the former light-bringers. They shine through all the returned barbarism and too often inspire the thoughtless observer of the moment with the opinion that he beholds the picture of the present people before him, whereas he is only gazing into the mirror of the past.

It is then possible that such a people will a second time, or even more often in the course of its history, come into contact with the race of those who once brought it culture, and the memory of former encounters will not necessarily be present. Unconsciously the remnant of the former master blood will turn toward the new arrival, and what was first possible only by compulsion can now succeed through the people’s own will. A new cultural wave makes its entrance and continues until those who have brought it are again submerged in the blood of foreign peoples.

It will be the task of a future cultural and world history to carry on researches in this light and not to stifle in the rendition of external facts, as is so often, unfortunately, the case with our present historical science.

This mere sketch of the development of ‘culture-bearing’ nations gives a picture of the growth, of the activity, and—the decline—of the true ‘culture-founders’ of this earth, the Aryans themselves.

As in daily life the so-called genius requires a special cause, indeed, often a positive impetus, to make him shine, likewise the genius-race in the life of peoples. In the monotony of everyday life even significant men often seem insignificant, hardly rising above the average of their environment; as soon, however, as they are approached by a situation in which others lose hope or go astray, the genius rises manifestly from the inconspicuous average child, not seldom to the amazement of all those who had hitherto seen him in the pettiness of bourgeois life—and that is why the prophet seldom has any honor in his own country. Nowhere have we better occasion to observe this than in war. From apparently harmless children, in difficult hours when others lose hope, suddenly heroes shoot up with death-defying determination and an icy cool presence of minds. If this hour of trial had not come, hardly anyone would ever have guessed that a young hero was hidden in this beardless boy. It nearly always takes some stimulus to bring the genius on the scene. The hammer-stroke of Fate which throws one man
to the ground suddenly strikes steel in another, and when the shell of everyday life is broken, the previously hidden kernel lies open before the eyes of the astonished world. The world then resists and does not want to believe that the type which is apparently identical with it is suddenly a very different being; a process which is repeated with every eminent son of man.

Though an inventor, for example, establishes his fame only on the day of his invention, it is a mistake to think that genius as such entered into the man only at this hour—the spark of genius exists in the brain of the truly creative man from the hour of his birth. True genius is always inborn and never cultivated, let alone learned.

As already emphasized, this applies not only to the individual man but also to the race. Creatively active peoples always have a fundamental creative gift, even if it should not be recognizable to the eyes of superficial observers. Here, too, outward recognition is possible only in consequence of accomplished deeds, since the rest of the world is not capable of recognizing genius in itself, but sees only its visible manifestations in the form of inventions, discoveries, buildings, pictures, etc.; here again it often takes a long time before the world can fight its way through to this knowledge. Just as in the life of the outstanding individual, genius or extraordinary ability strives for practical realization only when spurred on by special occasions, likewise in the life of nations the creative forces and capacities which are present can often be exploited only when definite preconditions invite.

We see this most distinctly in connection with the race which has been and is the bearer of human cultural development—the Aryans. As soon as Fate leads them toward special conditions, their latent abilities begin to develop in a more and more rapid sequence and to mold themselves into tangible forms. The cultures which they found in such cases are nearly always decisively determined by the existing soil, the given climate, and the subjected people. This last item, to be sure, is almost the most decisive. The more primitive the technical foundations for a cultural activity, the more necessary is the presence of human helpers who, organizationally assembled and employed, must replace the force of the machine. Without this possibility of using lower human beings, the Aryan would never have been able to take his first steps toward his future culture; just as without the help of various suitable beasts which he knew how to tame, he would not have arrived at a technology which is now gradually permitting him to do without these beasts. The saying, ‘The Moor has worked off his debt, the Moor can go,’ unfortunately has only too deep a meaning. For thousands of years the horse had to serve man and help him lay the foundations of a development which now, in consequence of the motor car, is making the horse superfluous. In a few years his activity will have ceased, but without his previous collaboration man might have had a hard time getting where he is today.

Thus, for the formation of higher cultures the existence of lower human types was one of the most essential preconditions, since they alone were able to compensate for the lack of technical aids without which a higher development is not conceivable. It is certain that the first culture of humanity was based less on the tamed animal than on the use of lower human beings.
Only after the enslavement of subjected races did the same fate strike beasts, and not the other way around, as some people would like to think. For first the conquered warrior drew the plow—and only after him the horse. Only pacifistic fools can regard this as a sign of human depravity, failing to realize that this development had to take place in order to reach the point where today these sky-pilots could force their drivel on the world.

