

The Words of Hitler

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FOREWORD

Every age on Earth is represented by a name, by an extraordinary figure who appears but once in thousands of years to give mankind a new symbol, a new law to guide and inform its destiny.

The great figure and archetype of our age is *Adolf Hitler*. At a time of greatest danger to our race, this immortal being was sent to remind us of the eternal laws of life.

The words which this man spoke are the words of life for our race. Without them, there is no hope. Without them, our kind has no future on this planet. Without them, our race is doomed to extinction.

But thanks to His providential appearance in the history of mankind, Adolf Hitler has left us a wonderful legacy. For in both His writings and public utterances, He has disclosed those ordinances and precepts by which we are to live and act.

The foundation stone of Adolf Hitler's doctrine is represented by His book, *Mein Kampf*—My Struggle—in which He sets forth the essential tenets of a new faith. And although this work is often mentioned, disputed—indeed, blasphemed—seldom is it read with the insight and perception that true understanding requires.

To make the teachings of Adolf Hitler more accessible to the adherents of our Movement, as well as others, we offer this selection of some of the most relevant and poignant quotations contained in that monumental work. Uppermost in mind in the selection of these quotations has been the need to provide a concise stock of material which can be readily committed to memory as a useful reference and guide in daily life. For convenience, all selections have been grouped into 11 basic categories. Reference numbers given indicate the particular volume and chapter in *Mein Kampf* where each quotation can be found.

We trust that these inspired words will prove not only instructive, but that they will serve as a source of edification and encouragement, and lead to a new awareness and appreciation of the Leader's wishes and will for all of Aryan mankind.

—Matt Koehl

I: NATURE

Ultimate wisdom always consists in understanding the instinctive causes—that is: a man must never fall into the madness of believing that he has really risen to be lord and master over Nature—which is so easily induced by the conceit of half-education—but must understand the fundamental necessity of Nature’s rule, and realize how much his existence is subject to these laws of eternal combat and upward struggle. Then he will sense that in a universe where planets revolve around suns, and moons turn about planets, where force alone forever masters weakness, compelling it to be an obedient servant or else crushing it, there can be no special laws for man. For him, too, the eternal principles of this ultimate wisdom hold sway. He can try to grasp them; but escape them, never.

I:10

When man tries to rebel against the iron logic of Nature, he comes into conflict with principles to which he himself owes his existence as man. And so his action against Nature must lead to his own downfall. **I:11**

Here too, of course, Nature can be mocked for a certain time, but her revenge will not fail to appear. It just takes time to manifest itself, or rather, it is often recognized too late by man. **I:10**

Eternal Nature inexorably avenges the infringement of her commands. **I:2**

. . . This planet once moved through space for millions of years without human 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 ideologues, but to the knowledge and ruthless application of Nature’s iron-clad laws. **I:11**

. . . It is life alone that all things must serve. **I:8**

II: RACE

All occurrences in world history are merely an expression of the racial instinct for self-preservation, in a good or bad sense.

I:11

The inner nature of peoples always determines the way in which outward influences will have an effect. What leads one to starvation will train others for hard work. **I:11**

That which is not of good race in this world is chaff. **I:11**

. . . The racialist world view finds the importance of mankind in its basic racial elements. On principle it views the state as but a means to an end and conceives that end to be the racial existence of man. Thus, by no means does it believe in the equality of the races, but along with their difference it recognizes their higher and lesser value and feels itself obligated, through this knowledge, to promote the victory of the better and stronger, and demand the subordination of the inferior and weaker in accordance with the eternal Will that dominates this universe. Thus, on principle, it embraces the basic aristocratic idea of Nature and believes in the validity of this law down to the last individual. . . . It believes in the necessity of an idealization of mankind, which in turn it sees the sole premise for the existence of mankind. But it cannot grant the right to existence even to an ethical idea if this idea represents a danger for the racial life of the bearers of a higher ethic; for in a bastardized and negrified world all concepts of the humanly beautiful and sublime, as well as all ideas of an idealized future for mankind, would be lost forever. **II:2**

All great questions of the day are questions of the moment and represent merely the effects of definite causes. Only one among them all, however, possesses casual importance: the question of the racial preservation of the nation. **I:12**

Everything on this Earth is capable of improvement. Every defeat can become the father of a subsequent victory, every lost war the cause of a later resurgence, every hardship the fertilization of human energy; and from every oppression the forces for a new spiritual rebirth can come—as long as the blood is kept pure. **I:11**

The Germanic inhabitant of the American continent, who has remained racially pure and unmixed, rose to become master of the same; he will remain master as long as he does not fall victim to defilement of the blood. **I:11**

