

1  
00:00:00,000 --> 00:00:01,130

2  
00:00:01,130 --> 00:00:02,860  
(film slating)

3  
00:00:02,860 --> 00:00:05,130

4  
00:00:05,130 --> 00:00:09,180  
Yes, but this is the  
precise story of his meeting

5  
00:00:09,180 --> 00:00:12,840  
with the Archbishop of--

6  
00:00:12,840 --> 00:00:14,240  
with the bishop of Nitra--

7  
00:00:14,240 --> 00:00:15,360  
Of Nitra, yeah.

8  
00:00:15,360 --> 00:00:16,960  
--with the Papal Nuncio

9  
00:00:16,960 --> 00:00:18,480  
With the Papal Nuncio yes.

10  
00:00:18,480 --> 00:00:20,670  
But afterwards, when  
he was in New York,

11  
00:00:20,670 --> 00:00:24,660  
what was his general  
outlook [INAUDIBLE] church?

12  
00:00:24,660 --> 00:00:27,180  
His general outlook was--

13  
00:00:27,180 --> 00:00:31,800

he was not only  
extremely bitter.

14  
00:00:31,800 --> 00:00:37,680  
He was confirmed in  
his opinion that there

15  
00:00:37,680 --> 00:00:44,760  
is a historical enmity of  
the church towards the Jews,

16  
00:00:44,760 --> 00:00:50,970  
a basic enmity which  
is not to be mitigated

17  
00:00:50,970 --> 00:00:57,680  
by some pronouncement  
or statements.

18  
00:00:57,680 --> 00:01:05,540  
Basically, there is a  
deep enmity in the church.

19  
00:01:05,540 --> 00:01:10,250  
It is part of their  
essence, of its essence.

20  
00:01:10,250 --> 00:01:13,730  
And he was only  
confirmed in that

21  
00:01:13,730 --> 00:01:17,630  
after his experience with  
leading church officials,

22  
00:01:17,630 --> 00:01:18,690  
with the Vatican itself.

23  
00:01:18,690 --> 00:01:24,260

24  
00:01:24,260 --> 00:01:31,580  
Yes, on the rebuilding

of the Yeshiva of Nitra

25

00:01:31,580 --> 00:01:35,150

here in America--

what was the meaning

26

00:01:35,150 --> 00:01:36,980

of this rebuilding for him?

27

00:01:36,980 --> 00:01:39,830

The meaning of this

rebuilding was this.

28

00:01:39,830 --> 00:01:47,510

You see, we have to have in

mind that Rabbi Weissmandel

29

00:01:47,510 --> 00:01:56,090

was a product a product

of a line of Judaism which

30

00:01:56,090 --> 00:02:02,360

reaches back into antiquity.

31

00:02:02,360 --> 00:02:05,330

And Judaism is built on Torah.

32

00:02:05,330 --> 00:02:09,680

Torah is the lifeline

of the Jewish people.

33

00:02:09,680 --> 00:02:12,920

If there is no Torah,

there is no Jewish people.

34

00:02:12,920 --> 00:02:18,170

The centers of Torah in Eastern

Europe have been destroyed.

35

00:02:18,170 --> 00:02:21,050

There were about three

million Jews in Poland

36

00:02:21,050 --> 00:02:26,630

all together, the big  
yeshivas, the great scholars

37

00:02:26,630 --> 00:02:29,720

who transmitted Torah--

38

00:02:29,720 --> 00:02:33,740

Torah is being transmitted  
from generation to generation.

39

00:02:33,740 --> 00:02:35,090

That holds us.

40

00:02:35,090 --> 00:02:38,540

That is our lifeline.

41

00:02:38,540 --> 00:02:43,550

Now, after this break  
down, he said to himself,

42

00:02:43,550 --> 00:02:46,670

how will we exist now?

43

00:02:46,670 --> 00:02:50,360

We have to rebuild  
Torah, because that

44

00:02:50,360 --> 00:02:55,010

was his motivation, his motor.

45

00:02:55,010 --> 00:02:59,720

And so he had the idea  
to rebuild the yeshiva.

46

00:02:59,720 --> 00:03:03,830

You see, the Yeshiva of  
Nitra was the last yeshiva

47

00:03:03,830 --> 00:03:07,190

in Europe in function.

48

00:03:07,190 --> 00:03:10,400

They operated underground.

49

00:03:10,400 --> 00:03:13,820

They were called to the  
Vatican because they had a--

50

00:03:13,820 --> 00:03:18,425

they built a net of  
underground shelters

51

00:03:18,425 --> 00:03:22,670

in the yeshiva where  
they were hiding people.

52

00:03:22,670 --> 00:03:25,395

They were smuggling  
people over the border.

53

00:03:25,395 --> 00:03:26,520

They were collecting money.

54

00:03:26,520 --> 00:03:28,370

They were collecting jewelry.

55

00:03:28,370 --> 00:03:32,330

The people went around on  
behalf of Rabbi Weissmandel.

56

00:03:32,330 --> 00:03:34,130

Rabbi Weissmandel  
was very well-known

57

00:03:34,130 --> 00:03:37,480

all over Central Europe,  
especially in Slovakia

58

00:03:37,480 --> 00:03:38,450

and in Hungary.

59

00:03:38,450 --> 00:03:42,110

People went around to collect

jewelry, watches, rings.

60

00:03:42,110 --> 00:03:43,640

People gave it away.

61

00:03:43,640 --> 00:03:44,840

And he used that.

62

00:03:44,840 --> 00:03:46,280

He used those jewelry.

63

00:03:46,280 --> 00:03:49,490

First of all, he sent it  
to Poland at the beginning,

64

00:03:49,490 --> 00:03:52,490

before the  
extermination started.

