

1
00:00:00,000 --> 00:00:00,496
New York.

2
00:00:00,496 --> 00:00:00,996
Forst.

3
00:00:00,996 --> 00:00:04,470
[FRENCH]

4
00:00:04,470 --> 00:00:07,260
Yes, I would like
that you come back

5
00:00:07,260 --> 00:00:12,370
because it's very difficult
at this point, and the fact

6
00:00:12,370 --> 00:00:18,260
that this man spent all
of the years of the war

7
00:00:18,260 --> 00:00:23,710
in trying everything in order
to save the Jewish people--

8
00:00:23,710 --> 00:00:27,910
you know about his plans,
Europa Plan and so on--

9
00:00:27,910 --> 00:00:32,310
and that, at the last moment,
going himself through the days,

10
00:00:32,310 --> 00:00:37,030
he saved himself and, in
one way, doomed the family.

11
00:00:37,030 --> 00:00:39,120
He didn't go with them.

12
00:00:39,120 --> 00:00:43,140

I want to try that we
elaborate more on this point.

13
00:00:43,140 --> 00:00:51,630
Well, there is an important
point which I like to mention.

14
00:00:51,630 --> 00:00:56,550
I don't know if I can really
formulate it as it should be.

15
00:00:56,550 --> 00:00:59,910
The idea of a hero--

16
00:00:59,910 --> 00:01:02,640
we conceive a hero--

17
00:01:02,640 --> 00:01:12,450
someone who sacrifices his life,
who chooses death for an idea,

18
00:01:12,450 --> 00:01:15,270
for something-- that's a hero.

19
00:01:15,270 --> 00:01:20,100
But this man was a hero
in saving his life.

20
00:01:20,100 --> 00:01:22,290
This is the main point.

21
00:01:22,290 --> 00:01:30,090
You see, his heroism was
that his natural drive was

22
00:01:30,090 --> 00:01:34,470
to go together with his
family and not to abandon them

23
00:01:34,470 --> 00:01:40,360
in this moment, and
he did the opposite.

24

00:01:40,360 --> 00:01:41,670

He saved himself.

25

00:01:41,670 --> 00:01:43,800

That was his heroism.

26

00:01:43,800 --> 00:01:46,160

Yes, I think this is
very deep, what you say.

27

00:01:46,160 --> 00:01:47,610

Yes.

28

00:01:47,610 --> 00:01:52,780

And this heroism--
where does it come from?

29

00:01:52,780 --> 00:01:58,620

It comes from the authenticity
of the Jewish concept.

30

00:01:58,620 --> 00:02:03,840

There is a Jewish concept
which says [NON-ENGLISH],,

31

00:02:03,840 --> 00:02:07,380

you should choose life.

32

00:02:07,380 --> 00:02:09,028

You should choose life.

33

00:02:09,028 --> 00:02:16,980

The life of a Jew, if it is
acted out the way it should,

34

00:02:16,980 --> 00:02:26,520

is very important, and the Torah
permits to transgress even very

35

00:02:26,520 --> 00:02:29,520

severe prohibitions
in order to save

36
00:02:29,520 --> 00:02:38,220
one's life because the life
of a Jew is devoted to God.

37
00:02:38,220 --> 00:02:47,670
So to give one's life away just
for a sentimental feeling--

38
00:02:47,670 --> 00:02:52,190
it is sentimental feeling the
pity one has with his family--

39
00:02:52,190 --> 00:02:53,870
that is not authentic.

40
00:02:53,870 --> 00:02:57,030
That's a human instinct.

41
00:02:57,030 --> 00:03:04,650
To save one's life for God
because one has no right, as

42
00:03:04,650 --> 00:03:08,400
long as he can keep--

43
00:03:08,400 --> 00:03:10,560
as long as he can
cling to his life,

44
00:03:10,560 --> 00:03:15,930
to give it away for some
reason or another, you see.

45
00:03:15,930 --> 00:03:21,390
And he thought,
I can still live.

46
00:03:21,390 --> 00:03:23,820
I can do something
for Jews, which

47

00:03:23,820 --> 00:03:27,060
means do something for God.

48
00:03:27,060 --> 00:03:33,060
So that was a tremendous
act of heroism.

49
00:03:33,060 --> 00:03:35,970
To fight against
the human instinct?

50
00:03:35,970 --> 00:03:39,000
To fight against the
human instinct, yes.

51
00:03:39,000 --> 00:03:40,160
Call it human instinct.

52
00:03:40,160 --> 00:03:41,250
Call it whatever you want.

53
00:03:41,250 --> 00:03:41,750
Yes.

54
00:03:41,750 --> 00:03:46,530

55
00:03:46,530 --> 00:03:54,510
Do you think that this
could explain, also,

56
00:03:54,510 --> 00:03:59,610
what you said some minutes ago,
that the Jews did not fight?

57
00:03:59,610 --> 00:04:03,060
It was not the same
conception of heroism?

58
00:04:03,060 --> 00:04:05,280
No, they didn't fight--

59

00:04:05,280 --> 00:04:08,070
the fact that they
didn't fight back--

60
00:04:08,070 --> 00:04:14,100
that was not something
which has something

61
00:04:14,100 --> 00:04:15,630
which has to do with Judaism.

62
00:04:15,630 --> 00:04:21,810
It was a physical condition,
a mental condition.

63
00:04:21,810 --> 00:04:23,610
It was a paralysis.

