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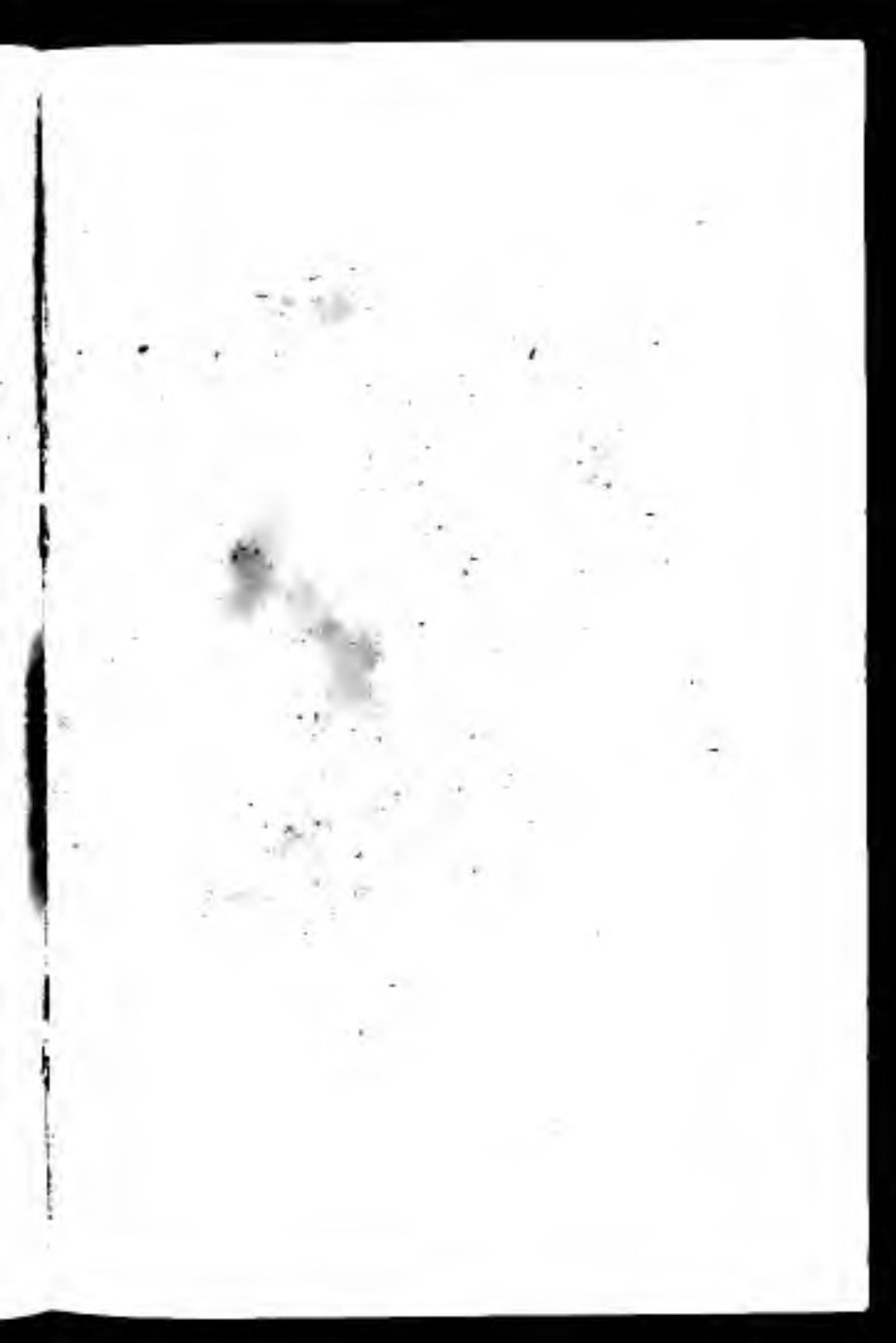
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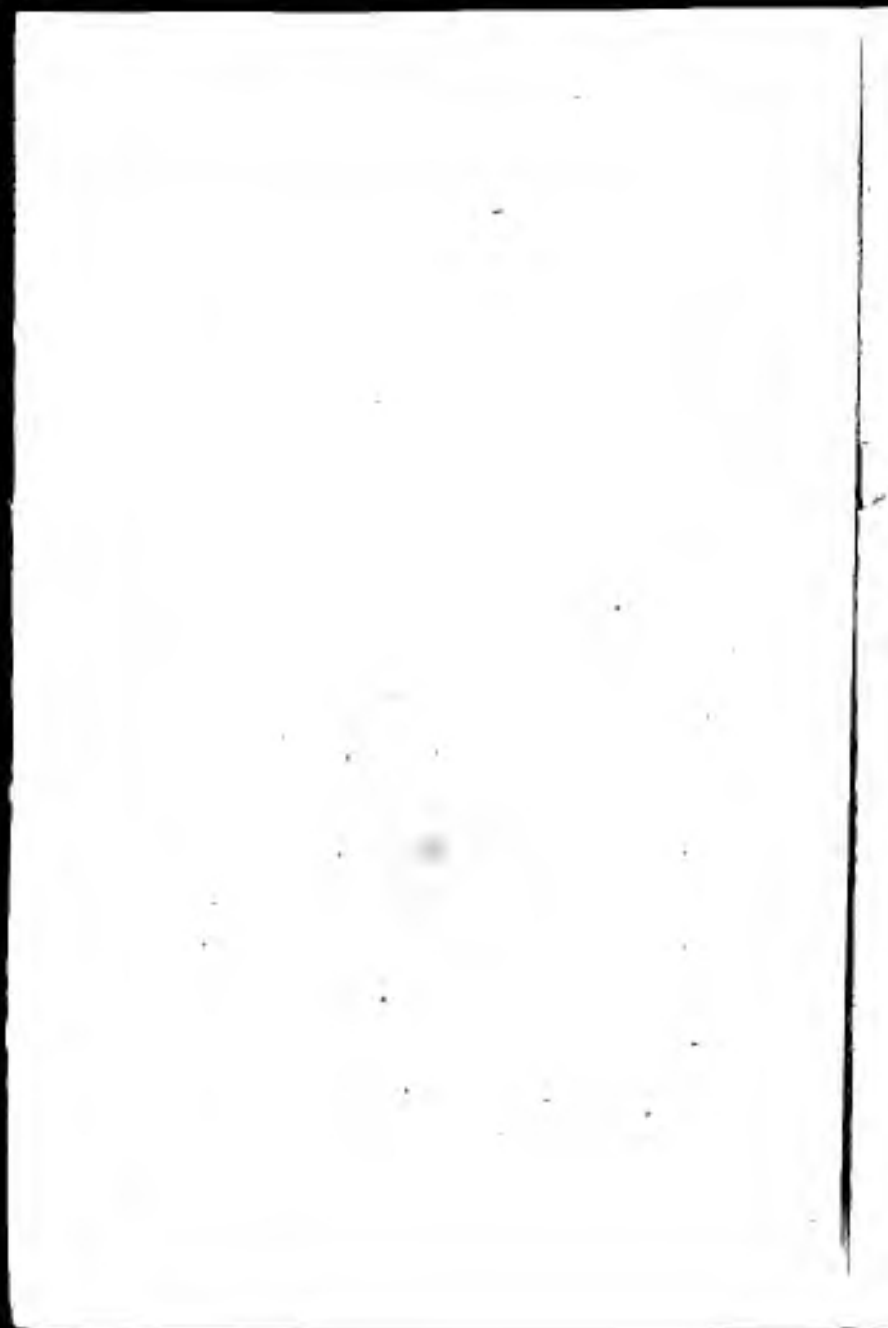
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DUNCKER & HUMBLOT BERLIN öt'W 7





