



'MEIN KAMPH'

by Adolf Hitler

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Perhaps it affected my whole later life that good fortune sent me a history teacher who was one of the few to observe this principle in teaching and examining. Dr. Leopold Potsch, my professor at the Realschule in Lint, embodied this requirement to an ideal degree. This old gentleman's manner was as kind as it was determined, his dazzling eloquence not only held us spell-bound but actually carried us away. Even today I think back with gentle emotion on this gray-haired man who, by the fire of his narratives, sometimes made us forget the present; who, as if by enchantment, carried us into past times and, out of the millennial veils of mist, molded dry historical memories into living reality. On such occasions we sat there, often aflame with enthusiasm, and sometimes even moved to tears.

What made our good fortune all the greater was that this teacher knew how to illuminate the past by examples from the present, and how from the past to draw inferences for the present. As a result he had more understanding than anyone else for all the daily problems which then held us breathless.

He used our budding nationalistic fanaticism as a means of educating us, frequently appealing to our sense of national honor. By this alone he was able to discipline us little ruffians more easily than would have been possible by any other means. This teacher made history my favorite subject. And indeed, though he had no such intention, it was then that I became a little revolutionary.

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Up to that time I had known the Social Democratic Party only as an onlooker at a few mass demonstrations, without possessing even the slightest insight into the mentality of its adherents or the nature of its doctrine; but now, at one stroke, I came into contact with the products of its education and 'philosophy'. And in a few months I obtained what

might otherwise have required decades: an understanding of a pestilential whore, I cloaking herself as social virtue and brotherly love, from which I hope humanity will rid this earth with the greatest dispatch, since otherwise the earth might well become rid of humanity.

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It is idle to argue which race or races were the original representative of human culture 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. 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 millenniums 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.

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.

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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.

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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.

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 petrification 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. (emphasis added)

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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.

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. . . And a religion in the Aryan sense cannot be imagined which lacks the conviction of survival after death in some form.

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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 Negroes into the Rhineland, 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. And so he tries systematically to lower the racial level by a continuous poisoning of individuals.

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Since nationality or rather race does not happen to lie in language but in the blood, we would only be justified in speaking of a Germanization if by such a process we succeeded in transforming the blood of the subjected people. But this is impossible. Unless a blood mixture brings about a change, which, however, means the lowering of the level of the higher race. The final result of such a process would consequently be the destruction of precisely those qualities which had formerly made the conquering people capable of victory. Especially the cultural force would vanish through a mating with the lesser race, even if the resulting mongrels spoke the language of the earlier, higher race a thousand times over. For a time, a certain struggle will take place between the different mentalities, and it may be that the steadily sinking people, in a last quiver of life, so to speak, will bring to light surprising cultural values. But these are only individual elements belonging to the higher race, or perhaps bastards in whom, after the first crossing, the better blood still predominates and tries to struggle through; but never final products of a mixture. In them a culturally backward movement will always manifest itself.

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If today, for example, the surface of the earth were upset by some tectonic event and a new Himalaya rose from the ocean floods, by one single cruel catastrophe the culture of humanity would be destroyed. No state would exist any longer, the bands of all order would be dissolved, the documents of millennial development would be shattered -- a single great field of corpses covered by water and mud. But if from this chaos of horror even a few men of a certain race capable of culture had been preserved, the earth, upon settling, if only after thousands of years, would again get proofs of human creative power. Only the destruction of the last race capable of culture and its individual members would desolate the earth for good.

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Culturally and creatively gifted nations, or rather races, bear these useful qualities latent within them, even if at the moment unfavorable outward conditions do not permit a realization of these latent tendencies. Hence it is an unbelievable offense to represent the Germanic peoples of the pre-Christian era as 'cultureless,' as barbarians. That they never were. Only the harshness of their northern homeland forced them into circumstances which thwarted the development of their creative forces. If, without any ancient world, they had come to the more favorable regions of the south, and if the material provided by lower peoples had given them their first technical implements, the culture-creating ability slumbering within them would have grown into radiant bloom just as happened, for example, with the Greeks.