The progress of humanity is like climbing an endless ladder; it is impossible to climb higher without first taking the lower steps. Thus, the Aryan had to take the road to which reality directed him and not the one that would appeal to the imagination of a modern pacifist. The road of reality is hard and difficult, but in the end it leads where our friend would like to bring humanity by dreaming, but unfortunately removes more than bringing it.

Hence it is no accident that the first cultures arose in places where the Aryan, in his encounters with lower peoples, subjugated them and bent them to his will. They then became the first technical instrument in the service of a developing culture.

Thus, the road which the Aryan had to take was clearly marked out. As a conqueror he subjected the lower beings and regulated their practical activity under his command, according to his will and for his aims. But in directing them to a useful, though arduous activity, he not only spared the life of those he subjected; perhaps he gave them a fate that was better than their previous so-called ‘freedom.’ As long as he ruthlessly upheld the master attitude, not only did he really remain master, but also the preserver and increaser of culture. For culture was based exclusively on his abilities and hence on his actual survival. As soon as the subjected people began to raise themselves up and probably approached the conqueror in language, the sharp dividing wall between master and servant fell. The Aryan gave up the purity of his blood and, therefore, lost his sojourn in the paradise which he had made for himself. He became submerged in the racial mixture, and gradually, more and more, lost his cultural capacity, until at last, not only mentally but also physically, he began to resemble the subjected aborigines more than his own ancestors. For a time he could live on the existing cultural benefits, but then petrifaction set in and he fell a prey to oblivion.

Thus cultures and empires collapsed to make place for new formations.

Blood mixture and the resultant drop in the racial level is the sole cause of the dying out of old cultures; for men do not perish as a result of lost wars, but by the loss of that force of resistance which is contained only in pure blood.

All who are not of good race in this world are chaff.

And all occurrences in world history are only the expression of the races’ instinct of self-preservation, in the good or bad sense.

The question of the inner causes of the Aryan’s importance can be answered to the effect that they are to be sought less in a natural instinct of self-preservation than in
the special type of its expression. The will to live, subjectively viewed, is everywhere equal and different only in the form of its actual expression. In the most primitive living creatures the instinct of self-preservation does not go beyond concern for their own ego. Egoism, as we designate this urge, goes so far that it even embraces time; the moment itself claims everything, granting nothing to the coming hours. In this condition the animal lives only for himself, seeks food only for his present hunger, and fights only for his own life. As long as the instinct of self-preservation expresses itself in this way, every basis is lacking for the formation of a group, even the most primitive form of family. Even a community between male and female beyond pure mating, demands an extension of the instinct of self-preservation, since concern and struggle for the ego are now directed toward the second party; the male sometimes seeks food for the female, too, but for the most part both seek nourishment for the young. Nearly always one comes to the defense of the other, and thus the first, though infinitely simple, forms of a sense of sacrifice result. As soon as this sense extends beyond the narrow limits of the family, the basis for the formation of larger organisms and finally formal states is created.

In the lowest peoples of the earth this quality is present only to a very slight extent, so that often they do not go beyond the formation of the family. 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.

Not in his intellectual gifts lies the source of the Aryan’s capacity for creating and building culture. If he had just this alone, he could only act destructively, in no case could he organize; for the innermost essence of all organization requires that the individual renounce putting forward his personal opinion and interests and sacrifice both in favor of a larger group. Only byway of this general community does he again recover his share. Now, for example, he no longer works directly for himself, but with his activity articulates himself with the community, not only for his own advantage, but for the advantage of all. The most wonderful elucidation of this attitude is provided by his word ‘work,’ by which he does not mean an activity for maintaining life in itself, but exclusively a creative effort that does not conflict with the interests of the community. Otherwise he designates human activity, in so far as it serves the instinct of self-preservation without consideration for his fellow men, as theft, usury, robbery, burglary, etc.

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, which bring the founder little reward, but the richest blessings to posterity. Yes from it alone can we understand how so many are able to bear up faithfully under a scanty life which imposes on them nothing but poverty and
frugality, but gives the community the foundations of its existence. Every worker, every peasant, every inventor, official, etc., who works without ever being able to achieve any happiness or prosperity for himself, is a representative of this lofty idea, even if the deeper meaning of his activity remains hidden in him.

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. It is this alone that prevents what human hands have built from being overthrown by human hands or destroyed by Nature.

Our own German language possesses a word which magnificently designates this kind of activity: *Pflichterfüllung* (fulfillment of duty); 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.

How necessary it is to keep realizing that idealism does not represent a superfluous expression of emotion, but that in truth it has been, is, and will be, the premise for what we designate as human culture, yes, that it alone created the concept of ‘man.’ 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.