ALFB-DBAEUMLEB

WELTDEMOKRATIE UND NATIONALSOZIALISMUS



WORLD DEMOCRACY AND NATIONAL SOCIALISM

THE NEW ORDER OF EUROPE

AS A GE SCHICiTs iiILo SoPxISCft PROBLEm

YON

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The so very clever and busy men who dictated "peace" to stunned and exhausted nations in Versailles in 1919 were in possession of information from all over the world, their writing desks were covered with highly "exact" figures; what could have escaped their curiosity? Who thought more realistically than these financial experts, economists and diplomats? What an effort of sophisticated calculations, what an accumulation of astute feints, what an abundance of "decisive" meetings and conferences! And yet - who could have guessed what was actually going on in those weeks of 1919? Who could have dreamt that this over-indulgent game with values, this highly rationalised stock market business was in reality the dance of death of a millennium? The sober calculators, who believed they had the world under their fingers, would have been able to deflect it with irony if they had been declared ghosts. But what is a ghost other than a being that does not move according to the law within itself, but is set in motion by a mysterious unreal? Do they appear and not as if possessed by a demonic force that compels them to do the opposite of what they want to do?

"actually" want, these peace-makers of Versailles? Is there only one representative of real power among them who could be regarded as the executor of their own will and destiny? All the power on earth was in their hands - and yet they could do nothing; they determined and ordered without

Underneath it all - but not the order, but the house emerged. They are the faint-hearted worshippers of power, who must know at last that they are being narrated by their Ido I. They have lost sight of the ground beneath them, no matter how much they appear to be full of power, they are not in anything, they have become (resp en st er.

Never has the ve r ivaoti- on of ti's violence into violence, of seeming strength into total weakness, which is rooted in the essence of Īi inge, been more visible in a gigantic fall. never have there been more miserable herreo of the earth than the victors of Yersailles, never has violence itself been so radically absurd. Above the countless practical successes of the famous peace conference, the symbolic significance of this event should not be forgotten.

If today we no longer know anything about the spirituality that triumphed in the Ab e u dlande, then one of the most important reasons for our turning away from the ab e u dl ä ndische Ideom gie lies in the frsche- nung and the concept of m a c h i . We can say without exaggeration: if lying had not been a basic element of the Western spirit in a certain s e n s e , then such an un,- e h suerly organised lie, thought through in every detail, as the peace work of Ye zsailles could never have come about. You have to have learnt something like that, you can't do it from the wrist. Only men who had been trained from childhood on to conceal he alities and to use a language of Irr ealities could succeed in giving the most hriital instrument of violence that ever e x i s t e d , the i'rie de nsinstrument of Yer- sa illes, a conceptual b "o mr that fundamentally ignores the "l'atbe atand and the idea of power. .levery takeover. every cession of territory, every establishment o f new power was hedged with phrases of humanity and justice.

that no one believed in. The same men who knew how to handle violence in every form with true virtuosity only ever expressed themselves publicly and "responsibly" as if power itself were evil. There is nothing more corrupting than the constant clash between speech and action. Versailles was no accident; only a system could commit this crime. The system that produced the lie of all lies was at the height of its power at the end of the First World War; in the Second World War it is fighting its death throes before our eyes.

The proposition that power is evil in itself - the formulation originates from a faithful German moralist and was adopted by Jacob Burckhardt - was invented to defend humanity. In its implications, however, this idea reveals itself to be one of the most inhumane **errors** of misguided Western **civilisation**. It obscures the differences of wealth that must be made if a human order is to exist. If power is evil, then no distinction can be made between power and "power", between real and apparent power. But every true political order rests on this distinction. An order can only be called true if it gives form and duration to a state that is founded in the real context of things. This connection does not simply exist. It is hidden in the depths of life and by no means always coincides with the existing boundaries and weight distributions. Admittedly, it is more difficult to see than the sum of the existing facts. In committees and at conferences, the facts are allowed to do the talking, whereby the deeper contexts are condemned to silence. The reality of things emerges in the wars that destroy appearances and destroy the

The peoples reveal the truth. Beneath the lying measure each other, and in this hanging their true relationship to each other is revealed - also independently of the peace conferences

i) Power is neither good nor evil, because there is no such thing as evil power. Power is a social illusion of life; "evil" can be called the power that is based on false assumptions that are not true to life. It is more correct, however, to call it not evil, but false and wrong. If one claims that every state of affairs bears the evil and the contradiction within it, then this is a misrepresentation of life, but rather the state of affairs that corresponds to a real state of life is good. Politics is the art of bringing the states of power of the 'Age into contact with what is alive in the 'Depth. Wars must always happen anew, with constantly changing accesses, life changes and power with it. What persists in this change is the child of the natural-historical communities: the people, and the power we are talking about here is not a subjective drive for power, but that objective basic element in the life of the people, without which stability and peace would always be a dream.

The ideal of freedom is one of the foundations of Western civilisation. It would be incomprehensible that the thousand-year reign of an idea so useful to man, which also has something captivating about it, could lead to an age of world wars. If the structure of this concept in the Western world had not been a mistake, we, who have been led by **error** to the hands of Yehudi and the Tories, would not have been able to judge the Western company idea with un

mind, somewhat encouraged by the danger, so **results** in the following:

There is no doubt that the Western idea of peace means peace without conflict. The ideal is a state without disputes, a world peace without conflict, an equalisation of humanity without conflict. Peace in this sense is a value that is not open to discussion. Anyone who has a different concept of peace is a disturber of peace from the outset. But what must become of a civilisation if its central concept, which has such validity, is wrong? The age of world wars has given us the answer. Is it not as if the second of these wars was necessary to make any interpretation of the first as a mere exception impossible? No, the First World War was not an accident, it was not an oversight, it is the revelation of the abysmal contradiction that we have so long faithfully accepted as the spirit of the West.

In the terrible crisis, it was not only the individual who failed - a system of thought had reached its extreme limits. The idea of absolute ("**eternal**") peace proved to be not only incapable of shaping the things of this world, but also depraving for those who believed in it or pretended to believe in it. Reality **cannot** be managed with false ideas.