64
00:04:23,610 --> 00:04:24,750
It was a paralysis.

65
00:04:24,750 --> 00:04:31,560
That was not a well-considered
and a thought-out decision.

66
00:04:31,560 --> 00:04:35,910
That was not a decision,
a deliberate intellectual

67
00:04:35,910 --> 00:04:36,870
decision.

68
00:04:36,870 --> 00:04:41,010
That was a paralysis.

69
00:04:41,010 --> 00:04:42,350
They just couldn't move.

70
00:04:42,350 --> 00:04:43,350
They just couldn't move.

71
00:04:43,350 --> 00:04:45,210

How do you explain this?

72

00:04:45,210 --> 00:04:47,250

I could explain it--

73

00:04:47,250 --> 00:04:50,670

I could explain it

perhaps by saying

74

00:04:50,670 --> 00:04:53,640

that these people

who saw themselves

75

00:04:53,640 --> 00:04:57,060

trapped with no exit--

76

00:04:57,060 --> 00:05:00,270

they resigned to

the will of God.

77

00:05:00,270 --> 00:05:02,550

They said, what can I do?

78

00:05:02,550 --> 00:05:05,070

It is the will of God.

79

00:05:05,070 --> 00:05:07,110

I have to atone for something.

80

00:05:07,110 --> 00:05:10,380

81

00:05:10,380 --> 00:05:14,040

It is something which is

beyond my understanding,

82

00:05:14,040 --> 00:05:17,380

and I resigned myself

to the will of God.

83

00:05:17,380 --> 00:05:21,460

84
00:05:21,460 --> 00:05:26,470
You see, in order to make
an intellectual decision,

85
00:05:26,470 --> 00:05:29,810
you have to be in
your full capacity.

86
00:05:29,810 --> 00:05:34,810
You have to have your
full capacity of decision.

87
00:05:34,810 --> 00:05:37,210
They didn't have
that full capacity.

88
00:05:37,210 --> 00:05:41,560
They only had
resignation, resignation,

89
00:05:41,560 --> 00:05:46,120
but that resignation
was somehow attached

90
00:05:46,120 --> 00:05:47,650
to a deep religious feeling.

91
00:05:47,650 --> 00:05:52,060

92
00:05:52,060 --> 00:05:53,310
You think so?

93
00:05:53,310 --> 00:05:54,350
I think so.

94
00:05:54,350 --> 00:05:55,730
That is the only--

95
00:05:55,730 --> 00:06:00,140
if I put myself into

their situation,

96

00:06:00,140 --> 00:06:02,930

that is the only way
I can conceive it.

97

00:06:02,930 --> 00:06:05,630

98

00:06:05,630 --> 00:06:07,130

It is hard for me--

99

00:06:07,130 --> 00:06:09,350

it is equally hard
for me to put myself

100

00:06:09,350 --> 00:06:13,535

in the situation of
Rabbi Weissmandel,

101

00:06:13,535 --> 00:06:28,300

but his was an authentic Jewish
act, an authentic Jewish act

102

00:06:28,300 --> 00:06:34,570

to try to save one's life,
to try to save one's life.

103

00:06:34,570 --> 00:06:39,370

You see, I want to give
you-- to make that clear, I

104

00:06:39,370 --> 00:06:41,870

want to give you an example.

105

00:06:41,870 --> 00:06:45,940

Imagine a Jew in a
concentration camp.

106

00:06:45,940 --> 00:06:50,620

The thought is hanging
over him every minute,

107

00:06:50,620 --> 00:06:54,400

and an SS guard comes
to him and says,

108

00:06:54,400 --> 00:07:00,340

if you will lick my shoes every
day, I will save your life.

109

00:07:00,340 --> 00:07:05,260

Now, the Gentile
hero would say, I

110

00:07:05,260 --> 00:07:08,530

should do such a
degrading thing?

111

00:07:08,530 --> 00:07:10,750

Where is my dignity?

112

00:07:10,750 --> 00:07:15,340

Where is my human pride?

113

00:07:15,340 --> 00:07:16,990

I will not do it.

114

00:07:16,990 --> 00:07:18,700

Kill me.

115

00:07:18,700 --> 00:07:23,110

A Jew would say, I
would be glad to do that

116

00:07:23,110 --> 00:07:27,130

as long as you let me live,
because what is human pride?

117

00:07:27,130 --> 00:07:30,290

What is it?

118

00:07:30,290 --> 00:07:34,240

It is something imaginary.

119

00:07:34,240 --> 00:07:35,280

It is not real.

120

00:07:35,280 --> 00:07:36,790

It is not authentic.

121

00:07:36,790 --> 00:07:40,630

Authentic is, to
keep myself alive

122

00:07:40,630 --> 00:07:44,410

for God-- because my
life is not in my hands.

123

00:07:44,410 --> 00:07:47,540

I have to do something with it.

124

00:07:47,540 --> 00:07:49,930

I have a purpose in my life.

125

00:07:49,930 --> 00:07:52,810

So what if I lick his shoes?

126

00:07:52,810 --> 00:07:55,810

But he will keep
me alive, you see.

127

00:07:55,810 --> 00:08:00,510

128

00:08:00,510 --> 00:08:02,100

It's very good, what you said.