Without his idealistic attitude all, even the most dazzling faculties of the intellect, would remain mere intellect as such outward appearance without inner value, and never creative force.

But, since true idealism is nothing but the subordination of the interests and life of the individual to the community, and this in turn is the precondition for the creation of organizational forms of all kinds, it corresponds in its innermost depths to the ultimate will of Nature. It alone leads men to voluntary recognition of the privilege of force and strength, and thus makes them into a dust particle of that order which shapes and forms the whole universe.

The purest idealism is unconsciously equivalent to the deepest knowledge.

How correct this is, and how little true idealism has to do with playful flights of the imagination, can be seen at once if we let the unspoiled child, a healthy boy, for example, judge. The same boy who feels like throwing up when he hears the tirades of a pacifist ‘idealist’ is ready to give his young life for the ideal of his nationality.

Here the instinct of knowledge unconsciously obeys the deeper necessity of the preservation of the species, if necessary at the cost of the individual, and protests against the visions of the pacifist windbag who in reality is nothing but a cowardly, though camouflaged, egoist, transgressing the laws of development; for development requires
willingness on the part of the individual to sacrifice himself for the community, and not the sickly imaginings of cowardly know-it-alls and critics of Nature.

Especially, therefore, at times when the ideal attitude threatens to disappear, we can at once recognize a diminution of that force which forms the community and thus creates the premises of culture. As soon as egoism becomes the ruler of a people, the bands of order are loosened and in the chase after their own happiness men fall from heaven into a real hell.

Yes, even posterity forgets the men who have only served their own advantage and praises the heroes who have renounced their own happiness.

The mightiest counterpart to the Aryan is represented by the Jew. In hardly any people in the world is the instinct of self-preservation developed more strongly than in the so-called ‘chosen.’ Of this, the mere fact of the survival of this race may be considered the best proof. Where is the people which in the last two thousand years has been exposed to so slight changes of inner disposition, character, etc., as the Jewish people? What people, finally, has gone through greater upheavals than this one-and nevertheless issued from the mightiest catastrophes of mankind unchanged? What an infinitely tough will to live and preserve the species speaks from these facts!

The mental qualities of the Jew have been schooled in the course of many centuries. Today he passes as ‘smart,’ and this in a certain sense he has been at all times. But his intelligence is not the result of his own development, but of visual instruction through foreigners. For the human mind cannot climb to the top without steps; for every step upward he needs the foundation of the past, and this in the comprehensive sense in which it can be revealed only in general culture. All thinking is based only in small part on man’s own knowledge, and mostly on the experience of the time that has preceded. The general cultural level provides the individual man, without his noticing it as a rule, with such a profusion of preliminary knowledge that, thus armed, he can more easily take further steps of his own. The boy of today, for example, grows up among a truly vast number of technical acquisitions of the last centuries, so that he takes for granted and no longer pays attention to much that a hundred years ago was a riddle to even the greatest minds, although for following and understanding our progress in the field in question it is of decisive importance to him. If a very genius from the twenties of the past century should suddenly leave his grave today, it would be harder for him even intellectually to find his way in the present era than for an average boy of fifteen today. For he would lack all the infinite preliminary education which our present contemporary unconsciously, so to speak, assimilates while growing up amidst the manifestations of our present general civilization.

Since the Jew—for reasons which will at once become apparent—was never in possession of a culture of his own, the foundations of his intellectual work were always provided by others. His intellect at all times developed through the cultural world surrounding him.
The reverse process never took place.

For if the Jewish people’s instinct of self-preservation is not smaller but larger than that of other peoples, if his intellectual faculties can easily arouse the impression that they are equal to the intellectual gifts of other races, he lacks completely the most essential requirement for a cultured people, the idealistic attitude.

In the Jewish people the will to self-sacrifice does not go beyond the individual’s naked instinct of self-preservation. Their apparently great sense of solidarity is based on the very primitive herd instinct that is seen in many other living creatures in this world. It is a noteworthy fact that the herd instinct leads to mutual support only as long as a common danger makes this seem useful or inevitable. The same pack of wolves which has just fallen on its prey together disintegrates when hunger abates into its individual beasts. The same is true of horses which try to defend themselves against an assailant in a body, but scatter again as soon as the danger is past.

It is similar with the Jew. His sense of sacrifice is only apparent. It exists only as long as the existence of the individual makes it absolutely necessary. However, as soon as the common enemy is conquered, the danger threatening all averted and the booty hidden, the apparent harmony of the Jews among themselves ceases, again making way for their old causal tendencies. The Jew is only united when a common danger forces him to be or a common booty entices him; if these two grounds are lacking, the qualities of the crassest egoism come into their own, and in the twinkling of an eye the united people turns into a horde of rats, fighting bloodily among themselves.