Thoughts that are to become political must have a factual relationship to reality. Even the most beautiful dream must have a destructive effect if it does not correspond to the conditions of its realisation. The idea of peace only has a political value if it is related to the nature and character of the subjects for whom peace is supposed to be there, the people. It was the undoing of Abendlande8,

Centuries of a humble Idee dev NrieÖens
aa ch to ch agen.

U n n i e n s c h l i ' : h is not only that which i s outside the sphere of human values and judgements, but also that which i s impossible for man to realise, the supernatural. Certainly, one should remain oieniaĀ ò c o n t i n u e to be content with what is given in ""rslige Zu s a m e m e nspiel der Hinge pc sitiv. Ller Pc eiti vismi us, das Sichbeschei den im 'I atsä chlichen, entspricht eioem ge- wissen Hang zur 'I rä gheit, dear der Mensch immer wieder ver- fällt. It is the l d e' c: ri that deprives man of his 'l atsd chlich4es and directs his will towards distant goals. The high practical sense of the idea must not be lost to us humans. It would be a ~~fa~~ error to think t h a t it is enough to possess sublime and powerful i d e a s , and that the rest can be left to God. the one who introduces an idea into our life also assumes responsibility for what happens under the rule of this idea. We must not think that we canescape this responsibility by invoking the goodness and beauty of an idea. by seeking the reason for the fact that only unhappiness arises under its rule in the inadequacy of the individual. We are nienially exempt from examining ideas for their suitability to human beings and their given capacities, and even a tradition that is still worthy of honour today must not prevent us from this criticism,

l3er 'I rauoi vozn absolute i'rieden is therefore "unmenseh - lich", because it is not only trumped over the actual Žuötēnde, but over a He human reality. l3aø Superhumanity. which stands in no responsible relation to humanity, has just as disastrous an effect as subhumanity as soon as it is attached to the marriage of man.

Her i-riede has two sides: from one side it is harmony, from the other it is power. A harmony that is not power is not a *pe li liac* state. When the idea of peace is being praised, the power side of each state is deliberately overlooked. Mao praises the beauty and the *yoities* of a noncombatant primal order without asking about the means by which it can be established. *Li a :: M i t e l*. could only be a *boolu te iYfa c h l*: . Only if it were possible to eliminate all particularities could a universal peace be established. But every power is bound to the nature of the people who realise it and for whom it *ex i s t s* . The concept of the absolute state of power presupposes the disappearance of all natural and historical differentiations between people, i.e . the elimination of national liberties. We are not against the dream of eternal peace because we are against peace, but because it is at the same time a space of absolute power. *l3er ab s 0l u tt** *li'riede* creates a marvellous. *üher- i riens honest Idee*, absolute power is an inhuman oratisation. A power that has lost all particularity and individuality no longer has any human-gearred *iYlacht*, power *su aein*. Having power is part of the concept of man and of the common liability in which alone he can live, develop and find himself.

The idea of eternal fulfilment is abstract and universal. Powers are always concrete and partial. A power cannot exist without a *sub je b t*, a 'carrier of the *power*'. but *m ean sub jects* and '*l carriers* cannot be all in common, any more than man can be a general subject. The idea of a general peace is therefore, from a human and historical point of view, an unreal idea, because it presupposes an impossible general subject. Practically

he describes the ideological possibility of the vatican church to elevate the peoples of the world as a sovereign political system of existence by establishing an absolute ecclesiastical right. The Yerevanist was undertaken by England when it rose to become the focal point of the world in the 19th century. With the discarding of this antiquated internality, the history of the 'Andean' ends.

Spiritually, the attempt to idealise the "being" of peace with the help of an absolute laugh leads to fundamental political hypocrisy. Every real power has a certain element of being, which is lost when the 'power' is universalised in an inhuman and fantastic way. All being wants to be affirmed. There is a law of life in which the depth of being that demands self-restraint can never be given up in favour of any kind of uniformity. A denial of the will to self-confidence may lead to interesting and historically effective phenomena in the religious world - in the political world, it is what is called the "Herrlichkeit", "Sinfall".

The essence of mankind has been seen in its own light. What people were no longer able to see in the last few centuries, due to false perceptions of man, was that the exercise of power and the exercise of power are inseparable from man and that the military use of power must never lead to the **denial of** power or to the apparent disappearance of power in the concept of absolute power. The mixing of power contains within it the ordering to put true power in the place of false power and to reflect on the conditions of true power and power relations -- a way of thinking that **can** only take place meaningfully and with a view to success in the favour of an uninhibited self-understanding of man. Only power is an

It is neither good nor evil, it is human and must be handled according to the laws of life.

Never has there been a greater rebellion against the Leŕien than by the aforementioned b'rie d ensschluE of Ye zsailles. At that time, the peoples' right against their own I3aaein was not only maintained, but even elevated to the status of a principle. At the same time, however, this recii t was

,. The idea of absolute peace, i.e. of absolute power, is violated in the most refined and brutal way. **To** proclaim the idea of eternal peace and to hold on to the reality of the people is to commit a contradiction. In political practice, the promise turns into a lie. Y e rsaille s in the 'lat is something of a high point in the history of western ties, there is also a certain key9 uency i n lies. **I**he name under which the lie of all lies entered the world w a s that of the SociG té des IN atie ii .-

It is an honourable title of the German Tieistes that this term, which was intended to characterise the most absurd form of absolute power, can be rendered in German language by the simple and beautiful word "Y Őlkerbund". At the end of every honourable dispute, there must be the "Z'n nd" of the peoples who have struggled with each other. Thus, the justice of life demands it. b "alsclie to draw the line from a previous superiority is nuv cautious and p JJ egt them.h to - zc hen. eioeo bad b'riedeo su is a po li tic II umnaheit. But it is a breach of humanity when the brutal Ęiewalt pretends to be the Y recognition of eternal peace and crowns many years of bloody hanging by founding a society of nations. I3he l'riedens c onf e re nce of N ersailles i8 not only o v e r c a m e the eternal will to live of many N al ions to the "I" a sor dnation. it also overcame the