. . . For this glorious creative ability was given only to the Aryan, whether he bears it dormant within himself or gives it to awakening life, depending whether favorable circumstances permit this or an inhospitable Nature prevents it.

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. . . a peace, not by the palm branches of tearful, pacifist female mourners, but based on the victorious sword of a master people, putting the world into the service of a higher culture. The fact of the non-existence of a nationality of unified blood has brought us untold misery. It has given capital cities to many small German potentates, but deprived the German people of the master's right.

Today our people are still suffering from this inner division; but what brought us misfortune in the past and present can be our blessing for the future. For detrimental as it was on the one hand that a complete blending of our original racial components did not take place, and that the formation of a unified national body was thus prevented, it was equally fortunate on the other hand that in this way at least a part of our best blood was preserved pure and escaped racial degeneration.

Assuredly, if there had been a complete blending of our original racial elements, a unified national body would have arisen; however, as every racial cross-breeding proves, it would have been endowed with a smaller cultural capacity than the highest of the original components originally possessed. This is the blessing of the absence of complete blending: that today in our German national body we still possess great unmixed stocks of Nordic-Germanic people whom we may consider the most precious treasure for our future.

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If, for example, an individual specimen of a certain race were to enter into a union with a racially lower specimen, the result would at first be a lowering of the standard in itself; but, in addition, there would be a weakening of the offspring as compared to the environment that had remained racially unmixed.

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Every racial crossing leads inevitably sooner or later to the decline of the hybrid product as long as the higher element of this crossing is itself still existent in any kind of racial unity. The danger for the hybrid product is eliminated only at the moment when the last higher racial element is bastardized.

This is a basis for a natural, even though slow, process of regeneration, which gradually eliminates racial poisonings as long as a basic stock of racially pure elements is still present and a further bastardization does not take place.

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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 art institution which is called upon to produce images of the Lord and not monstrosities halfway between man and ape.

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The way to do this is above all for the state not to leave the settlement of newly acquired territories to chance, but to subject it to special norms. Specially constituted racial commissions must issue settlement certificates to individuals. For this, however, definite racial purity must be established. It will thus gradually become possible to found border colonies whose inhabitants are exclusively bearers of the highest racial purity and hence of the highest racial efficiency. This will make them a precious national treasure to the entire nation; their growth must fill every single national comrade with pride and confidence, for in them lies the germ for a final, great future development of our own people, nay -- of humanity.

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The Hellenic ideal of culture should also remain preserved for us in its exemplary beauty. We must not allow the greater racial community to be torn asunder by the differences of the individual peoples. The struggle that rages today is for very great aims. A culture combining millenniums and embracing Hellenism and Germanism is fighting for its existence.

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And assuredly this world is moving toward a great revolution. The question can only be whether it will redound to the benefit of Aryan humanity or to the Profit of the eternal Jew.

The *folkish* state will have to make certain that by a suitable education of youth it will some day obtain a race ripe for the last and greatest decisions on this earth. And the people which first sets out on this path will be victorious.

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They know how to create the illusion that this is the only way of preserving the peace, and at the same time, stealthily but steadily, they conquer one position after another, sometimes by silent blackmail, sometimes by actual theft, at moments when the general attention is directed toward other matters, and either does not want to be disturbed or considers the matter too small to raise a stir about, thus again irritating the vicious antagonist.

This is a tactic based on precise calculation of all human weaknesses, and its result will lead to success with almost mathematical certainty unless the opposing side learns to combat poison gas with poison gas.

It is our duty to inform all weaklings that this is a question of to be or not to be.

I achieved an equal understanding of the importance of physical terror toward the individual and the masses. Here, too, the psychological effect can be calculated with precision. Terror at the place of employment, in the factory, in the meeting hall, and on the occasion of mass demonstrations will always be successful unless opposed by equal terror.

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. . . . A Hellenic miracle on German soil!

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. . . Poverty . . . enfolded me in her heartless arms.

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. . . While the Goddess of Suffering took me in her arms

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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 diderent 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:

- (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.