129

00:08:02,100 --> 00:08:04,360

It's exactly what
we saw in Poland

130

00:08:04,360 --> 00:08:07,150

at the beginning
of the conquest,

131

00:08:07,150 --> 00:08:11,200
when the Germans [INAUDIBLE]
and so the religious

132
00:08:11,200 --> 00:08:15,010
Jews and so on, that
they were like this.

133
00:08:15,010 --> 00:08:17,620
I think they reacted
in the same way as you.

134
00:08:17,620 --> 00:08:18,890
I think so.

135
00:08:18,890 --> 00:08:20,590
I think so.

136
00:08:20,590 --> 00:08:22,250
They didn't care.

137
00:08:22,250 --> 00:08:23,590
Didn't care.

138
00:08:23,590 --> 00:08:25,540
What is pride?

139
00:08:25,540 --> 00:08:27,470
It does not mean anything.

140
00:08:27,470 --> 00:08:31,255
It doesn't mean a thing as long
as your life has a purpose.

141
00:08:31,255 --> 00:08:34,120

142
00:08:34,120 --> 00:08:47,270
If one has an idea about his
being in the world which would

143
00:08:47,270 --> 00:08:53,320

impress him, it has no sense.

144

00:08:53,320 --> 00:08:55,000

Why am I here?

145

00:08:55,000 --> 00:08:56,370

What am I doing?

146

00:08:56,370 --> 00:08:58,140

Why am I born?

147

00:08:58,140 --> 00:09:01,920

My life is purposeless,
so at least I

148

00:09:01,920 --> 00:09:09,930

have my human dignity, my
pride, to which I will hold on.

149

00:09:09,930 --> 00:09:12,120

But if your life
has a purpose and it

150

00:09:12,120 --> 00:09:15,720

has a sense, a destiny,
a goal, then you

151

00:09:15,720 --> 00:09:19,110

will not easily give it away.

152

00:09:19,110 --> 00:09:20,790

And what is the
purpose in such a case?

153

00:09:20,790 --> 00:09:22,230

It's God.

154

00:09:22,230 --> 00:09:24,580

Right, right.

155

00:09:24,580 --> 00:09:32,070

The Jewish people, in the

authentic Jewish concept,

156

00:09:32,070 --> 00:09:35,310
are a manifestation of God.

157

00:09:35,310 --> 00:09:38,410
The existence of
the Jewish people,

158

00:09:38,410 --> 00:09:44,670
which is beyond the natural
existence of peoples--

159

00:09:44,670 --> 00:09:48,270
the rise and fall of nations.

160

00:09:48,270 --> 00:09:50,220
Nations exist.

161

00:09:50,220 --> 00:09:53,670
Nations become.

162

00:09:53,670 --> 00:09:56,940
They grow, and they decline.

163

00:09:56,940 --> 00:09:58,720
In the history--
you look at history,

164

00:09:58,720 --> 00:10:01,410
you have Assyrians,
Babylonians, Persians, Greeks.

165

00:10:01,410 --> 00:10:08,340
They all gone Jews still
live, which is, in my opinion,

166

00:10:08,340 --> 00:10:11,400
and in the opinion of
every authentic Jew,

167

00:10:11,400 --> 00:10:14,250

and even in the
opinion of others,

168
00:10:14,250 --> 00:10:22,300
a supernatural phenomenon
which impresses upon us

169
00:10:22,300 --> 00:10:26,110
the idea that the
existence of Jews

170
00:10:26,110 --> 00:10:33,170
is something extraordinary,
collectively and individually.

171
00:10:33,170 --> 00:10:38,560
So if my existence is
important, then the licking

172
00:10:38,560 --> 00:10:42,467
of the shoes of the SS
man is not important.

173
00:10:42,467 --> 00:10:45,330

174
00:10:45,330 --> 00:10:48,340
Yes, I see how you
take this view.

175
00:10:48,340 --> 00:10:51,330
But what I wanted to
say about the fact

176
00:10:51,330 --> 00:10:52,845
that the Jews didn't fight--

177
00:10:52,845 --> 00:11:11,020

178
00:11:11,020 --> 00:11:14,370
You go with the--

179

00:11:14,370 --> 00:11:22,300

There is an interesting passage
in the Talmud describing

180

00:11:22,300 --> 00:11:24,510

the problem.

181

00:11:24,510 --> 00:11:30,670

Two people are in the
desert, and one of them

182

00:11:30,670 --> 00:11:36,160

has a supply of water, a
limited supply of water which

183

00:11:36,160 --> 00:11:40,750

would be sufficient to save
the life of one of them.

184

00:11:40,750 --> 00:11:45,220

If they share it,
both of them will die.

185

00:11:45,220 --> 00:11:49,180

Only one will be able to live.

186

00:11:49,180 --> 00:11:51,160

What shall we do?

187

00:11:51,160 --> 00:11:55,660

Shall he share the water
with the other one?

188

00:11:55,660 --> 00:11:58,450

Or shall he drink it himself?

189

00:11:58,450 --> 00:12:07,390

So the accepted
authentic Jewish idea

190

00:12:07,390 --> 00:12:13,030

is that the one who

has it should drink it,

191
00:12:13,030 --> 00:12:18,790
should save his life
because by sharing it,

192
00:12:18,790 --> 00:12:22,765
he would satisfy
his human feeling.

193
00:12:22,765 --> 00:12:25,360

194
00:12:25,360 --> 00:12:29,500
He would not see the other
one die because both will die.

195
00:12:29,500 --> 00:12:31,720
Both will die.