Elire and the Ye i stand of the Y ö l k e r with Y e r a c h t u n g i l . i i e n n
the Ye zstand tells us, dan there is probably a Ü e r e c h t i g k e i t of the
fief, but that only a fraudulent I ð i a n i p u l a t i u u d , d v i i a n : e i - ! i l . i - i : k e n
can exist. when it is asserted: the Z t e l d e x K a n i p f e s is a glorious,
everlasting k l r d n u o g g e w e s e n

t h e H . i k t , i t i n r of the . h a n k of / b i n p - l a u d a u d u e t e r 'the police
supervision of the power of Great Britain. I ð e r , , e ! o i g e l " r i e d e " d e s Y
ö l k e r b u n d e s u n v e i l . n o t o n l y r e v e a l e d t h e i n h u m a n i t y o f t h e f o l i e s
who made it, but also the pretence of the occidental I t h i n k i n g
which allowed the most undignified system of violence, the p l u t e -
c r a t i a , t h e f i ' a s s a d e o f j u s t i c e t o b e p l a c e d b e f o r e t h e Y e ! i s a m
t e l . T h e h a l l i n G e n e v a , w h i c h w a s o n l y t h e m o s t d e s p i s e d a n d t h e m o s t
humiliating of the London halls, i n w h i c h t h e p o l i t i c s o f t h e w o r l d
w e r e m a d e b y a n i n t e l l e c t u a l l y a n d p o l i t i c a l l y d e g r a d e d r u l i n g
class, will always remain the symbol of a milk smoke of power with
which few others in the entire history of the world can compare. If the
powers that wanted to invent the society of nations and impose i t o n t h e
f r e i n e p o p u l a t i o n s o f E u r o p e u s e t h e t e r m ' d e m o c r a c y ' a g a i n t o d a y , i t
is a sign of spiritual 'inferiority'; But it is also a coincidence, for the
inevitable downfall of those powers will also bring about t h e e n d o f
the abominable bubble of e l e m e n t a r y p o w e r , w h i c h t h e p e o p l e s
sacrificed t o t h e m o n o c h o m y o f a b s o l u t e p o w e r .

Against the will of its authors, the lie of V e z s a i l l e s , b y m e a n s o f
the I ð i a l e c t i c s o f h i s t o r y , h a s b r o u g h t a b o u t a n u n h o n o u r a b l e
unification of the A l m o p h ä r e . I ð h e p e o p l e s t h e m s e l v e s r o s e u p a n d
gave their answer to the work of i ' o l i i k e . T h r o u g h t h e f o o l i s h
violation of their right to life, the will of the nations to feud had been
turned into a b " a n a t i s t u . I n t h e i n d i r e c t c o n n e c t i o n t o t h e i
" r i e d e n s d i k t a t a n d a l a i t s

As a result, the movement reached its yolle ri d, whose 'liele schon in the 19th . lah rb a nd could nooi clear end, the N a t i o r i a l i s s i u s . Iÿiit 1914 heginiit the classic ep oc h of European m atio ira liamus: the i 9th century is its archaic yo rc tage. Iiie Ÿ erlet- zung of the ñe c hte of the Viilk er in Ye z tailles has brought a l'intwic klung a ò its height p uokt, which io the birthstu nds of äer history of the As ""d ""d " " urückreicht.

At the dawn of occidental history, it is not the awareness of a celoer v iil£ of itself, but rather the y o zstellung x on an al lgeuieen xull uirmim:i.on. "A b e r i d - l a r i d ." is not an inb e r i f f of becoming Ñ a t i o n s , but the concept of a religious aut g ab e over all n ationeo hicaui3eh en dee. The f i n alisation of this concept gives rise to a cultural unity within which the peoples that determine the face of **Europe** are united from a few core nations. This gives rise to the strange double character of this history: the emergence of the particular national cites takes place within the framework of a universal cultural idea. With impetuosity The national eighteenth-century cultures come to light with impetuosity; however, their eighteenth-century manifestations are not supported by a spiritual unity which, although it does not stand in the way of the l*orztiion of many hegungeo, is incapable of providing any hepata all in the most eoecclesiastical point of a healthy and clear national consciousness. 13 religious univi zs alism, which is only one side of the religious Indivi d uali s ni us, is likely to overtake the vülk ish communities in their real liotfolding and in the tÿer approach to their being. The results that political history and spiritual development go separate ways: they are essentially influenced by religion.

8tc mmte Geiates geachichte goes i h i e u t, the polis ische tieschichte, which consists mainly in the formation of the Ü ations into a nt omonous social bodies, goes its own way. ÌThe development of the individual Y ölk er and the É'development of ideol o p i e u work together because they do not stem from the same drives. Llas is not a coincidental clash. ÌIt is impossible for the lde om gie. under whose rule the eurpean peoples are making their way, to d o justice to the innermost concern of the peoples t o understand themselves as historical i'iioh eiteo. On the other hand, it is a lixiBent question for the individual Y oleks to fõma unified natie u ale z consciousness. Èlieser pro s.c!iJ oiuuü itself in the underworld of Hz ieheo, since the religious i deolos -- I°°'

is not formative. It carries with i t the general oeg r i ffe of love and b "riede na, which exert a certain educa)onal power, oiul3, however, leave the con)rmativ e po)ilical forma)on as well as the liint development of national opa)ons to the ict manent forces. In the tensions that a r i s e here, the Eur op ean Y ö lkers become great13. Èlie national ke u so l i d i c.i ring relentlessly pursues its urge, the univera l iden le gy, with the help of its organisa tions, is holding on with great tenacity. Religion is u s e d by the national units as a means of coalescence. it intervenes deeply in the formation of the nation and connects with the life of the people. lThis all cannot prevent the world from becoming a place of spirituality and the body l.

From the quarrel of national and religious 'l end nces emerge the wars of He ligio us, the characteristic 'l'irscheinung of European history. In the "period in which these battles reach their climax in the 6th and 17th centuries, the weight of the nationsthat make up today's Europe is finally felt. ÌHow the end of the country's religious and ideological independence leads to political organisation

This is due to the fact that the spiritually identical national powers make use of religious sluts and in this way form an unnatural political pathos. The artificial supersession of nationalism in Europe can be traced back to this. It is a historical irony to derive this spanning from a situation born of the nations. It is a historically unique assumption which it has arisen from certain peculiarities, it can also change with them.

What is more difficult to see than the positive, albeit temporary, influence that universalism has had on the development of nations is what **h a s b e e n** changed by this process. The idea of universal religion, by transferring its universal salience to individual national particularities, can certainly lead to massive exaggerations and overheating of national passions, but it can also, by itself, generate the concept of a (legal) wedge inherent in the history of the people.

the very premise to prevent the notion of human-historical communities with a centre of gravity and their own *Ille* from arising in the first place. There can be no doubt that the United States favours political swarming and has good prospects in the latter part of national development of hegemony. No-one can say what would have happened if the Yankees had been left to their own devices. The development would have enjoyed a slower progression in many cases: but it **would have** been impossible for the Yankees. It is possibly to find a new American or stance of national existence and international relations.

What lies before our eyes is a process which is characterised by the political lack of focus of the individual nation.

tions explain Iäl3t. Ëlie abendiäodische Ziv ilisa t i no be aÊi aug
 zuletzt eine glänzende ideolo gisc be Fassa'd e; geistig un g e Fuhr
 und unbeaufsichtigt r a n = e n hinter der ehrwür dig-gleiüentien
 Sshauseite im ÏJunkeln die national en W illensric h t ungenen. fias
 von einer 9" iise hen Idee nicht geleitte Ahendland st euerte dem
 Abgrund su. The most recent events are the most brutal wars known to
 world history. Both world wars are consciously described by both
 sides as re.'i gio n wars. €1b it is a m a t t e r o f the " middle mä cllt u"
 o r the "l.c'l.a li lary sta-a t s u*- The world democracy, which
 has constituted itself into an absolute power, d e c l a r e s war on
 the "others" in the name o f eternal justice and eternal peace.