If the Jews were alone in this world, they would stifle in filth and offal; they would try to get ahead of one another in hate-filled struggle and exterminate one another, in so far as the absolute absence of all sense of self-sacrifice, expressing itself in their cowardice, did not turn battle into comedy here too.

So it is absolutely wrong to infer any ideal sense of sacrifice in the Jews from the fact that they stand together in struggle, or, better expressed, in the plundering of their fellow men.

Here again the Jew is led by nothing but the naked egoism of the individual.

That is why the Jewish state—which should be the living organism for preserving and increasing a race—is completely unlimited as to territory. For a state formation to have a definite spatial setting always presupposes an idealistic attitude on the part of the state-race, and especially a correct interpretation of the concept of work. In the exact measure in which this attitude is lacking, any attempt at forming, even of preserving, a spatially delimited state fails. And thus the basis on which alone culture can arise is lacking.

Hence the Jewish people, despite all apparent intellectual qualities, is without any true culture, and especially without any culture of its own. For what sham culture the Jew today possesses is the property of other peoples, and for the most part it is ruined in his hands. In judging the Jewish people’s attitude on the question of human culture, the most essential characteristic we must always bear in mind is that there has never been
a Jewish art and accordingly there is none today either; that above all the two queens of all the arts, architecture and music, owe nothing original to the Jews. What they do accomplish in the field of art is either patchwork or intellectual theft. Thus, the Jew lacks those qualities which distinguish the races that are creative and hence culturally blessed.

To what an extent the Jew takes over foreign culture, imitating or rather ruining it, can be seen from the fact that he is mostly found in the art which seems to require least original invention, the art of acting. But even here, in reality, he is only a ‘juggler,’ or rather an ape; for even here he lacks the last touch that is required for real greatness; even here he is not the creative genius, but a superficial imitator, and all the twists and tricks that he uses are powerless to conceal the inner lifelessness of his creative gift. Here the Jewish press most lovingly helps him along by raising such a roar of hosannas about even the most mediocre bungler, just so long as he is a Jew, that the rest of the world actually ends up by thinking that they have an artist before them, while in truth it is only a pitiful comedian.

No, the Jew possesses no culture-creating force of any sort, since the idealism, without which there is no true higher development of man, is not present in him and never was present. Hence his intellect will never have a constructive effect, but will be destructive, and in very rare cases perhaps will at most be stimulating, but then as the prototype of the ‘force which always wants evil and nevertheless creates good.’ Not through him does any progress of mankind occur, but in spite of him.

Since the Jew never possessed a state with definite territorial limits and therefore never called a culture his own, the conception arose that this was a people which should be reckoned among the ranks of the *nomads*. This is a fallacy as great as it is dangerous. The nomad does possess a definitely limited living space, only he does not cultivate it like a sedentary peasant, but lives from the yield of his herds with which he wanders about in his territory. The outward reason for this is to be found in the small fertility of a soil which simply does not permit of settlement. The deeper cause, however, lies in the disparity between the technical culture of an age or people and the natural poverty of a living space. There are territories in which even the Aryan is enabled only by his technology, developed in the course of more than a thousand years, to live in regular settlements, to master broad stretches of soil and obtain from it the requirements of life. If he did not possess this technology, either he would have to avoid these territories or likewise have to struggle along as a nomad in perpetual wandering, provided that his thousand-year-old education and habit of settled residence did not make this seem simply unbearable to him. We must bear in mind that in the time when the American continent was being opened up, numerous Aryans fought for their livelihood as trappers, hunters, etc., and often in larger troops with wife and children, always on the move, so that their existence was completely like that of the nomads. But as soon as their increasing number and better implements permitted them to clear the wild soil and make a stand against the natives, more and more settlements sprang up in the land.

Probably the Aryan was also first a nomad, settling in the course of time, but for that very reason he was never a Jew! No, the Jew is no nomad; for the nomad had also a
definite attitude toward the concept of work which could serve as a basis for his later development in so far as the necessary intellectual premises were present. In him the basic idealistic view is present, even if in infinite dilution, hence in his whole being he may seem strange to the Aryan peoples, but not unattractive. In the Jew, however, this attitude is not at all present; for that reason he was never a nomad, but only and always a parasite in the body of other peoples. That he sometimes left his previous living space has nothing to do with his own purpose, but results from the fact that from time to time he was thrown out by the host nations he had misused. His spreading is a typical phenomenon for all parasites; he always seeks a new feeding ground for his race.