Sin against the blood and against the race is the original sin in this world and the end of a humanity which surrenders to it. **I:10**

*No, there is only one holiest human right, and this right is at the same time the holiest obligation, namely: to make sure that the blood is kept pure and, by preserving the best humanity, to create the possibility of a nobler development of these beings. **II:2***

A racial state must therefore begin by raising marriage from the level of a continuous defilement of the race, and give it the consecration of an institution which is called upon to produce images of the Lord and not monstrosities halfway between man and ape. **II:2**

For the will of God gave men their form, their being and their abilities. He who destroys His work declares war upon the creation of the Lord and upon the divine Will. **II:10**

He who dares to lay hands upon the highest image of the Lord blasphemes against the benevolent creator of this miracle and contributes to the expulsion from paradise. **II:1**

III: COMMUNITY

The instinct to preserve one's own kind is the first cause for the formation of human communities . . .

I:4

The question of instilling national pride in a people is, among other things, primarily a question of creating healthy social conditions as a basis for the possibility of educating the individual. For only those who through school and upbringing learn to know the cultural, economic, but above all the political greatness of their own fatherland can and will acquire inner pride in the privilege of belonging to such a people. **I:2**

Social activity must never and on no account see its task in inane welfare schemes, as ridiculous as they are useless, but rather in the elimination of basic deficiencies in the organization of our economic and cultural life that must—or in any event can—lead to the debasement of the individual. **I:2**

*Social endeavor . . . can raise no claim whatsoever to gratitude, since its function is not to dispense favors but to restore rights. **I:2***

Indeed, the possibility of preserving a healthy farming community as a foundation for the whole nation can never be valued highly enough. Many of our present-day woes are simply the result of an unhealthy relationship between our rural and city population. A solid stock of small and moderate-size farmers has at all times been the best defense against social ills such as we possess today. **I:4**

. . . The racial state will have to arrive at a basically different attitude toward the concept of work. It will if necessary—even by education extending over centuries—have to break with the nonsense of despising physical activity. On principle it will have to evaluate the individual man not by the kind of work he does, but by the form and quality of his achievement. **II:2**

The evaluation of a man must be based on the manner in which he fulfills the task entrusted to him by the community. For the activity which an individual performs is not the purpose of his existence, but merely a means towards it. It is more important that he develop and ennoble himself as a man; but this he can only do within the framework of his cultural community, which must always rest upon the foundation of a state. He must make his contribution to the preservation of this foundation. The form of this contribution is determined by Nature; his duty is simply to return to the racial community with honest effort what it has given him. He who does this deserves the highest esteem and the highest respect. **II:2**

. . . Honest work, no matter of what kind, is never a disgrace. **I:2**

The dedication of every National Socialist is demonstrated first of all by his readiness to work and by his diligence and ability in accomplishing the work entrusted to him by the racial community. **II:11**

IV: IDEALISM

The purest idealism is unconsciously equivalent to the deepest knowledge.

I:11

How necessary it is to keep realizing that idealism does not represent a superfluous expression of sentiment, but that in truth it has been, is, and always will be the premise for what we call human culture—yes, that it alone created the concept, ‘man.’ It is to this inner attitude that the Aryan owes his position in the 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 intellectual genius, created the monuments of human culture. **I:11**

The Aryan is greatest not 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 for self-preservation has reached its noblest form, since he willingly subordinates his own ego to the life of the greater whole and, if the hour demands, even sacrifices it. **I:11**

Without his idealistic attitude all, even the most brilliant faculties of the mind, would remain mere intellect as such—outward appearance without inner worth, and never creative force. But since true idealism is nothing more than the subordination of the interests and life of the individual to the greater whole—and 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 a voluntary recognition of the privilege of force and strength, and thus makes them particles of that Order which shapes and forms the entire universe. **I:11**

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. **I:11**

As soon as egoism becomes the ruler of a people, the bands of order are loosened and in the pursuit of their own happiness men fall from heaven into a real hell. **I:1**

Indeed, we may therefore state that not only does man live in order to serve higher ideals, but that conversely these higher ideals also provide the premise for his existence as a person. **II:1**

V: CULTURE

The racial question gives the key not only to world history, but to all human culture as well.