If life were to be reduced, the understanding between the national
 subjects of will would take place under the rule of universaliam uw in
 the manner of logic. ÏJas Yerb in dend-allge nie rue does not need to
 be painstakingly sn ch t first. it is a given and is surrounded by the
 highest dignity for all. ala unconditional tnorl for de iz ng eu tge. A
 more favourable condition for the expression of a political power
 superior to all particular 'l "endings is inconceivable. And yet, the real
 geo- logical course of events teaches us that the opposite is true. Ëlie
 nati ons are not the sub-sets in a logical key,. snri derri nn ergrii u
 dlieh he al ities, which are a ri fsf.eigen from their own 5einstiefe;
 they do not spring from the Idee and therefore do not fo llow the
 idea. Has national b a can't be f iih ned by ri etwnn f iih ng. that is not a
 f iih ng. It is not in the subjugation to a fi'o im coming from above that
 this being is fulfilled, but in its own form. N nr a nl the **way**+ i iher her
 g e c h i c l. i! not through the fulfilment of a previous generality, the
 Y iilk e r come to themselves

itself. Its basic tendency is not that of exterior duality, but that of self-development, from which any subjugation to the universal is rejected in the strongest terms. At the centre of politics is the healthy Individualism of the people. It remains with the Definition Friedrich of the troll (from the Testament of I.I.S?) : „ Politics is the art of always acting in one's own interest with all q-eigoeten wit-tem."

13 The claim to dominance of a universal idea can thus lead to a loss of what constitutes the content of that idea. the linear does not prevail over the particular, but the particular is happy to take the fathos and the Inconditionality of the universal for granted and uses it for its own purposes. Only this dialectic explains the peculiarly developed structure of the self-reflection of the European nations.

never universalistic ideals of one. Nlenschheit a n d e i r i e , n r I'rieden have had the historical task of forcing t h e nascent N al tons to accept their own Individuality precisely t h r o u g h their inner worldview. While such an increase in individuality may have fruitful effects on the l"elde of culture, politically it is likely to have a negative impact. .every natural **force** carries **within itself** the striving for fulfilment and development: an increase in these naturally given 'l endings is not to be desired. In the sense of the individual, an individualisation driven to extremes may c a u s e costly riots to break out; in the sense of politics, it leads to impotence or to an all-embracing high tide (the typical European examples of this are France and the United Kingdom). In both countries it has a politically **destructive** effect. The most important **value** of the political **country** is the money, which alone is the guarantee of democracy, which is the basis for all actions that serve self-expression.

iat. In every state of power, the 7 encleoz is alive to preserve itself. No power gives itself up, n o power ever relinquishes itself voluntarily. Duration belongs to the essence of each state of power. ., V.an* in po litical terms does not mean an abdication of eternal arm onies, but rather something very light and realistic: a law of life, the imposition o f permanent self-assertion. A lie s Unmal3 consumes itself. l3as trein fits into Mafl and 2 ahl and is therefore eternal.

The ideals of universalisation must have a poli ly destructive effect because they cover up this law of life. Their unity clouds the view, so that it no longer falls into the oaturlic striving of the concrete l¥lights. ĨJas po li l ta c he henk en reads the h'c'él0ii among the l'ül3en through the Uoive i a li mus, it becomes bodems s. malllo s. fanatic, it moves sicil in i ctio ns. no longer in w irk li:h £ e i.le n. T h e disenfranchisement of con c e r t thinking is the root of all poli t i.- c he ii

*Onheil.- .

To maintain oneself in one's being is the Ęirundten de nz of all power. l3ie p r o b l e. o! a. t i c of m a c h t and the p oli- ti c pro b l e:zn.atik iiherrh aupt begins with the practical interpretation of what serves the individual fi'all of the Ęirhaltung. ĨJas fief lkennt a st chen of the, "elber gleiche s Sein niCh t. est is always a to and fro, an Am or Ah. a Mehr or Weniger: it can uur vol u drts or riickw är ts to go. but not st eh en to stay. ".*!1,ill *stand is a step backwards." Ęia's m a £' does not lie in the power of the self, it must be approached. Power carries within itself a restlessness that drives it out of itself. l3is the "PI eo'n ezie* of power. of which Aristo tele s already spoke. ĨThe 'I en- dence of preservation h ecri in nr t in reality almost always the aaislegung, then uur only a r e e d ucation pJ of power to guarantee its bfi- wah ring. Ęlas problem of politics is the fi'e,gre.,u ng of power. i.e. the "retraction of the natiir-

The main reason for this is the high level of retention in the for izi of the more- Wol le ne to the level of 5one.

Power cannot be left to itself. Just as the rich man is never rich enough for himself, the powerful man is never rich enough for himself. has

The first mistake of the occidental Indian supremacist was that he saw the fleonexia as an evil and did not recognise that it concealed the healthy will to self-preservation. The second error consisted in the fact that the evil judged to be fleonexia was attempted to be eliminated by fleonexious means. Logically, the universal is opposed to the particular. But logically, the endeavours of the parliamentary powers cannot be bound by the universal. Glenn a Bl acht can only ever be tamed by a n dece iŷiach t or by something of the Vacht V!rv a r da cz. but not by something that lies in a completely different libene. Ute po lit isciie tJhnmaeht of all universal Ideen iat sur sufficiency proven

But where should we look for something that lies in the same sphere as power and yet possesses the ability to hand over power* It cannot be a universal power. If such a power never exists. As long as there is only power against power, the victory in peroiacy is explained; a principle of order between all states that would limit war would be unimaginable.

One of the few things that the Flemokratie stands for is the exploitation of intellectual Irägheit in favour of a pro Eva grau na that is hostile to the people. It is so easy to make it clear to the world that National Socialism rejects peace because it recognises the law of war, because it is an opponent of understanding, because it finds the hunger for a world order maintained with police power ridiculous. No one has it easier than the one who believes in the old way of life.

applier habits. It is the weakness of Nationalism - liemus that it requires people to think. Al Ie+ does Ö ø r iYlensch. which we do not accidentally call a Eiewohnheitstier. prefer als to think - because Elenken means to be free from Gew o llnheite u losre i Ben.

I3ie siil3.e tiewohuheit. je den konk reteo l'rieden als bin lie Ve i b i i e i I u rig auf den ewigen b'rieden zu betrachten, uber jedetti Ma chtzustand einen noch höher en zu denken, durch den er in Z aum gehalten wird, der W ahu, eine Maecht kö urie tiurcii Ideolo gie n dazu gehraht werden, sich selbst Grenzen setzen zie n zu setzen - all of this has been abolished by national socialism. Our worldview demands that we all abandon our prejudices and adopt a mindset that allows us to recognise the world as it is. When we say it a seeu, we are not only thinking of the diversity of ras" i i chem "l "ypen. that the fri nding offers us, but above all of a general law of life: the law that the same is only produced by (ileieheni and that the Lebendige forces are constant.