196
00:12:31,720 --> 00:12:37,880
But on the other hand,
it doesn't mean anything.

197
00:12:37,880 --> 00:12:39,300
It doesn't mean anything.

198
00:12:39,300 --> 00:12:44,500
What is important is to save
one life, to save one life,

199
00:12:44,500 --> 00:12:45,430
you see.

200
00:12:45,430 --> 00:12:52,060
The sentiment, the--
how shall I put it?

201
00:12:52,060 --> 00:12:58,360

202
00:12:58,360 --> 00:13:06,590

The humane feeling towards the
other one is just a feeling.

203
00:13:06,590 --> 00:13:08,680
It's just a feeling.

204
00:13:08,680 --> 00:13:13,390
But if you have that water
and you could save your life,

205
00:13:13,390 --> 00:13:17,680
you are not causing
the other one to die.

206
00:13:17,680 --> 00:13:19,300
You are saving your life.

207
00:13:19,300 --> 00:13:22,816
You must save it, you see.

208
00:13:22,816 --> 00:13:24,880
Yes, but who has the water?

209
00:13:24,880 --> 00:13:25,750
One has the water.

210
00:13:25,750 --> 00:13:26,455
Which one?

211
00:13:26,455 --> 00:13:27,730
One of them.

212
00:13:27,730 --> 00:13:28,970
One of them has it.

213
00:13:28,970 --> 00:13:30,640
One of them is the owner.

214
00:13:30,640 --> 00:13:34,600
One of them is the
possessor of it, right,

215

00:13:34,600 --> 00:13:38,280

so he should drink
it and save himself.

216

00:13:38,280 --> 00:13:40,480

Yes, and how would you
connect this, for instance--

217

00:13:40,480 --> 00:13:41,200

I connect--

218

00:13:41,200 --> 00:13:44,170

--with the protests
or the screaming

219

00:13:44,170 --> 00:13:48,790

of Weissmandel against the
fact that the Jews who were not

220

00:13:48,790 --> 00:13:54,640

in danger didn't do much in
order to save the other Jews?

221

00:13:54,640 --> 00:13:59,830

Well, he accused the Jews
in America and in England

222

00:13:59,830 --> 00:14:02,300

not to send the money
which he needed,

223

00:14:02,300 --> 00:14:05,940

which he was
desperately crying for.

224

00:14:05,940 --> 00:14:10,630

Why does this fact
contradict what I said?

225

00:14:10,630 --> 00:14:11,770

It does not.

226

00:14:11,770 --> 00:14:14,080
What I wanted to point out--

227
00:14:14,080 --> 00:14:20,340
that sentiment human
sentiment is just a sentiment.

228
00:14:20,340 --> 00:14:22,500
It doesn't count.

229
00:14:22,500 --> 00:14:29,340
To transmit this to our problem,
if people are confronted

230
00:14:29,340 --> 00:14:34,600
with certain death and
their situation is hopeless,

231
00:14:34,600 --> 00:14:40,480
now, their human sentiment,
their feelings of anger,

232
00:14:40,480 --> 00:14:43,800
of desperation, and
of revenge would

233
00:14:43,800 --> 00:14:48,150
drive them to kill
at least one Nazi,

234
00:14:48,150 --> 00:14:53,460
or to jump on him,
to do something.

235
00:14:53,460 --> 00:14:57,060
Instead, they didn't do it.

236
00:14:57,060 --> 00:15:02,400
They resigned themselves because
they thought, I can't help it.

237
00:15:02,400 --> 00:15:06,960
The feeling that I am

in the hands of God

238

00:15:06,960 --> 00:15:11,310

and I am in a
hopeless situation--

239

00:15:11,310 --> 00:15:13,260

I can't save myself.

240

00:15:13,260 --> 00:15:14,940

What would it help me?

241

00:15:14,940 --> 00:15:16,090

What would it help me?

242

00:15:16,090 --> 00:15:21,240

Revenge, anger--
it doesn't count.

243

00:15:21,240 --> 00:15:27,310

Besides the lethargy,
besides the paralysis,

244

00:15:27,310 --> 00:15:30,030

it doesn't make sense.

245

00:15:30,030 --> 00:15:34,290

I better resign
myself to my faith,

246

00:15:34,290 --> 00:15:39,240

and I cry out [NON-ENGLISH].

247

00:15:39,240 --> 00:15:44,580

I say a chapter of Tehillim.

248

00:15:44,580 --> 00:15:46,830

I make my reckoning with God.

249

00:15:46,830 --> 00:15:52,290

250

00:15:52,290 --> 00:15:57,510

These are thoughts which a
deeply religious person has.

251

00:15:57,510 --> 00:16:00,490

252

00:16:00,490 --> 00:16:05,920

The act of revenge, the
use of physical power,

253

00:16:05,920 --> 00:16:10,870

use of physical power, even
in a hopeless situation where

254

00:16:10,870 --> 00:16:14,260

it doesn't have any effect--

255

00:16:14,260 --> 00:16:15,750

that is the Gentile way.

256

00:16:15,750 --> 00:16:22,750

257

00:16:22,750 --> 00:16:26,560

The knight-- you
what a knight is?

258

00:16:26,560 --> 00:16:33,670

K-N-I-G-H-T, the man who
challenges the other one

259

00:16:33,670 --> 00:16:36,850

to a duel because
he is ready to--

260

00:16:36,850 --> 00:16:38,680

--to play.