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Human culture and civilization on this continent are inseparably bound up with the presence of the Aryan. If he dies out or declines, the dark veils of an age without culture will again descend on this globe.

The undermining of the existence of human culture by the destruction of its bearer seems in the eyes of a folkish philosophy the most execrable crime. Anyone who dares to lay hands on the highest image of the Lord commits sacrilege against the benevolent creator of this miracle and contributes to the expulsion from paradise.

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And so I registered as a member of the German Workers' Party and received a provisional membership card with the

number 7.

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An hour late, the 'chairman' finally had to open the 'meeting.' We were again seven men, the old seven.

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1. Its training must not proceed from military criteria, but from criteria of expediency for the party. In so far as the members require physical training, the main emphasis must be laid, not on military drilling, but on athletic activity. Boxing and jiu-jitsu have always seemed to me more important than any inferior, because incomplete, training in marksmanship. Give the German nation six million bodies with flawless athletic training, all glowing with fanatical love of their country and inculcated with the highest offensive spirit, and a national state will, in less than two years if necessary, have created an army, at least in so far as a certain basic core is present. This, as things are today, can rest only in the Reichswehr and not in any combat league that has always done things by halves. Physical culture must inoculate the individual with the conviction of his superiority and give him that self-confidence which lies forever and alone in the consciousness of his own strength; in addition, it must give him those athletic skills which serve as a weapon for the defense of the movement.

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As director of the party's propaganda I took much pains, not only to prepare the soil for the future greatness of the movement, but by an extremely radical conception in this work I also strove to bring it about that the party should obtain only the best material. For the more radical and inflammatory my propaganda was, the more this frightened weaklings and hesitant characters, and prevented them from penetrating the primary core of our organization. They might continue as supporters, but certainly not with loud emphasis; they timidly concealed the fact. How many thousands assured me at that time that they were essentially in agreement with everything we said, but that under no circumstances could they become members. The movement, they said, was so radical that membership in it would expose the individual to the gravest difficulties, nay, dangers, and we shouldn't take it amiss if the honest, peaceable citizen should stand aside for the present at least, even if at heart he was entirely with the cause. And this was good.

If these men, who at heart were not for the revolution, had all come into our party at that time, and as members, we could regard ourselves today as a pious fraternal organization, but no longer as a young militant movement.

The live and aggressive form that I then gave to our propaganda reinforced and guaranteed the radical tendency of our movement, since now only radical people -- with some exceptions -- were ready for membership.

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A Bavarian professor by the name of Bayer, a famous fighter with spiritual weapons, rich in equally spiritual marches on Berlin, thinks that the concept folkish consists only in a monarchistic attitude. This learned mind, however, has thus far forgotten to give a closer explanation of the identity of our German monarchs of the past with the folkish opinion of today. And I fear that in this the gentleman would not easily succeed. For anything less folkish than most of the Germanic monarchic state formations can hardly be imagined. If this were not so, they would never have disappeared, or their disappearance would offer proof of the unsoundness of the folkish outlook.

I shall not even speak of the unworldliness of these folkish Saint Johns of the twentieth century or their ignorance of

the popular soul. It is sufficiently illustrated by the ridicule with which they are treated by the Left, which lets them talk and laughs at them.

Anyone in this world who does not succeed in being hated by his adversaries does not seem to me to be worth much as a friend. And thus the friendship of these people for our young movement was not only worthless, but solely and always harmful, and it was also the main reason why, first of we chose the name of 'party' -- we had grounds for hoping that by this alone a whole swarm of these folkish sleepwalkers would be frightened away from us--and why in the second place we termed ourselves National Socialist German Workers' Party.

The first expression kept away the antiquity enthusiasts, the big-mouths and superficial proverb-makers of the so-called 'folkish idea,' and the second freed us from the entire host of knights of the 'spiritual sword,' all the poor wretches who wield the 'spiritual weapon' as a protecting shield to hide their actual cowardice.

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. . . in the swastika the mission of the struggle for the victory of the Aryan man . .