65

00:03:52,490 --> 00:03:55,730

People were in camps,  
in concentration camps.

66

00:03:55,730 --> 00:04:01,370

They had no food, no  
nothing, so he sent secret--

67

00:04:01,370 --> 00:04:06,740

and he hired emissaries  
who went on secret ways

68

00:04:06,740 --> 00:04:09,275

to deliver packages of jewelry.

69

00:04:09,275 --> 00:04:10,130

[INAUDIBLE]?

70

00:04:10,130 --> 00:04:10,640

What?

71

00:04:10,640 --> 00:04:11,900

Inside the ghetto?

72  
00:04:11,900 --> 00:04:16,399  
In the ghettos and in the camps,  
and they brought back receipts.

73  
00:04:16,399 --> 00:04:17,990  
They brought back receipts.

74  
00:04:17,990 --> 00:04:21,860  
And later on, he collected  
jewelry and money,

75  
00:04:21,860 --> 00:04:30,510  
what was left there to bribe  
Gentile guides to smuggle

76  
00:04:30,510 --> 00:04:32,970  
people over the border.

77  
00:04:32,970 --> 00:04:40,420  
Anyway, so that was the  
yeshiva until its last moments,

78  
00:04:40,420 --> 00:04:44,010  
but when he came back-- when  
he came to this country, he--

79  
00:04:44,010 --> 00:04:46,660  
The yeshiva was  
completely destroyed as--

80  
00:04:46,660 --> 00:04:51,420  
It was completely  
destroyed, and the boys

81  
00:04:51,420 --> 00:04:53,490  
were taken to  
concentration camps.

82  
00:04:53,490 --> 00:04:56,170  
And after the war,  
Rabbi Weissmandel

83

00:04:56,170 --> 00:05:03,690

gathered a few, perhaps 60  
altogether, 60 boys who were

84

00:05:03,690 --> 00:05:06,840

dispersed all over in  
concentration camps

85

00:05:06,840 --> 00:05:10,110

and were hiding  
in various places.

86

00:05:10,110 --> 00:05:11,790

They remained alive.

87

00:05:11,790 --> 00:05:15,030

He gathered them in Europe.

88

00:05:15,030 --> 00:05:17,340

They were brought to Paris.

89

00:05:17,340 --> 00:05:19,140

They stayed there for a while.

90

00:05:19,140 --> 00:05:21,480

And then he brought them  
over to this country.

91

00:05:21,480 --> 00:05:23,640

So he had them at  
hand, and he said,

92

00:05:23,640 --> 00:05:26,850

I will build the yeshiva  
again with these boys.

93

00:05:26,850 --> 00:05:34,250

These boys where the  
ground where the--

94

00:05:34,250 --> 00:05:37,660

the basis for this



new undertaking.

95

00:05:37,660 --> 00:05:47,040

So Rabbi Weissmandel-- you  
see, he was a man who easily--

96

00:05:47,040 --> 00:05:48,540

he was very impressive.

97

00:05:48,540 --> 00:05:51,420

He was very impressive,  
and he won friends

98

00:05:51,420 --> 00:05:58,350

because his sincerity, his  
deep sincerity affected people.

99

00:05:58,350 --> 00:06:01,460

He came to know  
Rabbi Young here,

100

00:06:01,460 --> 00:06:05,030

and Rabbi Young, of course,  
was impressed by him.

101

00:06:05,030 --> 00:06:09,320

And Rabbi Young, on  
his part, knew a man

102

00:06:09,320 --> 00:06:14,420

by the name of Alvin Johnson.

103

00:06:14,420 --> 00:06:18,050

Alvin Johnson was the president  
of The New school, The New

104

00:06:18,050 --> 00:06:20,120

School here in New York.

105

00:06:20,120 --> 00:06:21,560

It's a University.

106

00:06:21,560 --> 00:06:22,610  
He was the president.

107  
00:06:22,610 --> 00:06:26,120  
He brought over many refugees  
scientists, and very well-known

108  
00:06:26,120 --> 00:06:27,770  
people he brought over here.

109  
00:06:27,770 --> 00:06:36,410  
So young interested Professor  
Johnson, and Johnson

110  
00:06:36,410 --> 00:06:41,330  
knew and man by the name  
of Rogosin, a wealthy man.

111  
00:06:41,330 --> 00:06:46,760  
So the three got together  
under the influence

112  
00:06:46,760 --> 00:06:50,210  
of Rabbi Weissmandel, who  
wanted to build the yeshiva,

113  
00:06:50,210 --> 00:06:55,880  
and Rogosin was prepared  
to buy an estate which

114  
00:06:55,880 --> 00:06:57,980  
was, at that time,  
available in Mount Kisco,

115  
00:06:57,980 --> 00:07:00,830  
the so-called "Brewster Estate."

116  
00:07:00,830 --> 00:07:05,270  
Mr. Brewster wanted to  
sell it for \$100,000,

117  
00:07:05,270 --> 00:07:10,850  
and Mr. Rogosin paid him

\$100,000, and the yeshiva,

118

00:07:10,850 --> 00:07:14,330

however small it was  
at that time, moved in.

119

00:07:14,330 --> 00:07:17,120

That was the beginning  
of the Nitra Yeshiva.

120

00:07:17,120 --> 00:07:20,880

So Rabbi Weissmandel  
lectured there,

121

00:07:20,880 --> 00:07:25,380

and of course, he  
had to collect money.

122

00:07:25,380 --> 00:07:30,110

So instead of devoting himself  
to his scholarly work--

123

00:07:30,110 --> 00:07:32,830

he was a great  
scholar, you know--

124

00:07:32,830 --> 00:07:38,120

he had to go around, to  
go around and beg money.