I:12

Everything we admire on this Earth today—science and art, technology and invention—is solely the creative product of a few peoples, and perhaps originally, of *one race*. On them depends the existence of this entire culture. If they perish, the beauty of this Earth will sink into the grave with them. **I:11**

If we were to divide mankind into three groups—culture founders, culture bearers and culture destroyers—only the Aryan could be considered as representative of the first group. **I:11**

All the human culture, all the results of art, science and technology which we see before us today, are almost exclusively the creative product of the Aryan. **I:11**

All great cultures of the past perished only because the original creative race died out from blood poisoning. **I:11**

If today, for example, the surface of the Earth were disturbed by some tectonic event and a new Himalaya rose from the ocean floods, by one single catastrophe the culture of mankind would be demolished. No state would any longer exist, the bands of order would be dissolved, the documents of a thousand-year development would be destroyed—a single great field of corpses covered by water and slime. But if from this chaos of horror even a few men of a certain race capable of culture had been preserved, the Earth would upon settling—if only after a thousand years—again witness human creative power. Only the destruction of the last race capable of culture and its individual members would leave the Earth forever desolate. **II:2**

VI: PERSONALITY

The racialist philosophy is basically distinguished from the Marxist philosophy by the fact that it not only recognizes the value of race, but along with it the importance of personality, which it therefore makes one of the pillars of its entire structure. These are the factors which sustain its view of life.

II:4

Thus, in principle, it embraces the basic principle of Nature and believes in the validity of this law down to the last individual. It sees not only the different value of races, but also the different value of individual men. From the mass it extracts the importance of the person, and thus, in contrast to Marxism with its disorganizing effect, it acts in an organizing way. **II:1**

The Movement must promote respect for personality by every means. It must never forget that in personal worth lies the worth of everything human; that every idea and every achievement is the result of one man's creative force, and that the admiration of greatness constitutes not only a tribute of thanks to the latter, but also casts a unifying bond around the grateful. **I:12**

It is not the mass that invents and not the majority that organizes or thinks, but in all things only and always the individual man, the person. **II:4**

. . . The majority can never replace the man. **I:3**

To renounce doing homage to a great spirit means the loss of an immense strength which emanates from the names of all great men and women. **I:12**

When human hearts break and human souls despair, then from the twilight of the past the great conquerors of distress and care, of disgrace and misery, of

spiritual bondage and physical constraint, look down upon them and hold out their eternal hands to despairing mortals. Woe to the people that is ashamed to grasp them. I:2

VII: EDUCATION

. . . The racial state must not adjust its entire educational work primarily to the infusion of mere knowledge, but to the cultivation of absolutely sound bodies. The training of mental abilities is only secondary. And here again, first consideration must be assigned to the development of character, especially the promotion of will-power and determination, combined with training in a joyful sense of responsibility—and only lastly, academic schooling.

II:2

. . . A man of little academic education but physically sound, with good, strong character and imbued with joyful determination and will-power, is worth more to the racial community than a clever weakling. II:2

. . . In the long run a sound mind can only dwell in a sound body. **II:2**

Loyalty, spirit of sacrifice, discretion are virtues that a great nation absolutely needs, and their cultivation and development in school are more important than some of the things which today fill up our curriculums. **II:2**

And so the racial state, in its educational work, must side by side with physical training place highest stress precisely on the training of character. **II:2**

Aside from this, it is the task of the racial state to see to it that world history is finally written from a position in which the racial question is raised to dominance. II:2

The crown of the racial state's entire work of education and training must be to burn the racial sense and racial feeling into the instinct and intellect, into the heart and brain of the youth entrusted to it. No boy and no girl must leave school without having been led to a final realization of the necessity and essence of blood purity. II:2

VIII: THE ENEMY

The mightiest counterpart to the Aryan is represented by the Jew.

I:11

He is and remains the perpetual parasite, a sponger who like a noxious bacillus keeps spreading as soon as a favorable medium invites him. And the effect of his presence is also like unto that of all spongers: wherever he appears, the host people dies out after a shorter or longer time. **I:11**

Existence impels the Jew to lie, and to lie perpetually, just as it compels the inhabitants of northern lands to wear warm clothing. **I:11**

Was there any form of filth or shamelessness, particularly in cultural life, without at least one Jew involved in it? If you cut even cautiously into such an abscess, you found—like a maggot in a rotting body often dazzled by the sudden light—a little Jew. **I:2**

. . . No one need be surprised if among our people the personification of the devil as the symbol of all evil assumes the living shape of the Jew. **I:11**

The Jewish doctrine of Marxism rejects the aristocratic principle of Nature and replaces the eternal privilege of power and strength with the mass of numbers and their dead weight. Thus it denies personal worth, contests the significance of folk and race, and thereby withdraws from mankind premise for its existence

and culture. As a foundation of the universe, it would lead to the end of any order intellectually conceivable to man. . . .If, with the help of his Marxist creed, the Jew is victorious over the peoples of the world, his crown will be the funeral wreath of mankind and this planet will—as it once did for millions of years—move through the ether devoid of men. **I:2**

Hence today I believe that I am acting in accordance with the will of the Almighty Creator: *by resisting the Jew, I am fighting for the work of the Lord.* **I:2**

There can be no making pacts with the Jew, but only the hard: either—or. **I:7**

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 alone. **I:11**

IX: STRUGGLE

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.