As a result of the discovery of the H a s, a state of mind was created in the humanities that was reminiscent of the all- hinia of the Middle Ages. As long as the cc n *lance of the counts was not known, it was possible to indulge in fantastic fantasies about the development and transformation of natural forces, ideas that were similar to those of the ti oI dma cher. The philosophers believed, and the politicians at least pretended to believe, that the goal of eternal peace must be realised. Èlie knowledge of the rasi i,, oben Rräf te alB des Ì) auernden und Sch öpfe- rißchen in je deøi Y olkøtum places the thinking of modern science in the place of medieval Ir dunie. This realisation clears away old **errors and** gives a new perspective to thinking.

new and tangible impulses. Human history now no longer appears to be an accumulation of **error** and violence; we can still recognise the prevailing law even in its most subtle aberrations. Indeed we recognise the 'fitness of the naïve forces in their resilience, user Ange f o r a realistic B ' c,l,i a c,h ling of the ø-historical reality above all. At the same time as the H c o n d i t i o n s of the ñasse, the bi d in't u ngences of the fiancée e n t e r our (>view. In an area where hitherto mysterious worlds have been floating around, the phenomena of clearly comprehensible unity are suddenly organised, and understanding them opens up new horizons.

Íia's tieschicht, which is determined by the realities fñasse unĜ space, is dynamic. Wherever people come together in B'i i i h u rigteii, we seboo e e f ee with each other. The history of the tie is not the evolution of some kind of one-sidedness, but rather a living opposition and coexistence of substancial forces, forces that build up the structures of power, whose formation, expansion, displacement or self-assertion is the am gabe of the history of history. A philosophy of history that is influenced by the idea of the Ítasse has recognised how many acquisitions have been caused by the fact that the categories of force and power have not been kept separate and the e'!s!ini ingenuities of the one entity have repeatedly been transferred to the other. In this way, the law of power was always equated with the striving of a force for **power** by m e a n s of expansion. This made it impossible to properly assess the two realities. 13 A dignity that we do not possess was ascribed to the abolished entity of power. fien oatural creative c!i i i s l.h. checks, on the other hand, were made to bear the burden of everything that the power, which was not restrained by any ø Ĩi consideration, w a s not responsible for. The

The destruction caused by this misunderstanding reaches to the bottom of your being. Power was increased by all that belongs to power and then covered with darkness: the sphere of innocence, in which the living forces move freely, was torn into the darkness of this darkness and fell into oblivion. This destroyed the preconditions on which alone a humane and socially responsible treatment of the political sphere is possible.

Power has its own law. Precisely because it is not a force, but a reality with its own structure, it shows a characteristic that is always made its own, pleonaxia. For a long time, the state of power has existed in a certain independence from the forces that brought it into being, and it is itself a steeper state. In this case, power detaches itself from the living forces, becomes abstract and begins to proliferate. Once a rulership has developed a recognised and necessary power, it continues to exist by its own power - often against all living forces that are stirring in the community. As is the manifestation of power that has given this intrinsically human and necessary entity over to the fall of the two sides.

It is not a question of suppressing power, but of giving it a human form. Is it so dangerous that every power likes to expand voluntarily, but never voluntarily restricts itself? This **would** only **be** dangerous if there were nothing to limit its expansion. As long as we have to wait for another power to rise up in order to contain the power that is about to emerge, we will get out of the "state of war".

This is precisely the racing sign of the modern world, which pays homage to the Idee der Freiheit, that it does not oppose the Plebeian because. Beneath the cloak of humanitary phrases lies the most heinously honouring of violence that world history has ever seen: "It is a great and evil thing" are frowned upon terms, the old is seen as a remnant of ancient times, the sane is despised. In democratic civil society, trade and the field are sacred. Order and civilisation are inseparable. Here, the good dominates the minds. The economy is the chief aim of men, which no one can touch, is the key to a Hermscheinung of the democratic system: power must not be visible anywhere. The principle of the hidden behind the parliamentarians. Herrschaft is only allowed in the most dishonest, cruel and unbecomingly hereditary -- as Herbsatt der Heide. The Macht nimmt the burden of suction. "Es gibt nur die die alles besitzen, und die nichts sitzen." The democratic "freedom" consists in the fact that the possessions of the rich can be transformed into elements of wealth.

Anyone can do what they want, so proclaims the ideology of this society. Anyone is given the choice to rise to the top. In truth, a small In their merciless hands, the ruling class of immeasurably rich men holds the reign, which must not be spoken of in public. Those who have money take part in the rule. Those who have none belong to the millions of slaves of the plutocracy system.

Since the principle of economic "freedom" prevails (everyone can buy and sell as much as they "want"), the system of direct power is also the system of freedom.

With this absolute Leuchelei is only possible because it is Derm- cî
 -* I the b' o mi of economic exploitation and a nominee. It is a t and is
 equally insensible to reward or den. There is no real representation - the
 Parliaments only study to prevent any representation. It is the mode
 of election in the Zug system of absolute look up he it
 - 2w ang, to be given by the chosen branch of the „ b re the it" The
 same principle of leaching also prevails in the Aube-
 policy. which is essentially It.olo nial politics. The colonies are
 ruthlessly exploited, they have to supply heat and brine data:
 what becomes of the Yoolkers who inhabit the conquered territories
 in the other parts of the world is irrelevant. It is equally indifferent
 whether or not the finished goods are exploited in accordance with
 the law and whether or not the profits gained fulfil needs that exist
 in other parts of the world. The decisive factor is the current climate.
 The plutocratic diesel industry is irreplaceable in its total duopoly:
 peoples are disappearing, areas are disappearing, but the prices are
 rising. The only thing that is of interest is the increase in the number
 of heic, lunis, the security of the world guaranteed by it and the **luxury**
 that can be enjoyed.

A democratic-style state is made up of a small number of
 unruly people who see it as their only political task to make others work
 for them. It makes no difference whether they work for
 are slaves or allies. It is the same for slaves or allies. The web of treaties
 in treaties, with which Great Britain ultimately sought to spin
 the peoples, is a characteristic expression of the narrow
 thinking of the plutocracy. Its power seeks to expand further and
 further, in keeping with the nature of the capital's weaknesses; it
 proliferates indefinitely. A guarantee contract only makes sense if
 there are some real forces behind it. The year 1846, the time Great
 Britain last reached any quarter

The state's power was ever without the lick of the almighty. For the British Empire, for the contracting power they meant doom. The fact that living forces were dragged into this statistical subversion, without destroying any valuable value, did not grieve the democratic officials. fiercely cold will to rule made its home in the icy space of empty laughter.

A landlord can be ungrateful: We have no jurisdiction outside our own borders; what we have is merely the burden of those to whom the land belongs. It only adds one little thing: the friendship - and the control over the (field, the i. e. over the labour of those to whom we have left the land in the sum of the value of the labour. The power of the field is not spoken of. It is conceded that the hand of the labour force is important, but not that the friendship as a political phenomenon has the sufficient compulsion of the capital to Ynglish seizure, without which it would presumably be subject to all too strong fluctuations.