125

00:07:38,120 --> 00:07:41,600

And he degraded himself.

126

00:07:41,600 --> 00:07:42,920

He degraded himself.

127

00:07:42,920 --> 00:07:45,860

I know of one incident when--

128

00:07:45,860 --> 00:07:50,360

you see, he went from synagogue  
to synagogue on the Sabbath,

129

00:07:50,360 --> 00:07:54,440

and in the middle of the  
services there was a pause.

130

00:07:54,440 --> 00:07:57,560

And Rabbi Weissmandel  
was speaking and telling,

131

00:07:57,560 --> 00:08:00,290

I'm building a yeshiva.

132

00:08:00,290 --> 00:08:02,090

Please help me.

133

00:08:02,090 --> 00:08:05,390

So it was on one  
of those occasions

134

00:08:05,390 --> 00:08:09,620

when he made an  
appeal for money,

135

00:08:09,620 --> 00:08:13,910

and he raised about \$400.

136

00:08:13,910 --> 00:08:17,690

So after that, a man came  
to him and said, now,

137

00:08:17,690 --> 00:08:19,730

how much money did you make?

138

00:08:19,730 --> 00:08:23,300

So he said, well,  
I made only \$400.

139

00:08:23,300 --> 00:08:28,040

So the man said, well,  
\$400 for one day isn't bad.

140

00:08:28,040 --> 00:08:31,175

That means he thought

he took it for himself.

141  
00:08:31,175 --> 00:08:34,839

142  
00:08:34,839 --> 00:08:39,870  
That's how far he  
degraded himself.

143  
00:08:39,870 --> 00:08:41,000  
He didn't answer him.

144  
00:08:41,000 --> 00:08:44,810  
He just turned away.

145  
00:08:44,810 --> 00:08:47,690  
So there were many  
instances like that.

146  
00:08:47,690 --> 00:08:51,200  
He went around in the  
streets like a beggar.

147  
00:08:51,200 --> 00:08:55,520  
He possessed nothing, just  
the clothes he was wearing.

148  
00:08:55,520 --> 00:08:57,380  
He had nothing.

149  
00:08:57,380 --> 00:08:59,060  
He was he was a man--

150  
00:08:59,060 --> 00:09:01,790

151  
00:09:01,790 --> 00:09:08,150  
his compassion, his personal  
compassion with another man

152  
00:09:08,150 --> 00:09:11,090  
was beyond description.

153

00:09:11,090 --> 00:09:14,960

I know of cases where-- he  
was concerned with everybody,

154

00:09:14,960 --> 00:09:18,500

of the boys and  
other people who came

155

00:09:18,500 --> 00:09:19,910

to him with their problems.

156

00:09:19,910 --> 00:09:26,570

He was capable of not sleeping,  
and not eating, and going

157

00:09:26,570 --> 00:09:31,310

to travel for someone else's  
interest to help somebody,

158

00:09:31,310 --> 00:09:35,150

to intervene for somebody.

159

00:09:35,150 --> 00:09:36,770

People came to him.

160

00:09:36,770 --> 00:09:39,470

Especially the boys were lost.

161

00:09:39,470 --> 00:09:40,740

They were all orphans.

162

00:09:40,740 --> 00:09:43,160

They had nobody but him.

163

00:09:43,160 --> 00:09:46,550

So he was concerned  
like a father for each

164

00:09:46,550 --> 00:09:48,590

and every one of them.

165

00:09:48,590 --> 00:09:50,120

He loved them.

166

00:09:50,120 --> 00:09:50,995

You should see.

167

00:09:50,995 --> 00:09:51,620

You should see.

168

00:09:51,620 --> 00:09:55,460

I once came out  
to yeshiva, and I

169

00:09:55,460 --> 00:10:01,370

saw, when he was talking  
with the boys, his eyes--

170

00:10:01,370 --> 00:10:08,660

the love he had in his face  
for each and every one of them.

171

00:10:08,660 --> 00:10:09,950

You see, this--

172

00:10:09,950 --> 00:10:12,980

I cannot really  
describe it, you see.

173

00:10:12,980 --> 00:10:17,525

You see, he was full  
of love and devotion.

174

00:10:17,525 --> 00:10:22,800

He had nothing in himself  
of his own personal concern.

175

00:10:22,800 --> 00:10:24,960

He was not concerned  
about himself.

176

00:10:24,960 --> 00:10:28,670

He didn't care about

eating, sleeping, dressing.

177

00:10:28,670 --> 00:10:32,190

He gave himself completely away.

178

00:10:32,190 --> 00:10:34,620

You see, the story

of the butcher--

179

00:10:34,620 --> 00:10:39,360

Well, one day, I was walking

with him on the street,

180

00:10:39,360 --> 00:10:41,910

walking with him on

the street, and a man

181

00:10:41,910 --> 00:10:48,090

approached him and asked

him in a very rude way,

182

00:10:48,090 --> 00:10:49,440

you owe me so much.

183

00:10:49,440 --> 00:10:53,820

You owe me this amount, so

and so many dollars for--

184

00:10:53,820 --> 00:10:56,550

you didn't pay my

bill for meat which

185

00:10:56,550 --> 00:10:58,230

I delivered to the yeshiva.

186

00:10:58,230 --> 00:11:00,960

And he insulted him.

187

00:11:00,960 --> 00:11:03,330

He insulted him in front of me.

188

00:11:03,330 --> 00:11:05,890



What did he say?

189  
00:11:05,890 --> 00:11:07,480  
He said, what do you think?

190  
00:11:07,480 --> 00:11:10,000  
Why don't you pay me?