I:11

This world is not for cowardly peoples. **I:3**

It is our duty to inform all weaklings that this is simply a question of to be or not to be. **I:2**

. . . Victory lies eternally and exclusively in attack. **II:2**

. . . Against those who confront us with force, we will defend ourselves with force. **I:12**

. . . Terror can only be broken by terror . . . **II:7**

. . . Obstacles do not exist to be surrendered to, but rather to be broken. **I:2**

. . . He who first demands of Fate a guarantee of success, automatically renounces all idea of a heroic deed. **II:2**

But precisely in this seeming hopelessness of our mighty struggle lies the greatness of our task, as well as the possibility of our success. The battle-cry which either scares away the small spirits from the very start, or soon makes them despair, will be the signal for the rallying of real fighting natures... *Only the best fighters will step forward. And in this selection lies the guarantee of success.* **II:2**

World history is made by minorities when this minority of number embodies a majority of will and determination. **II:2**

No one can doubt that this world will one day be exposed to the severest struggles for the existence of mankind. In the end, only the urge for self-preservation will triumph. Beneath it so-called humanity—that expression of a mixture of stupidity, cowardice and know-it-all conceit—will melt like snow in the March sun. Mankind has grown great in eternal struggle, and only in eternal peace will it perish. **I:4**

Almighty God, bless our arms when the time comes; be just as Thou hast always been; judge now whether we be deserving of freedom; Lord, bless our battle! II:13

X: THE MOVEMENT

Into the rotten and cowardly bourgeois world and into the triumphant march of the Marxist wave of conquest a new power phenomenon was entering, which at the eleventh hour would halt the chariot of doom.

II: 1

At a time when one side, armed with all the weapons of a worldview—a thousand times criminal though it be—sets out to storm an existing order, the other side, now and forever, can offer resistance only if it clads itself in the forms of a new faith. . . and for a feeble, cowardly defense substitutes the battle-cry of courageous and brutal attack. II:1

The lack of a great renewing idea means at all times a limitation of fighting force. Firm belief in the right to apply even the most brutal weapons is always bound up with the existence of a fanatical faith in the necessity for the victory of revolutionary New Order on this Earth. II:9

. . . We see in the *Swastika* the mission of the struggle for the victory of Aryan man and, by the same token, the victory of the idea of creative work . . . II:7

. . . Every man must know that the new Movement can offer honor and fame in the eyes of posterity, but nothing in the present. I:3

. . . A movement that wants to renew the world must serve, not the moment, but the future. II:6

It can be established here that the greatest and most enduring successes in history tend, for the most part, to be those which in their beginnings found the least understanding because they stood in sharpest conflict with general public opinion, with its ideas and its will. **II:6**

But our thoughts and actions must in no way be determined by the approval or disapproval of our time, but by the binding obligation to a truth which we have recognized. **II:2**

We National Socialists, as champions of a new philosophy of life, must never base ourselves on so-called ‘accepted facts’—and false ones at that. If we did, we would not be the champions of a great, new idea, but coolies of the present-day lie. **II:2**

We National Socialists must never under any circumstances join in the usual hurrah-patriotism of our present bourgeois world. **II:14**

The future of a movement is conditioned by the fanaticism—yes, the intolerance—with which its supporters uphold it as the sole correct movement, and push it past other formations of a similar sort. **I:12**

. . . There should be only one movement for one goal. **II:8**

Here, too, lies a mission for the National Socialist movement. It must teach our people to look beyond trifles and see the biggest things—not to split up over unimportant things—and never forget that the aim for which we must fight today is the very existence of our people, and the sole enemy which we must strike is and remains the power which is robbing us of this existence. **II:13**

All the persecutions of the Movement and its individual leaders, all vilifications and slanders, were powerless to harm it. The correctness of its ideas, the purity of its will, its supporters' spirit of self-sacrifice, have caused it to issue from all repressions stronger than ever. If, in the world of our present parliamentary corruption, it becomes more and more aware of the profoundest essence of its struggle, feels itself to be the purest embodiment of the value of race and personality and conducts itself accordingly, it will—with almost mathematical certainty—one day emerge victorious from its struggle. **II:Con.**

XI: THE STATE

The state is a means to an end. Its end lies in the preservation and advancement of a community of physically and spiritually similar beings. This preservation comprises first of all existence as a race, and thereby permits free development of all the forces dormant in this race.