261

00:16:38,680 --> 00:16:43,130

--to give away his life
because his honor is--

262
00:16:43,130 --> 00:16:44,950
someone has touched
upon this honor.

263
00:16:44,950 --> 00:16:47,470
This is not Jewish, you see.

264
00:16:47,470 --> 00:16:52,300

265
00:16:52,300 --> 00:16:52,990
And do you--

266
00:16:52,990 --> 00:16:53,490
Oh, yes.

267
00:16:53,490 --> 00:16:56,014
For me, it's
absolutely clear, yes.

268
00:16:56,014 --> 00:16:58,890

269
00:16:58,890 --> 00:17:02,100
And Weissmandel was, himself,
very clear about this point?

270
00:17:02,100 --> 00:17:04,480
Oh, yes.

271
00:17:04,480 --> 00:17:05,250
What do you mean?

272
00:17:05,250 --> 00:17:07,034
You mean the point that he--

273
00:17:07,034 --> 00:17:08,630
The point of honor.

274
00:17:08,630 --> 00:17:09,900

The point of honor?

275

00:17:09,900 --> 00:17:11,640

Yes, yes.

276

00:17:11,640 --> 00:17:19,440

He said, I have to do everything
in my power to save lives,

277

00:17:19,440 --> 00:17:22,319

and at the last moment,
he had to save his life.

278

00:17:22,319 --> 00:17:25,109

279

00:17:25,109 --> 00:17:25,609

Yes.

280

00:17:25,609 --> 00:17:28,910

281

00:17:28,910 --> 00:17:36,080

Now let's talk about what
he did during the war.

282

00:17:36,080 --> 00:17:39,070

What he did during the war--

283

00:17:39,070 --> 00:17:48,530

the chronology of his activities
are not very well-known to me.

284

00:17:48,530 --> 00:17:51,740

I know that he had
dealings with Wisliceny.

285

00:17:51,740 --> 00:17:55,380

He went in and
out to his office.

286

00:17:55,380 --> 00:17:56,510

He persuaded him.

287

00:17:56,510 --> 00:17:58,790

He persuaded him to
stop the transportation,

288

00:17:58,790 --> 00:18:00,410

to stop deportations.

289

00:18:00,410 --> 00:18:01,850

He promised him money.

290

00:18:01,850 --> 00:18:07,410

You know that he
faked a letter to--

291

00:18:07,410 --> 00:18:10,910

But you must explain this.

292

00:18:10,910 --> 00:18:13,190

He sent an emissary.

293

00:18:13,190 --> 00:18:17,390

He sent an emissary
to Switzerland

294

00:18:17,390 --> 00:18:25,310

to arouse the Jews there
and to bring back money.

295

00:18:25,310 --> 00:18:29,750

At that time, they talked
about \$50,000, I think.

296

00:18:29,750 --> 00:18:33,580

It was a trifle at that time.

297

00:18:33,580 --> 00:18:42,290

And the man didn't come back,
and the time limit was already

298

00:18:42,290 --> 00:18:46,240

over because Weissmandel
promised until that

299
00:18:46,240 --> 00:18:49,010
and that day he will
deliver, and the day came.

300
00:18:49,010 --> 00:18:52,250
He had nothing to deliver,
so he came to Wisliceny

301
00:18:52,250 --> 00:18:54,050
with all kinds of lies.

302
00:18:54,050 --> 00:18:59,660
He told him that the man
had an accident or something

303
00:18:59,660 --> 00:19:01,040
like that.

304
00:19:01,040 --> 00:19:08,720
forged He forged a letterhead
from a hotel in Switzerland

305
00:19:08,720 --> 00:19:15,780
with the writing of this man,
writing, I will get the money,

306
00:19:15,780 --> 00:19:19,040
but have patience,
and so on, and so on.

307
00:19:19,040 --> 00:19:23,670
He ordered the printing
of this letter,

308
00:19:23,670 --> 00:19:25,730
and he showed it to Wisliceny.

309
00:19:25,730 --> 00:19:27,710
There was no letter.

310
00:19:27,710 --> 00:19:29,390
But he invented a man?

311
00:19:29,390 --> 00:19:30,590
He invented the man.

312
00:19:30,590 --> 00:19:32,750
He invented the man.

313
00:19:32,750 --> 00:19:34,820
The man was called
[? Rat ?],, no?

314
00:19:34,820 --> 00:19:37,680
I think so, yes, yeah.

315
00:19:37,680 --> 00:19:41,360
And this whole thing
postponed the transportation.

316
00:19:41,360 --> 00:19:42,950
No, but excuse me.

317
00:19:42,950 --> 00:19:46,440
[INAUDIBLE]

318
00:19:46,440 --> 00:19:48,662
No, I would like that you--

319
00:19:48,662 --> 00:19:49,162
New York.

320
00:19:49,162 --> 00:19:49,662
Forst.

321
00:19:49,662 --> 00:19:56,040
[FRENCH]

322
00:19:56,040 --> 00:20:02,070
OK, Rabbi Weissmandel thought
that, with money, everything

323
00:20:02,070 --> 00:20:03,180
would have been done.

324
00:20:03,180 --> 00:20:11,370
Yes, his concept
of rescue was based

325
00:20:11,370 --> 00:20:17,440
on the receptibility on
the part of the Nazis

326
00:20:17,440 --> 00:20:31,920
for money, the always-present
greed and the desire for money.