191  
00:11:10,000 --> 00:11:11,250  
You are irresponsible.

192  
00:11:11,250 --> 00:11:17,580

193  
00:11:17,580 --> 00:11:19,144  
(film slating)

194  
00:11:19,144 --> 00:11:20,430

195  
00:11:20,430 --> 00:11:24,570  
You tell again the story  
of the day so that we can--

196  
00:11:24,570 --> 00:11:29,670  
One day, I was walking  
with Rabbi Weissmandel,

197  
00:11:29,670 --> 00:11:37,500  
and he was approached by a man  
who complained to him bitterly

198  
00:11:37,500 --> 00:11:39,270  
about an unpaid bill.

199  
00:11:39,270 --> 00:11:43,020  
He was a butcher who  
delivered meat to the yeshiva,

200  
00:11:43,020 --> 00:11:46,660  
and the bill wasn't  
paid in time.

201  
00:11:46,660 --> 00:11:48,900  
So the man approached  
him on the street,

202  
00:11:48,900 --> 00:11:53,730  
and he insulted him and  
complained bitterly to him.

203  
00:11:53,730 --> 00:11:55,590  
He said to him, you  
are irresponsible.

204  
00:11:55,590 --> 00:11:56,790  
What do you think you are?

205  
00:11:56,790 --> 00:11:58,680  
Who do you think you are?

206  
00:11:58,680 --> 00:12:00,360  
Why don't you pay me?

207  
00:12:00,360 --> 00:12:03,330  
I will never deliver  
meat anymore.

208  
00:12:03,330 --> 00:12:07,050  
And he used very  
rude expressions

209  
00:12:07,050 --> 00:12:12,450  
which I don't remember anymore,  
but he insulted him severely.

210  
00:12:12,450 --> 00:12:18,510  
And Rabbi Weissmandel was  
smiling and nodding his head.

211  
00:12:18,510 --> 00:12:21,390  
And then he turned away.

212  
00:12:21,390 --> 00:12:26,250

Things like that were  
typical for the life

213  
00:12:26,250 --> 00:12:30,030  
of Rabbi Weissmandel  
during the years

214  
00:12:30,030 --> 00:12:31,800  
when he worked for the yeshiva.

215  
00:12:31,800 --> 00:12:37,380  
He was completely absorbed  
in raising funds, paying

216  
00:12:37,380 --> 00:12:43,680  
bills, electricity, gas, food,  
and he couldn't pay the bills.

217  
00:12:43,680 --> 00:12:45,900  
He was desperate.

218  
00:12:45,900 --> 00:12:49,230  
He was completely out  
of his mind just because

219  
00:12:49,230 --> 00:12:52,200  
of these things, these  
little, little things,

220  
00:12:52,200 --> 00:12:56,880  
besides the personal problems  
with which he was approached,

221  
00:12:56,880 --> 00:13:00,930  
boys getting sick,  
boys having trouble.

222  
00:13:00,930 --> 00:13:05,760  
Other people came to  
him with their problems.

223  
00:13:05,760 --> 00:13:10,770  
I remember he was once

approached by a man who

224

00:13:10,770 --> 00:13:13,590  
had trouble with his wife.

225

00:13:13,590 --> 00:13:17,880  
His wife wanted to  
divorce him, and he and he

226

00:13:17,880 --> 00:13:21,820  
told Rabbi Weissmandel about  
his about his difficulties.

227

00:13:21,820 --> 00:13:24,960  
And Rabbi Weissmandel  
was walking with this man

228

00:13:24,960 --> 00:13:28,920  
the whole night, up  
and down in the street

229

00:13:28,920 --> 00:13:30,450  
until the early morning.

230

00:13:30,450 --> 00:13:31,050  
Here in--

231

00:13:31,050 --> 00:13:31,660  
Here.

232

00:13:31,660 --> 00:13:35,680  
Here, yes, here in Williamsburg  
and talking to him.

233

00:13:35,680 --> 00:13:37,530  
And then he undertook--

234

00:13:37,530 --> 00:13:39,750  
the wife of this man  
was, at that time,

235

00:13:39,750 --> 00:13:41,520

living-- she was  
separated from the man.

236  
00:13:41,520 --> 00:13:43,260  
She was living in Israel.

237  
00:13:43,260 --> 00:13:46,890  
So Rabbi Weissmandel  
wrote a letter to her

238  
00:13:46,890 --> 00:13:55,030  
and tried to reconcile  
and to mediate.

239  
00:13:55,030 --> 00:13:58,200  
I know of a case when  
Rabbi Weissmandel

240  
00:13:58,200 --> 00:14:05,160  
happened to be in the  
house of a certain rabbi

241  
00:14:05,160 --> 00:14:09,330  
here in Williamsburg,  
and in came

242  
00:14:09,330 --> 00:14:13,770  
a young boy and a young girl.

243  
00:14:13,770 --> 00:14:18,630  
And they came to that  
rabbi and told them

244  
00:14:18,630 --> 00:14:23,640  
that their mother has  
sent them because they

245  
00:14:23,640 --> 00:14:26,180  
were brothers and sisters.

246  
00:14:26,180 --> 00:14:30,930  
The boy wanted to marry  
a non-Jewish girl,

247  
00:14:30,930 --> 00:14:35,280  
and the mother was  
very upset about that.

248  
00:14:35,280 --> 00:14:39,090

249  
00:14:39,090 --> 00:14:41,800  
And when the rabbi  
heard that, he said

250  
00:14:41,800 --> 00:14:43,050  
to the boy, what do you think?

251  
00:14:43,050 --> 00:14:44,550  
How could you do  
a thing like that?

252  
00:14:44,550 --> 00:14:46,570  
And I don't want  
to hear about it.