All power is at the same time negating and rejuvenating. it can only be built up by rejecting or getting rid of what stands in its way. the power of the capital differs from any other form of power in that it achieves dazzling momentary successes. Its main tool is credit, which **disguises** itself as capital that is given out of pure "objectivity" and pure "understanding". In fact, it is the sons who are the "wretchedly rich" - the "rich" - the use of force is forbidden - and the victim is pelted on the ground. A democratic hierarchy is characterised by the fact that it grants credits. So long as the people are so tired to give to the gold.

as long as they can be governed by creed - that is the formula of Jewish-democratic world domination. When everything is money and the world is everything, the "world" can be nothing more than a field of activity for business financiers and stock market speculators. A human interest in land and rents is unknown. The capitalist always wants to increase itself; it ruthlessly goes on its way over and above all property relations. Conservation of the living forces, be it the fertility of a soil or of the soil, respect for nature, respect for the will to live, are his laudable reasons.

The pure financial thinking achieves success and draws all destructive people into its circle but on the realities it has denied the most abstract form of power we know, whose striving for more - apparently cannot be stopped, ultimately fails because of the reality of the living forces it has denied.

There can be no talk of "states" of a democratic style at all. A state only exists when there is an autonomous political organisation. There are no democratic states, there is only a democratic society which, with the help of its banks, is in charge of so-called states. This society is one; it has its representatives all over the world in Europe as well as in America. in Africa as well as in Australia. Historically speaking, it is the descendant of the early nationalist class of masters of earlier times. The supra-national chivalric society corresponded to the former Universalist of the Middle Ages: the no longer believed pseudo-Universalist of the newer era corresponds to the plutocratic Oberschicht which until recently still controlled the production of raw materials and trade all over the world.

either owned or controlled. London is still the centre of this money-owning fferreu class. In Azzierik a, a second centre has emerged in the form of the Zeitern, which can still be seen in the Western from London with barely veiled respect. Élas Ideal of the rich man is the same here and there. The rich man's layer gives the 'lo u a n; how they think, how they live, how they dress is crucial for all those who want to be recognised for something in this world. A rich man does not mean a millionaire in the European sense of the word. Y o u ar men people is not the ftede here. What Here li tuin is, you only know where Pluto c i aty has its origins. People who have no y o r ste hunger o f what it heal3s to exploit Egypt and In die u can make a bi l d o f the eic h l uur o f an English lo rd s core. And they can have even less of an idea of the magical effect o f this heich tuoi. The world **has** not been **conquered** by the lih e ral "J'd ee n" or by the English Lebensfo rre u in the last .l ahrhiin derten (all this only ~~happend~~after) - it has been conquered by the rich men, lJie b "reimaurerei is probably one. but by no means the only fc rm under which the rich men influence the „ *'taaten' influence. **Only** when the idol of money no longer dominates the world will the rule of a small class be over. who had their representatives in every so-called capital city, their bank notes and a few other things in circulation. II he end of the plutocracy is the ' eburts sinnde of the national states. After the elimination of the internationalised ruling class, men everywhere can take over the rulership, deoe u "G'zieclē" means **something more** than the most asoz **alistic Ĩ'hr ase** to camouflage business. l3 These men are the f'ivers of their fiefdoms. They are liable with their fiefdom for ensuring that the honour and security of the nation is maintained with peace. l l ugezeuge. to whom they can trust their precious l3asein.

When things get dangerous, they are not ready for them. This is part of the doctrinal style of that international group of politicians who can retreat from anywhere at any time to the midpoint of world democracy as their true leitmotif.

Politics, too, is bound by laws; it must not deny its own law of existence if it not only wants to be successful, but to be successful. Light power is directed at the ruler. If it goes against the law of its own will, it is doomed to destruction. What we are witnessing today is not just the collapse of a few democratic states. It is the downfall of the democratic system. A political genius has done a tremendous job of bringing together all the forces that had been despised by the democracy. First and foremost is the power of the living Versailles. The National Socialism does not criticise the ideals of Democracy, but realises a principle of enlightenment that is opposed to plutocracy. At the centre of his elements is the human being. He cannot be dissuaded from the conviction that it is always the people, their natural abilities, their work, their life and their spirit that determine the value and the existence of a state. It does not depend on a ruler heaped up means, but on the strength of the people, whether a state will survive. States are only changing organisations and forms, which the Volk determines. The core of each Volk is formed by the natural will to live, in which the will to live is expressed. Therefore it is decisive which direction this will to live takes and which achievements it accomplishes. Every living force has a

bestimmte Eigenart, is determined qualitatively. KFdf is not a quantitative but a qualitative term. É'io sahlentuēBig small Yo Ik. that is filled with a strong will to live and produces nien- selfs of high t)uality and a special will to perform, can be quantitatively s t'ii h e.re u Yo ike doc h be superior in strength. liie A nlage sur 'len buik, zu Kunst und Wissenschaft ist von aus,'- hla ,- e b en der Be de utung für die Üe- Gesamtqualität eines Y c Jb.*.lu in s. The energy that a Y o Ik has of itself i s rooted in the heiuuic customs and traditions, in the traditional ways of life and u p b r i n g i n g , in the national liic h ting and in the he wuk taein that it has of itself. ruit it to "etseo.

Not at all times does the living force of a" nation appear in equal measure. The iMovement of life also riles the national forces in the hhy t b xD us of ebb and flow, times of courage and greatness alternate with times of diminished intrepidity. However, in the depths, the powerful force of the ship persists. It is the indestructible reality from which the national myth draws its strength.

It does not go to the great individuals who come before their people in a representative manner to lead them. who carry with them all the momentum of faith that is necessary in order to bring the world out of its " r,h la f on. in order to bring the power that has been lost back into harmony with the needs of the people.

Zni den K räft e n. mit deneo a real power po li tics to reckon with. The space that a y olk inhabits, the boo e and the skin that it hides. belong to the treasures of natural s t nFeo, which are so deep. d en u hesti m ming is man alone; but a giin- xf ige Ye rk e h rslage, glüeklic he limits, fruc h U are 'ir de unö reiehe Rnde nseh ät*e Iii gen der Men heh e u kraft, die sh ihrer zit bedienen wei I3, die l'i raf t der ülemente hiuzu. üo er waciizeo

The lot and Ōo of the. let and ñ aum gene geivaltigen energy ii of the national E-iemeinsch a ften, whose A usin di- rhaltuog uncl Y erständigkeit makes the Inhalt of the Welgeschic ans.