This, however, has nothing to do with nomadism, for the reason that a Jew never thinks of leaving a territory that he has occupied, but remains where he is, and he sits so fast that even by force it is very hard to drive him out. His extension to ever-new countries occurs only in the moment in which certain conditions for his existence are there present, without which—unlike the nomad—he would not change his residence. He is and remains the typical parasite, a sponger who like a noxious bacillus keeps spreading as soon as a favorable medium invites him. And the effect of his existence is also like that of spongers: wherever he appears, the host people dies out after a shorter or longer period. Thus, the Jew of all times has lived in the states of other peoples, and there formed his own state, which, to be sure, habitually sailed under the disguise of ‘religious community’ as long as outward circumstances made a complete revelation of his nature seem inadvisable. But as soon as he felt strong enough to do without the protective cloak, he always dropped the veil and suddenly became what so many of the others previously did not want to believe and see: the Jew.

The Jew’s life as a parasite in the body of other nations and states explains a characteristic which once caused Schopenhauer, as has already been mentioned, to call him the ‘great master in lying.’ Existence impels the Jew to lies and to lie perpetually, just as it compels the inhabitants of the northern countries to wear warm clothing.

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 community,’ though of a special sort.

And this is the first great lie.

In order to carry on his existence as a parasite on other peoples, he is forced to deny his inner nature. The more intelligent the individual Jew is, the more he will succeed in this deception. Indeed, things can go so far that large parts of the host people will end by seriously believing that the Jew is really a Frenchman or an Englishman, a German or an Italian, though of a special religious faith. Especially state authorities, which always seem animated by the historical fraction of wisdom, most easily fall a victim to this infinite deception. Independent thinking sometimes seems to these circles a true sin against holy advancement, so that we may not be surprised if even today a Bavarian state ministry, for example, still has not the faintest idea that the Jews are members of a people and not of a ‘religion’ though a glance at the Jew’s own newspapers should indicate this even to the most modest mind. The Jewish Echo is not yet an official organ,
of course, and consequently is unauthoritative as far as the intelligence of one of these government potentates is concerned.

The Jew has always been a people with definite racial characteristics and never a religion; only in order to get ahead he early sought for a means which could distract unpleasant attention from his person. And what 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 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. Indeed, the Talmud is not a book to prepare a man for the hereafter, but only for a practical and profitable life in this world.

The Jewish religious doctrine consists primarily in prescriptions for keeping the blood of Jewry pure and for regulating the relation of Jews among themselves, but even more with the rest of the world; in other words, with non-Jews. But even here it is by no means ethical problems that are involved, but extremely modest economic ones. Concerning the moral value of Jewish religious instruction, there are today and have been at all times rather exhaustive studies (not by Jews; the drivel of the Jews themselves on the subject is, of course, adapted to its purpose) which make this kind of religion seem positively monstrous according to Aryan conceptions. The best characterization is provided by the product of this religious education, the Jew himself. His life is only of this world, and his spirit is inwardly as alien to true Christianity as his nature two thousand years previous was to the great founder of the new doctrine. Of course, the latter made no secret of his attitude toward the Jewish people, and when necessary he even took to the whip to drive from the temple of the Lord this adversary of all humanity, who then as always saw in religion nothing but an instrument for his business existence. In return, Christ was nailed to the cross, while our present-day party Christians debase themselves to begging for Jewish votes at elections and later try to arrange political swindles with atheistic Jewish parties—and this against their own nation.

On this first and greatest lie, that the Jews are not a race but a religion, more and more lies are based in necessary consequence. Among them is the lie with regard to the language of the Jew. For him it is not a means for expressing his thoughts, but a means for concealing them. When he speaks French, he thinks Jewish, and while he turns out German verses, in his life he only expresses the nature of his nationality. As long as the Jew has not become the master of the other peoples, he must speak their languages whether he likes it or not, but as soon as they became his slaves, they would all have to learn a universal language (Esperanto, for instance!), so that by this additional means the Jews could more easily dominate them!

To what an extent the whole existence of this people is based on a continuous lie is shown incomparably by the Protocols of the Wise Men of Zion, so infinitely hated by the Jews. They are based on a forgery, the Frankfurter Zeitung moans and screams once every week: the best proof that they are authentic. What many Jews may do unconsciously is here consciously exposed. And that is what matters. It is completely indiffer-
ent from what Jewish brain these disclosures originate; the important thing is that with positively terrifying certainty they reveal the nature and activity of the Jewish people and expose their inner contexts as well as their ultimate final aims. The best criticism applied to them, however, is reality. Anyone who examines the historical development of the last hundred years from the standpoint of this book will at once understand the screaming of the Jewish press. For once this book has become the common property of a people, the Jewish menace may be considered as broken.