253  
00:14:46,570 --> 00:14:51,750  
And so the boy expected that  
the rabbi should explain to him

254  
00:14:51,750 --> 00:14:56,020  
and should to talk to him,  
but the rabbi was very angry.

255  
00:14:56,020 --> 00:14:59,640  
And he got very excited,  
and he said, well,

256  
00:14:59,640 --> 00:15:01,260  
how could you do  
a thing like that,

257  
00:15:01,260 --> 00:15:03,630  
and who has heard  
of such a thing?

258

00:15:03,630 --> 00:15:05,640

Rabbi Weissmandel

was present, for he

259

00:15:05,640 --> 00:15:07,390

was in the room at that time.

260

00:15:07,390 --> 00:15:10,710

So the boy said to that

girl, look, let's go.

261

00:15:10,710 --> 00:15:11,820

Let's go.

262

00:15:11,820 --> 00:15:14,590

What do we do here?

263

00:15:14,590 --> 00:15:20,010

So they went out, and Rabbi

Weissmandel went with them out.

264

00:15:20,010 --> 00:15:23,820

And he walked with them

for hours on the street,

265

00:15:23,820 --> 00:15:28,710

and he explained to

the boy, don't do that.

266

00:15:28,710 --> 00:15:31,980

This is not a thing

which you should do.

267

00:15:31,980 --> 00:15:35,130

And he explained to

him theological grounds

268

00:15:35,130 --> 00:15:39,870

and whatever

reasons he gave him.

269

00:15:39,870 --> 00:15:42,480

And he took by the  
boy a promise that he

270  
00:15:42,480 --> 00:15:46,290  
wouldn't do any action  
until a further meeting,

271  
00:15:46,290 --> 00:15:47,070  
the next meeting.

272  
00:15:47,070 --> 00:15:51,510  
The next meeting should have  
taken place the next week.

273  
00:15:51,510 --> 00:15:55,840  
The next week, Rabbi  
Weissmandel got a heart attack,

274  
00:15:55,840 --> 00:15:59,730  
and he was in the  
hospital in Mount Kisco.

275  
00:15:59,730 --> 00:16:03,780  
And he called me from the  
hospital and said to me,

276  
00:16:03,780 --> 00:16:06,780  
I told you the story about  
this young boy and girl,

277  
00:16:06,780 --> 00:16:08,820  
and I promised to meet them.

278  
00:16:08,820 --> 00:16:10,050  
But I am sick now.

279  
00:16:10,050 --> 00:16:11,580  
I'm in the hospital.

280  
00:16:11,580 --> 00:16:13,080  
This is the telephone number.

281



00:16:13,080 --> 00:16:17,260  
Call them up, and tell them  
that they shouldn't do anything

282  
00:16:17,260 --> 00:16:19,840  
until I see them again.

283  
00:16:19,840 --> 00:16:22,420  
And I called them.

284  
00:16:22,420 --> 00:16:27,340  
So I called that number, and  
the girl came to the phone.

285  
00:16:27,340 --> 00:16:29,770  
And I said to her,  
I'm calling you

286  
00:16:29,770 --> 00:16:33,820  
on behalf of Rabbi Weissmandel,  
who spoke to your brother,

287  
00:16:33,820 --> 00:16:35,980  
and Rabbi Weissmandel is ill.

288  
00:16:35,980 --> 00:16:37,300  
He got a heart attack.

289  
00:16:37,300 --> 00:16:38,410  
He's in the hospital.

290  
00:16:38,410 --> 00:16:42,010  
And he begs you not  
to do any step further

291  
00:16:42,010 --> 00:16:44,380  
until he meets you again.

292  
00:16:44,380 --> 00:16:46,960  
So the girl didn't answer me.

293  
00:16:46,960 --> 00:16:50,060

So I said to her,  
didn't you hear me?

294  
00:16:50,060 --> 00:16:52,630  
She says, yes, I hear you.

295  
00:16:52,630 --> 00:16:54,890  
So I said, so why  
don't you answer me?

296  
00:16:54,890 --> 00:16:59,740  
She said, because I can't talk  
to you because I'm crying.

297  
00:16:59,740 --> 00:17:02,690  
So I said, why are you crying?

298  
00:17:02,690 --> 00:17:07,510  
She said, I'm crying because  
this man had a heart attack,

299  
00:17:07,510 --> 00:17:11,050  
and he's in the hospital,  
and he remembers me,

300  
00:17:11,050 --> 00:17:15,670  
and that I am on his mind,  
and he thinks about me.

301  
00:17:15,670 --> 00:17:18,460  
And that's why I am crying.

302  
00:17:18,460 --> 00:17:23,619  
So Rabbi Weissmandel never  
saw these people again

303  
00:17:23,619 --> 00:17:26,839  
because he got one heart  
attack after the other,

304  
00:17:26,839 --> 00:17:27,640  
and then he died.

305

00:17:27,640 --> 00:17:30,580

306

00:17:30,580 --> 00:17:33,322

He was completely devoted to--

307

00:17:33,322 --> 00:17:34,150

--to other people.

308

00:17:34,150 --> 00:17:34,900

--to other people.

309

00:17:34,900 --> 00:17:37,790

He was completely-- I just  
told you these examples.

310

00:17:37,790 --> 00:17:39,670

There are many, many others.

311

00:17:39,670 --> 00:17:41,740

Just these things  
came to my mind

312

00:17:41,740 --> 00:17:44,620

now while we are  
talking just to give you

313

00:17:44,620 --> 00:17:50,200

an illustration, a very faint  
picture what kind of man

314

00:17:50,200 --> 00:17:50,800

he was.

