

## [Chapter XI of Mein Kampf, Vol.1, 1925]<sup>1</sup>

Below is reproduced Chapter 11 of Adolf Hitler's *Mein Kampf* [My Struggle], which dwells on his views on the significance of race in culture and social systems, and particularly on his perception of the role of Aryans and Jews in culture creation and/or destruction. *Mein Kampf* appeared in two volumes, published in 1925 and 1927. This chapter features in the first, and more significant volume, and was written during 1924 when Hitler was incarcerated in Landsberg prison, Bavaria, following the unsuccessful Beer Hall Putsch (small uprising) of 1923.

### Chapter XI

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 Columbus 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.

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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.

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<sup>1</sup> <http://www.ess.uwe.ac.uk/intranet/meinkampf.htm>

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:

- (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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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.

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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. If they perish, the beauty of this earth will sink into the grave with them.

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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.

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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. 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 petrification. 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 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.

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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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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 closer.

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.

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

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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.

Our own German language possesses a word which magnificently designates this kind of activity: *Pflichterfullung* (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.

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.

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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.

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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.

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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.

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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.

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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!

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