II:2

*Thus, the highest purpose of the racial state is concern for the preservation of those original racial elements which bestow culture and create the beauty and dignity of a higher humanity. We, as Aryans, can conceive of the state only as the living organism of a people, which not only assures the preservation of this people, but by the development of its spiritual and ideal abilities leads it to the highest freedom. **II:2***

The racial state . . . *must set race in the center of all life.* **II:2**

. . . The highest aim of human existence is not preservation of a state, let alone a government, but the preservation of the race. **I:3**

If, by the instrument of governmental power, a people is being led toward its destruction, then rebellion is not only the right of every member of such a people—it is his duty. **I:3**

For in the long run systems of government are not maintained by the pressure of force, but by faith in their soundness and in the truthfulness with which they represent and advance the interests of a people. **I:10**

*The best state constitution and state form is that which, with most genuine certainty, raises the best minds of a racial community to leading importance and leading influence. **II:4***

Starting with the smallest community group and proceeding to the highest leadership of the entire nation, the state must have the principle of personality anchored in its organization. **II:4**

This principle—absolute responsibility unconditionally coupled with absolute authority—will gradually breed an elite of leaders such as today, in this age of irresponsible democracy, is utterly inconceivable. **II:4**

By rejecting personal authority and replacing it with the numbers of a momentary mob, the parliamentary principle of majority rule sins against the basic aristocratic idea of Nature . . . **I:3**

Sooner will a camel pass through the eye of a needle than a great man be 'discovered' by an election. **I:3**

And no more than a hundred empty heads make one wise man will a heroic decision arise from a hundred cowards. **I:3**

Today's Western democracy is the forerunner of Marxism, which without it would be unthinkable. It provides this world plague with the culture in which its germs can spread. **I:3**

XII: A NEW ORDER

Yet assuredly this world is moving toward a great revolution. And the question can only be whether it will redound to the benefit of Aryan mankind or to the advantage of the perennial Jew. The racial state will have to make sure that by proper education of youth, it will one day obtain a race ripe for the last and greatest decisions on this Earth.

II:2

It may be that today gold has become the exclusive ruler of life, but the time will come when man will again bow down before a higher God. **II:2**

Of course, the miserable army of our present-day citizens will never understand this. They will laugh at it or shrug their crooked shoulders and moan forth their everlasting excuse: 'That would be very nice in itself, of course, but it can't be done!' True, with you it can no longer be done—your world isn't fit for it! You know but one concern: your personal life, and one god: your money! But we are not addressing ourselves to you, but to the great army of those who are so poor that their personal life cannot mean the highest happiness in this world—to those who do not see the ruling principle of their existence in gold, but in other gods. **II:2**

We are not simple enough, either, to believe that it could ever be possible to bring about a perfect era. But this does not relieve anyone of the obligation to combat recognized errors, to overcome weaknesses, and to strive for the ideal.
II:2

And again the National Socialist movement has the mightiest task to fulfill: It must open the eyes of the people concerning foreign nations, and must remind

them again and again of the true enemy of our present-day world. In place of hatred against Aryans—from whom almost everything may separate us, but with whom we are nevertheless bound by common blood or the great line of a kindred culture—it must call universal wrath upon the foul enemy of mankind as the real originator of our suffering. It must make sure that in our country, at least, the deadly enemy is recognized and that the fight against him becomes a gleaming symbol of a brighter time, to show other nations the way to the salvation of an embattled Aryan mankind. **II:13**

We must not allow the greater racial community to be torn asunder by differences among the individual peoples. The struggle that rages today is for very great aims. A culture combining milleniums and embracing the Hellenic and Germanic worlds is fighting for existence. **II:2**

In the racial state, the racialist philosophy must finally succeed in bringing about that nobler age in which men no longer are concerned with breeding dogs, horses and cats, but in elevating man himself—an age in which the one knowingly and silently renounces, the other joyfully sacrifices and gives. **II:2**

Thus the racialist world view corresponds to the innermost will of Nature, since it restores that free play of forces which must lead to a continuous mutual higher breeding, until at last the best of mankind—having achieved possession of this Earth—will have a free path for activity in domains which lie partly above and partly outside it. **II:1**

We all sense that in the distant future mankind may be faced with problems which only the highest race—become a master people and supported by the means and possibilities of an entire globe—will be equipped to overcome. **II:1**

A state which in this age of racial contamination dedicates itself to the care of its best racial elements must one day become master of the Earth. May the adherents of our Movement never forget this if ever the magnitude of the

sacrifices should beguile them into anxious comparison with the possible results. **II:Con.**