315

00:17:50,800 --> 00:17:53,320

316

00:17:53,320 --> 00:17:56,505

OK, [NON-ENGLISH SPEECH].

317

00:17:56,505 --> 00:18:06,900

318  
00:18:06,900 --> 00:18:08,385  
(film slating)

319  
00:18:08,385 --> 00:18:09,160

320  
00:18:09,160 --> 00:18:12,200  
Yes, but we come  
back to the church.

321  
00:18:12,200 --> 00:18:16,395  
What are, according to you,  
the reasons of these deeply--

322  
00:18:16,395 --> 00:18:19,190

323  
00:18:19,190 --> 00:18:23,990  
Why does the church hate Jews?

324  
00:18:23,990 --> 00:18:34,130  
The reasons are, I think,  
purely founded fundamentally

325  
00:18:34,130 --> 00:18:37,610  
in the structure of  
Christian belief.

326  
00:18:37,610 --> 00:18:45,730  
Now, you see, at the  
beginning of Christianity,

327  
00:18:45,730 --> 00:18:48,590  
at the beginning of-- you  
see, the question is this.

328  
00:18:48,590 --> 00:18:49,990  
The question is this.

329  
00:18:49,990 --> 00:18:54,640

Why do, among all other  
religions in the world,

330  
00:18:54,640 --> 00:18:59,245  
just the Christians,  
carry the odium?

331  
00:18:59,245 --> 00:19:03,340

332  
00:19:03,340 --> 00:19:05,890  
Why have they take  
it upon themselves

333  
00:19:05,890 --> 00:19:11,600  
to act out anti-Jewish feelings?

334  
00:19:11,600 --> 00:19:14,260  
We don't find it  
among the Muslims.

335  
00:19:14,260 --> 00:19:16,210  
We don't find it  
among other religions.

336  
00:19:16,210 --> 00:19:26,380  
Just the Christian religion  
has an ingrained urge

337  
00:19:26,380 --> 00:19:30,460  
to act out an enmity  
against the Jews.

338  
00:19:30,460 --> 00:19:33,190  
Why is it?

339  
00:19:33,190 --> 00:19:37,740  
It started from the  
beginning of Christianity,

340  
00:19:37,740 --> 00:19:40,110  
and I think the reason is this.

341

00:19:40,110 --> 00:19:43,360

342

00:19:43,360 --> 00:19:58,260

There is a Talmudic saying  
that, after 4,000 years,

343

00:19:58,260 --> 00:20:02,060

the time of the  
Messiah has come.

344

00:20:02,060 --> 00:20:04,800

345

00:20:04,800 --> 00:20:10,620

After 4,000 years from the  
beginning of the creation,

346

00:20:10,620 --> 00:20:16,290

the time of the Messiah, the  
era of the Messiah, has started.

347

00:20:16,290 --> 00:20:26,130

And that time was about the same  
period when Christianity arose.

348

00:20:26,130 --> 00:20:30,510

You see, we don't find  
any messianic movement

349

00:20:30,510 --> 00:20:34,110

before the rise of Christianity.

350

00:20:34,110 --> 00:20:37,940

After the rise of Christianity,  
messianic movements

351

00:20:37,940 --> 00:20:41,310

started here and there in  
various parts of the world.

352

00:20:41,310 --> 00:20:44,390

353

00:20:44,390 --> 00:20:48,570

You see, the world was  
pregnant, so to speak,

354

00:20:48,570 --> 00:20:51,110

with the birth of a Messiah.

355

00:20:51,110 --> 00:20:56,450

Something has to happen,  
and a Messiah was born.

356

00:20:56,450 --> 00:20:59,540

It was a miscarriage.

357

00:20:59,540 --> 00:21:08,300

It was a miscarriage, and  
he was not born by us.

358

00:21:08,300 --> 00:21:15,380

He was born and taken  
up by the Gentiles,

359

00:21:15,380 --> 00:21:21,740

by the Gentiles who  
came in through Paul,

360

00:21:21,740 --> 00:21:23,510

through the apostle Paul.

361

00:21:23,510 --> 00:21:33,440

The apostle Paul was the one  
who created a receptive opening

362

00:21:33,440 --> 00:21:37,400

for the influx of  
Gentiles, and he

363

00:21:37,400 --> 00:21:40,500

told the Messiah has been born.

364

00:21:40,500 --> 00:21:49,020  
So the Christian  
church is the one

365  
00:21:49,020 --> 00:21:53,430  
who carries the  
belief of the Messiah.

366  
00:21:53,430 --> 00:21:58,470  
He's later developed  
into a Trinity,

367  
00:21:58,470 --> 00:22:01,710  
into a part of the  
Godhead himself.

368  
00:22:01,710 --> 00:22:04,020  
But at the beginning,  
he was just the Messiah.

369  
00:22:04,020 --> 00:22:06,540  
The Jews didn't accept it.

370  
00:22:06,540 --> 00:22:10,010  
But the Christian  
sect, as it was-- it

371  
00:22:10,010 --> 00:22:11,760  
was really a Jewish  
sect in the beginning,

372  
00:22:11,760 --> 00:22:16,260  
but later it was widened by  
the influx of the Gentiles.

373  
00:22:16,260 --> 00:22:21,330  
So they regarded themselves  
as the real Jewish people,

374  
00:22:21,330 --> 00:22:23,820  
and the Messiah was born.

375  
00:22:23,820 --> 00:22:29,000



376  
00:22:29,000 --> 00:22:30,420  
(film slating)

377  
00:22:30,420 --> 00:22:35,450

378  
00:22:35,450 --> 00:22:39,260  
Weissmandel's position  
towards Zionism--

379  
00:22:39,260 --> 00:22:42,020

380  
00:22:42,020 --> 00:22:48,010  
Weissmandel's  
position about Zionism

381  
00:22:48,010 --> 00:22:52,090  
is that of an authentic  
and religious Jew.