327
00:20:31,920 --> 00:20:38,850
You see, money has helped Jews
in the course of 2,000 years.

328
00:20:38,850 --> 00:20:44,520
They had no other means, just
bribe, money, good words,

329
00:20:44,520 --> 00:20:48,990
begging, trying.

330
00:20:48,990 --> 00:20:51,300
So this is the old
established way,

331
00:20:51,300 --> 00:20:56,520
and he thought that it
might be successful.

332
00:20:56,520 --> 00:21:00,150
It might not be successful
to save the Jews of Poland

333
00:21:00,150 --> 00:21:03,210
because the Jews of Poland--

334

00:21:03,210 --> 00:21:05,880
they are there
already written off.

335
00:21:05,880 --> 00:21:11,620

336
00:21:11,620 --> 00:21:14,640
I will not answer the phone.

337
00:21:14,640 --> 00:21:23,550
But in his limited sphere,
where he was active,

338
00:21:23,550 --> 00:21:28,170
there was a possibility
to do things with money.

339
00:21:28,170 --> 00:21:30,960
You know that he faked letters.

340
00:21:30,960 --> 00:21:34,140
He faked letters.

341
00:21:34,140 --> 00:21:38,860
He told Wisliceny that he sent
an emissary with the letters--

342
00:21:38,860 --> 00:21:39,360
Excuse me.

343
00:21:39,360 --> 00:21:44,900
He was the one who decided
to bargain with the Nazis

344
00:21:44,900 --> 00:21:46,830
and to offer money?

345
00:21:46,830 --> 00:21:47,500
Weissmandel?

346
00:21:47,500 --> 00:21:48,000

Yes.

347

00:21:48,000 --> 00:21:48,500

Yes.

348

00:21:48,500 --> 00:21:49,010

Yes?

349

00:21:49,010 --> 00:21:50,100

Yes.

350

00:21:50,100 --> 00:21:53,550

He was the only person
in the forefront.

351

00:21:53,550 --> 00:21:56,160

He was the only
one who was active.

352

00:21:56,160 --> 00:21:57,750

Nobody else was
active, and he had

353

00:21:57,750 --> 00:22:01,740

his group, Gisi Fleischmann,
and later Rabbi Frieder

354

00:22:01,740 --> 00:22:03,600

and [PERSONAL NAME] Steiner.

355

00:22:03,600 --> 00:22:05,250

That was his group.

356

00:22:05,250 --> 00:22:09,090

But he was the one
in the forefront.

357

00:22:09,090 --> 00:22:13,630

He was the one who pushed
the idea of money, money.

358

00:22:13,630 --> 00:22:16,230

359
00:22:16,230 --> 00:22:19,960
He faked the letter,
and he told Wisliceny

360
00:22:19,960 --> 00:22:25,850
that the money's on the way
until the last minute, when

361
00:22:25,850 --> 00:22:31,650
Wisliceny realized that
there will be no money.

362
00:22:31,650 --> 00:22:33,150
So Weissmandel
himself has deported.

363
00:22:33,150 --> 00:22:39,810

364
00:22:39,810 --> 00:22:41,536
[FRENCH]

365
00:22:41,536 --> 00:22:44,434

366
00:22:44,434 --> 00:22:45,020
New York.

367
00:22:45,020 --> 00:22:45,520
Forst.

368
00:22:45,520 --> 00:22:46,020
[FRENCH]

369
00:22:46,020 --> 00:22:47,470

370
00:22:47,470 --> 00:22:50,190
I would like that you
talk more than yesterday

371
00:22:50,190 --> 00:22:53,410
about Weissmandel in
New York, the fact

372
00:22:53,410 --> 00:22:55,450
that he was broken
and on so, and what

373
00:22:55,450 --> 00:22:56,770
he was trying to achieve.

374
00:22:56,770 --> 00:22:57,510
Yes.

375
00:22:57,510 --> 00:22:58,730
Tell me when I should start.

376
00:22:58,730 --> 00:22:59,230
Now.

377
00:22:59,230 --> 00:23:00,120
Now?

378
00:23:00,120 --> 00:23:06,050
Well, Weissmandel,
as I knew him--

379
00:23:06,050 --> 00:23:10,370
when he came back
after the tragedy

380
00:23:10,370 --> 00:23:13,810
and he came back to New
York, he appeared to me

381
00:23:13,810 --> 00:23:19,520
as a man who was waking
up from a heavy dream.

382
00:23:19,520 --> 00:23:23,450
A dream is a reality for itself.

383

00:23:23,450 --> 00:23:26,280

Life is a different reality.

384

00:23:26,280 --> 00:23:32,090

So if one wakes up from a dream,
a heavy, oppressing dream,

385

00:23:32,090 --> 00:23:36,350

he has to separate one
reality from the other, which

386

00:23:36,350 --> 00:23:38,450

is sometimes difficult.

387

00:23:38,450 --> 00:23:43,550

And he appeared to me as a
man who has not shaken off

388

00:23:43,550 --> 00:23:46,490

completely that heavy dream.

389

00:23:46,490 --> 00:23:52,310

He had to find his way
back into this reality.

390

00:23:52,310 --> 00:23:55,730

He was deeply shaken.

391

00:23:55,730 --> 00:23:57,920

He was in a situation--

392

00:23:57,920 --> 00:24:06,800

you see, he had seen a complete
breakdown of social order

393

00:24:06,800 --> 00:24:09,750

and communal order.