A policy that denies these fin ergies without regard to liilit otre r, be it made by b'reiniaurs, f'inans Jews, bi'i--.i!n- speculators, ship owners or lo rd s, carin wo hl through a few generations in individual houses lteic b trimer j but it bears the de iui of the time of **disturbance in àich**, because it is without ever de ri connection with the att t - hauing forces le ri. The n atio ri al s o i: a li.* ni us is fought by the lemocracy and by the international capital that is identical with it, because it is determined to carry out the rebuilding of Europe with the young forces that are ready in each of the clouds. to put an end to the untrue rule of evil and to create a new political order based on the foundations of Y o lh sfi,uni.

The decisive characteristic of the political system th a t is beginning to take on its restait in this war is the new meaning it gives to power. Lier N ationalso z i a l i* si u s puts an end to the confusing and destructive 'l theory. as if power were always p o w e r , and as if it didn't m a t t e r how a power is constructed. He teaches to distinguish between power and powerlessness. Based on his own assumptions and principles, he affirms any state of power that is based on the natural forces of a healthy society and on the necessities of the people's living spaces. friifln't daoiflmg a new age of Ìmpe- rialism. but rather c l o s i n g the age of artistic ma clit-educationo forever to pave the way for a new age of iãia cht bound by power.

Only the living forces are able to keep power within its limits. Power can be left to its own devices within the limits of lose i forces, on the other hand, require

However, even Òactivity can never succumb to the plea nexia t h a t is proper to power. Llie ¥iacht is a creation of the Ì¥ienschen, h räfte hingegeo are a gift of nature and carry the mall of their origin in s ich. Ëvery human being does not destroy his own power or Ëthe power of the earth to increase into the excessive. It is life itself t h a t advises him not to exploit and overexploit natural forces, but r a t h e r to house them. When man learns to turn to the rhythm of life, he becomes nia8 full, because he is only striving for the natural and the supernatural.iJer mistake of the past was to mistrust the arts and to give them a p l a e in the natural that they do not have. Just as a person's personality fulfils itself most purely when it leads its existence with the confidence of life, so too must the l'o litics of this ve i I i a uen, to protect itself from Y'e ik ranipfugen and exaggerations. In that the philosopher first of all always takes into account the living agents, he b i n d e l: power to power. He does not go further than the living forces allow, he i s careful not to overstretch the power and gain blindness. Òbinding the power through the force m e a n s limiting the power - not through ßyourself, for that is impossible, but through the mail that lies in reality.

The policy of the B i n d u n i ç J of the M a c h l. through the E i a l' t is the policy of the IN atio nal so ,i, i a lists us. This dialogue cannot be spared from conflicts either. However, it is a different matter whether conflicts are handled from the point of view of the immediate power and, by themselves, drive towards some violent solution, or whether they are mastered in the light of a clear and true principle.

If a nation was able to acquire power at the right time and on this basis to establish a b "ince power that was not inferior to its natural powers, this would have been a mistake that had previously been made in short-sighted foresight.

The fact is that the world's thinking, which is based on the welfare of the individual, was considered very pleasing or at least harmless. A way of thinking that regards nations as values and not merely as backdrops for powers foreign to blood and soil **recognises** a danger for all in a process of wealth creation of this kind. For an artificial power, maintained not by the strength of a nation but only by a money-owning class, will naturally seek connection and security with other powers that have the same structure. In this way, cross-connections, pacts, pact systems, in short a political group of money powers develop, which pursue their own interests and prevent any efforts to find objective solutions to ethnic or geopolitical problems, because the imperialism of gold does not tolerate other points of view alongside itself. Relations between states are reduced to monetary relations, capital becomes the deciding factor in all decisive issues, and the state of international politics becomes completely corrupt.

It means a detoxification of the political atmosphere in every respect when the simple and clear power legitimised by force becomes decisive in interstate relations. What a smaller capital has to say to a larger one is well known, namely nothing. The relations between capital powers are as unambiguous as they are meaningless, since they are pure relations of force. The game of quantity and quantity is always boring. Only when power is borne by a unique, unmistakable and irrevocable force does the game of relations between the individual powers take on a human character. For the balance of power, which is based on a natural hierarchy of forces that cannot be derived any further, lacks any exciting moment. While the lesser quantity is devoid of all prestige in relation to greater quantities, a natural force always asserts its dignity. Even the

The weaker power is a revelation of the unfathomable being. A **small** nation, as Reichsleiter Alfred Rosenberg stated in a speech in Vienna on 13 March 1940, is reluctant or never submits to a nation of approximately the same size; but it forgives itself nothing in its self-respect if it places itself in the living space of a large nation and ties its fate to that nation. "This people then has the political and moral duty not to want to forcibly reshape the soul and culture of the smaller people living in its habitat. It must honour and respect this people, when it shows itself creatively, as an entity of nature and history."

Under the rule of democrats, it is forbidden to speak of power at all. The power relations of the democratic age were also such that it was better not to speak of them. A power as brutal as capital is

- The age of imperialism is at the same time the age of capitalism - must be at work in silence. There is no need to conceal the power relations that result from the natural and socially determined relationships of the forces at work. There is no reason to repress the awareness of the existence of dependencies if these dependencies are rooted in the nature of things and never lead to the encroachment of a given dignity and character. The fact that a people in which immense mental and spiritual energies lie dormant is able to develop a power that surpasses others cannot mislead anyone who recognises the law of life. When smaller peoples place themselves under the protection of larger ones, they do not become tributary, as the weaker capital powers are to the stronger, but they assert themselves within the limits which nature has set for them in an order which political will creates without violating reverence for nature.

Die Etemob z atie pretended to be the embodiment of eternal tie-righteousness. Eier N ation al c .ra lli+ u us despises the untrue phrases. h "r trusts in the Eierechtigkei of life. which never teaches us to disparage or disregard the struggle, but also never to consider ourselves as a whole. Her battle is fought so that a more correct order can take the place of an unjust order. Every war has peace as its goal and purpose. Not peace at any price and not the "eternal" peace, but the **peace** that is everlasting in Y o lke s e i u LI a "eio and s e i u e. Life piel space gara ntised.

A thirty-year ep oc h goes to fiode, in the ni orgen light of a rising 'age lies Europe. i'is no longer in need of the abeod- la ndic ., Memory", which resulted in such fearsome wars, is no longer needed. A geographical term has become a political term for op a. The young people who have remained united under a new name.

The fl owing of power p ositions has come to an end forever, a new a new order announces itself. It is the idea of n ation. which this original **order** emerges from itself. **The** living forces of the Y c lh.*.1 uur s, which until now have only been inhibited and broken by the butidläodic universal ldeo legie po liliscally cotf old Ixon, are gaining f r eten llaum for the first time. The new order *is* not based on a new "l'de o l eggie*", but on the recognition of the realities by which the nations have been created. On a solid ground, common t o all, new states will emerge. iJ ith the idea of n ation, which is superimposed on every bltrI3en ldeo le gie as the reality of finan cialisation. they will be healed, by the principle that every real power must be in accordance with the living forces that sustain it. they will be healed. Ii the new clrduction carries its principle within itself, its inner FIalJ is onea with the righteousness of Seio.