382  
00:22:52,090 --> 00:22:57,040  
In his opinion  
and in the opinion

383  
00:22:57,040 --> 00:23:03,050  
of an authentic,  
historic Jew, Zionism

384  
00:23:03,050 --> 00:23:10,270  
is a form which might be  
called national assimilation.

385  
00:23:10,270 --> 00:23:18,820  
It is the motivation,  
be like other nations.

386  
00:23:18,820 --> 00:23:23,200  
You see, it stems  
from Theodor Herzl.

387

00:23:23,200 --> 00:23:26,260

Theodor Herzl was a  
Viennese journalist

388

00:23:26,260 --> 00:23:32,470

who happened to be in Paris  
during the Dreyfus affair.

389

00:23:32,470 --> 00:23:36,580

In his diaries, he  
says, if I would not

390

00:23:36,580 --> 00:23:43,780

have read Dumas I would never  
have known that I am a Jew.

391

00:23:43,780 --> 00:23:46,720

So he heard in  
Paris mort le juif

392

00:23:46,720 --> 00:23:49,810

and he didn't understand why.

393

00:23:49,810 --> 00:23:56,740

So his solution was that,  
whatever we do, whatever we do,

394

00:23:56,740 --> 00:24:02,600

however we try to be like the  
others, it doesn't help us.

395

00:24:02,600 --> 00:24:06,430

So the best idea would  
be to create a corner

396

00:24:06,430 --> 00:24:14,290

in the world for ourselves where  
we could be like we want to,

397

00:24:14,290 --> 00:24:18,770

and perhaps then we  
will be respected.

398

00:24:18,770 --> 00:24:25,150

We will transplant the modern  
Jew, the assimilated Jew

399

00:24:25,150 --> 00:24:28,960

into its own  
territory, and there he

400

00:24:28,960 --> 00:24:30,520

will be like another nation.

401

00:24:30,520 --> 00:24:32,470

You see, Rabbi  
Weissmandel said once

402

00:24:32,470 --> 00:24:35,950

to a Zionist, what  
have you done?

403

00:24:35,950 --> 00:24:38,720

What do you intend to do?

404

00:24:38,720 --> 00:24:40,225

You want to create  
another Paraguay?

405

00:24:40,225 --> 00:24:42,730

406

00:24:42,730 --> 00:24:47,230

It will be another Paraguay,  
but we are a universal religion.

407

00:24:47,230 --> 00:24:49,600

We are a universal people.

408

00:24:49,600 --> 00:24:51,700

We are not bound to a territory.

409

00:24:51,700 --> 00:24:55,690

It is really a  
change of identity,

410  
00:24:55,690 --> 00:24:57,520  
what you are trying to do.

411  
00:24:57,520 --> 00:25:00,220  
Yes, but I understand that  
this is a general outlook

412  
00:25:00,220 --> 00:25:01,330  
of the religious people.

413  
00:25:01,330 --> 00:25:02,785  
It is the general outlook.

414  
00:25:02,785 --> 00:25:06,000  
But in connection  
with the Holocaust,

415  
00:25:06,000 --> 00:25:11,170  
did the ideas of Weissmandel  
about Zionism change,

416  
00:25:11,170 --> 00:25:12,460  
were fortified, were--

417  
00:25:12,460 --> 00:25:15,790

418  
00:25:15,790 --> 00:25:22,060  
Well, you see, the  
attitude of Zionism

419  
00:25:22,060 --> 00:25:24,640  
during the period  
of the Holocaust

420  
00:25:24,640 --> 00:25:30,040  
was that of mechanics.

421  
00:25:30,040 --> 00:25:33,250  
You see, the whole  
idea of Zionism--

422  
00:25:33,250 --> 00:25:34,840  
that idea is this.

423  
00:25:34,840 --> 00:25:39,820  
The Jews are living, since  
2,000 years, in the Galut,

424  
00:25:39,820 --> 00:25:41,590  
in the exile.

425  
00:25:41,590 --> 00:25:49,270  
The modern Jew, who is  
persuaded to regulate things

426  
00:25:49,270 --> 00:25:50,740  
mechanically--

427  
00:25:50,740 --> 00:25:53,290  
you can regulate the Galut.

428  
00:25:53,290 --> 00:25:57,580  
You could normalize the  
existence of Jewish people

429  
00:25:57,580 --> 00:26:03,220  
by creating circumstances  
for its existence.

430  
00:26:03,220 --> 00:26:06,790  
Like you press a button.

431  
00:26:06,790 --> 00:26:10,900  
You handle a machine  
by mechanical means.

432  
00:26:10,900 --> 00:26:14,920  
You see, political means  
are also mechanical means,

433  
00:26:14,920 --> 00:26:18,250  
so you use political

means in order

434

00:26:18,250 --> 00:26:22,180  
to create a new framework  
for the Jewish people

435

00:26:22,180 --> 00:26:28,180  
by mechanical action, which will  
eliminate the Galut, you see.

436

00:26:28,180 --> 00:26:32,710  
But in the opinion of Rabbi  
Weissmandel and all of us,

437

00:26:32,710 --> 00:26:36,940  
the Galut is not something which  
can be regulated mechanically.

438

00:26:36,940 --> 00:26:40,570  
It is something which  
has a deep meaning.

439

00:26:40,570 --> 00:26:43,750  
Why we are dispersed  
among the people--

440

00:26:43,750 --> 00:26:46,250  
we have a mission for the world.

441

00:26:46,250 --> 00:26:49,610  
We have to do something here.