394

00:24:09,750 --> 00:24:13,850

Everything, all of a
sudden, has erupted,

395

00:24:13,850 --> 00:24:15,740
and there was no order.

396

00:24:15,740 --> 00:24:21,530
So to find himself back into
an order, which he found here,

397

00:24:21,530 --> 00:24:25,520
was difficult for him,
and he couldn't accept it.

398

00:24:25,520 --> 00:24:28,240
He couldn't accept this
order here anymore.

399

00:24:28,240 --> 00:24:31,220

400

00:24:31,220 --> 00:24:37,520
One day he said to me, I
don't want to know everybody.

401

00:24:37,520 --> 00:24:40,430
I don't want to live here.

402

00:24:40,430 --> 00:24:42,590
So I said, where
do you want to go?

403

00:24:42,590 --> 00:24:43,850
What would you do?

404

00:24:43,850 --> 00:24:46,400
I will go to Morocco.

405

00:24:46,400 --> 00:24:50,630
I will go to Morocco, live there
amongst the simple Jews who

406

00:24:50,630 --> 00:24:58,160
are not European, who are

not infected with this order,

407

00:24:58,160 --> 00:25:03,560

all the ideas, the
pseudo-reality.

408

00:25:03,560 --> 00:25:05,090

I will live there.

409

00:25:05,090 --> 00:25:06,890

I will submerge.

410

00:25:06,890 --> 00:25:11,030

Nobody will know me, and
I will not know of you.

411

00:25:11,030 --> 00:25:12,110

I will go to Morocco.

412

00:25:12,110 --> 00:25:13,190

And he had this plan.

413

00:25:13,190 --> 00:25:16,580

He went to-- he
even took actions.

414

00:25:16,580 --> 00:25:19,650

He went to get a
visa or something.

415

00:25:19,650 --> 00:25:23,300

I don't remember anymore,
but he was active, actually,

416

00:25:23,300 --> 00:25:26,180

to go away to
Morocco because that

417

00:25:26,180 --> 00:25:29,060

was the place-- he will
be among Jews, but not

418

00:25:29,060 --> 00:25:32,446
this kind of Jews.

419
00:25:32,446 --> 00:25:37,002
How was his encounter
with American Jewry?

420
00:25:37,002 --> 00:25:38,960
I mean not only the
[INAUDIBLE] American Jewry.

421
00:25:38,960 --> 00:25:41,180
His encounter with
American Jewry--

422
00:25:41,180 --> 00:25:43,310
he did not want
to encounter them.

423
00:25:43,310 --> 00:25:47,240
He was living in a little
room here in Williamsburg.

424
00:25:47,240 --> 00:25:51,080
Nobody was allowed
to see him, except me

425
00:25:51,080 --> 00:25:53,840
and perhaps other two
or three people whom

426
00:25:53,840 --> 00:25:55,220
he knew from before.

427
00:25:55,220 --> 00:25:57,030
He didn't want to see anybody.

428
00:25:57,030 --> 00:25:59,720
He didn't want to
talk to anybody.

429
00:25:59,720 --> 00:26:02,120
He was raging.

430
00:26:02,120 --> 00:26:04,640
I told you, he was knocking
with his fists on the wall.

431
00:26:04,640 --> 00:26:09,530
He was half-mad, and
then slowly, slowly, he

432
00:26:09,530 --> 00:26:10,640
came to himself.

433
00:26:10,640 --> 00:26:12,750
And he said, I don't
want to be here.

434
00:26:12,750 --> 00:26:15,080
I want to go to Morocco.

435
00:26:15,080 --> 00:26:23,900
And it took a lot of persuading
power to talk him out of that.

436
00:26:23,900 --> 00:26:29,390
He hated this reality,
this pseudo-order.

437
00:26:29,390 --> 00:26:32,720
He went to the
Bowery, to the Bowery.

438
00:26:32,720 --> 00:26:35,540
The Bowery is a place
where the derelicts are,

439
00:26:35,540 --> 00:26:39,780
the bums, as we call them,
people who lie on the street.

440
00:26:39,780 --> 00:26:42,200
They had an attraction for him.

441

00:26:42,200 --> 00:26:45,890

Everybody who was
outside of this order

442

00:26:45,890 --> 00:26:50,300

attracted him because he himself
was outside of this order.

443

00:26:50,300 --> 00:26:53,750

The orderly people-- he
couldn't look at them

444

00:26:53,750 --> 00:26:58,100

because they represented
something which is forced,

445

00:26:58,100 --> 00:27:02,440

something which is
fake, which is not true,

446

00:27:02,440 --> 00:27:04,250

which is superficial.

447

00:27:04,250 --> 00:27:09,470

So those unhappy people on
the Bowery attracted him.

448

00:27:09,470 --> 00:27:12,410

He was walking there,
and he was stopping

449

00:27:12,410 --> 00:27:16,010

by a drunk man, a derelict man.

450

00:27:16,010 --> 00:27:18,830

He asked him, why are you here?

451

00:27:18,830 --> 00:27:19,850

What are you doing?

452

00:27:19,850 --> 00:27:22,310

What's your trouble?

453

00:27:22,310 --> 00:27:25,130

He went from one to the other.

454

00:27:25,130 --> 00:27:30,590

He didn't want even to
stay here in Williamsburg

455

00:27:30,590 --> 00:27:35,000

with a family who knew
him and provided for him.

456

00:27:35,000 --> 00:27:39,890

He said, I want to go to the
Bowery there in a little hotel.

457

00:27:39,890 --> 00:27:44,660

These hotels there--
those are dilapidated--

458

00:27:44,660 --> 00:27:46,250

Slums?

459

00:27:46,250 --> 00:27:49,700

Yes, slum, slum.

460

00:27:49,700 --> 00:27:53,870

So he wanted to
stay there, you see.

461

00:27:53,870 --> 00:28:00,470

I think that describes to
you what went on in him,

462

00:28:00,470 --> 00:28:08,790

his hatred of these so-called
ordered society, the Bigger,

463

00:28:08,790 --> 00:28:13,710

the Bourgeois, the man who
is satisfied with himself,

464

00:28:13,710 --> 00:28:17,940

these people who didn't want
to hear what goes on there.

465

00:28:17,940 --> 00:28:21,810
They went about their
business, those people who were

466

00:28:21,810 --> 00:28:24,270
responsible for the tragedy.

467

00:28:24,270 --> 00:28:29,745
He identified the present
order with those people.

468

00:28:29,745 --> 00:28:33,160

469

00:28:33,160 --> 00:28:36,960
Did he meet the New
York Zionist leaders?

470

00:28:36,960 --> 00:28:39,600
Yes, yes.

471

00:28:39,600 --> 00:28:45,780
When he came to himself and
he became a little bit more

472

00:28:45,780 --> 00:28:49,410
settled, he went
around frantically

473

00:28:49,410 --> 00:28:51,650
to look for his correspondence.

474

00:28:51,650 --> 00:28:53,070
He went to YIVO.

475

00:28:53,070 --> 00:28:55,560
YIVO is the Jewish--

476

00:28:55,560 --> 00:28:57,390

how is it called?

477

00:28:57,390 --> 00:28:59,970

It is a Jewish organization.

478

00:28:59,970 --> 00:29:01,110

They have an archive.

479

00:29:01,110 --> 00:29:01,900

He went there.

480

00:29:01,900 --> 00:29:03,930

He went to the public library.

481

00:29:03,930 --> 00:29:05,430

He wrote to the
State Department.

482

00:29:05,430 --> 00:29:07,740

He was tracing his letters.

483

00:29:07,740 --> 00:29:09,510

He wanted to see what happened.

484

00:29:09,510 --> 00:29:12,090

He still couldn't understand it.

485

00:29:12,090 --> 00:29:16,280

He wanted to know the
people to whom he wrote.

486

00:29:16,280 --> 00:29:19,640

He went with me to Stephen Wise.

487

00:29:19,640 --> 00:29:20,160

With you?

488

00:29:20,160 --> 00:29:21,770

With me, yes.

489

00:29:21,770 --> 00:29:26,640

Then a man who was in a
responsible position--

490
00:29:26,640 --> 00:29:29,580
he addressed the letter to him.

491
00:29:29,580 --> 00:29:34,230
As a matter of fact, one of
those letters which he sent--

492
00:29:34,230 --> 00:29:36,390
he sent many, many letters.

493
00:29:36,390 --> 00:29:38,360
One of those letters was--

494
00:29:38,360 --> 00:29:41,700
a copy of it was
sent to Dr. Wise.

495
00:29:41,700 --> 00:29:43,250
Dr. Wise should be instrumental.

496
00:29:43,250 --> 00:29:47,190
He was friendly with Roosevelt.
He had lots of connections,

497
00:29:47,190 --> 00:29:54,780
and he was fascinated by
that cynical man, Roosevelt,

498
00:29:54,780 --> 00:29:58,710
who said, I don't want to hear
any more about wailing Jews.

499
00:29:58,710 --> 00:30:02,730
You know this expression
has become infamous.

500
00:30:02,730 --> 00:30:06,490
Roosevelt said that he was
approached by various people.

501

00:30:06,490 --> 00:30:10,230

So do something about the
Jews who are being murdered.

502

00:30:10,230 --> 00:30:12,360

And he was tired of it.

503

00:30:12,360 --> 00:30:15,290

He said, I don't want to
hear about the wailing Jews.

504

00:30:15,290 --> 00:30:20,490

But Stephen Wise-- he was
fascinated by Roosevelt,

505

00:30:20,490 --> 00:30:24,420

so he wanted to know
what kind of man is that.

506

00:30:24,420 --> 00:30:28,050

Weissmandel was an
immensely curious man.

507

00:30:28,050 --> 00:30:32,280

He regarded to Dr. Stephen
Wise as an enemy, a man who

508

00:30:32,280 --> 00:30:36,420

bears on his shoulders
a very heavy guilt.

509

00:30:36,420 --> 00:30:37,363

He wanted to see him.

510

00:30:37,363 --> 00:30:38,280

He wanted to know him.

511

00:30:38,280 --> 00:30:41,270

I went with him to
Dr. Stephen Wise.

512

00:30:41,270 --> 00:30:43,040

Can you describe the meeting?

513

00:30:43,040 --> 00:30:48,690

Well, Dr. Wise was sitting here
in his office on a fauteuil,

514

00:30:48,690 --> 00:30:55,560

on a easy chair, who was
upholstered red, like a bishop.

515

00:30:55,560 --> 00:31:02,330

He was sitting there in a
half-lighted room, Dr. Wise.

516

00:31:02,330 --> 00:31:15,000