442

00:26:49,610 --> 00:26:51,370  
We have to be authentic.

443

00:26:51,370 --> 00:26:56,500  
We have a purpose, which is  
connected with the destiny

444

00:26:56,500 --> 00:26:57,760  
of the Jewish people.

445

00:26:57,760 --> 00:27:01,540  
It cannot be regulated  
by mechanical means.

446  
00:27:01,540 --> 00:27:03,110  
We are different.

447  
00:27:03,110 --> 00:27:09,010  
We are unique, and  
that idea, that concept

448  
00:27:09,010 --> 00:27:12,280  
of Rabbi Weissmandel  
in contradistinction

449  
00:27:12,280 --> 00:27:15,430  
to that of Zionism  
expressed itself

450  
00:27:15,430 --> 00:27:22,000  
also in the attitude of  
Zionism during the war years.

451  
00:27:22,000 --> 00:27:26,980  
Zionist leaders were  
interested to rescue Jews,

452  
00:27:26,980 --> 00:27:32,530  
to rescue Jews and  
channel them to Palestine.

453  
00:27:32,530 --> 00:27:36,310  
They were interested to  
rescue such Jews which

454  
00:27:36,310 --> 00:27:39,790  
could be useful for the  
building of the land, which

455  
00:27:39,790 --> 00:27:49,090  
means young and healthy people,  
not old Jews who are of no use,

456

00:27:49,090 --> 00:27:52,030  
you see.

457  
00:27:52,030 --> 00:27:59,020  
That is part of this concept  
of mechanical regulation,

458  
00:27:59,020 --> 00:28:03,460  
channeling Jews to one exit.

459  
00:28:03,460 --> 00:28:06,730  
If that exit to  
Palestine was blocked

460  
00:28:06,730 --> 00:28:11,500  
because of the agreement  
between Hitler and the Mufti--

461  
00:28:11,500 --> 00:28:12,845  
so the exit--

462  
00:28:12,845 --> 00:28:13,720  
And the British, too.

463  
00:28:13,720 --> 00:28:16,030  
--and the British, of  
course, who didn't want

464  
00:28:16,030 --> 00:28:18,640  
to antagonize the Arabs.

465  
00:28:18,640 --> 00:28:21,520  
So the exit of  
Palestine was blocked.

466  
00:28:21,520 --> 00:28:24,790  
But still, there  
were illegal ways.

467  
00:28:24,790 --> 00:28:28,270  
There were clandestine  
ways to smuggle Jews out,



468

00:28:28,270 --> 00:28:33,400  
but only to Palestine, you see.

469

00:28:33,400 --> 00:28:43,630  
That also is one of the great  
failures, the burden of which

470

00:28:43,630 --> 00:28:50,200  
was carried by a certain  
group at that time who

471

00:28:50,200 --> 00:28:51,630  
didn't understand better.

472

00:28:51,630 --> 00:28:54,330

473

00:28:54,330 --> 00:28:58,560  
Yes, and can you explain this?

474

00:28:58,560 --> 00:29:01,800  
There were  
possibilities for Jews

475

00:29:01,800 --> 00:29:07,140  
to be taken out into  
other countries,

476

00:29:07,140 --> 00:29:12,270  
and for that purpose, the  
official representative

477

00:29:12,270 --> 00:29:16,080  
of the Jews, which was  
the Jewish Agency--

478

00:29:16,080 --> 00:29:20,700  
their cooperation was  
needed, but their cooperation

479

00:29:20,700 --> 00:29:28,740  
was not available because their

interest was directed only

480  
00:29:28,740 --> 00:29:35,130  
to that one possibility  
which led to Palestine.

481  
00:29:35,130 --> 00:29:37,706

482  
00:29:37,706 --> 00:29:39,710  
And to choose the people.

483  
00:29:39,710 --> 00:29:40,460  
What?

484  
00:29:40,460 --> 00:29:41,720  
And to choose the people.

485  
00:29:41,720 --> 00:29:45,510  
And to choose the people, yes.

486  
00:29:45,510 --> 00:29:49,290  
That was, of course, one  
of the tragic chapters

487  
00:29:49,290 --> 00:29:50,420  
in this whole story.

488  
00:29:50,420 --> 00:29:53,910

489  
00:29:53,910 --> 00:29:55,990  
You don't want to  
say more about this?

490  
00:29:55,990 --> 00:30:01,330  
No, I prefer not to talk  
it because, you see,

491  
00:30:01,330 --> 00:30:11,140  
we cannot burden the totality  
of Jews because of what a small

492  
00:30:11,140 --> 00:30:16,150  
group of leaders at a  
certain point of time did.

493  
00:30:16,150 --> 00:30:17,320  
It was a mistake.

494  
00:30:17,320 --> 00:30:27,010  
It was a tragic mistake, and  
you cannot even burden the whole

495  
00:30:27,010 --> 00:30:37,100  
Zionist movement for the action  
of a small group of leaders,

496  
00:30:37,100 --> 00:30:42,680  
besides the point that  
Zionism, in our opinion,

497  
00:30:42,680 --> 00:30:48,560  
is not identical with  
real, authentic Judaism.

498  
00:30:48,560 --> 00:30:50,060  
That's beside the point.

499  
00:30:50,060 --> 00:30:53,210  
We are talking now about  
the political actions which

500  
00:30:53,210 --> 00:30:55,700  
were taken at that  
time, and they were

501  
00:30:55,700 --> 00:30:58,820  
a mistake, a tragic mistake.

502  
00:30:58,820 --> 00:31:04,760  
But again, we should not blame--  
we cannot blame the totality

503

00:31:04,760 --> 00:31:08,390  
of the people, not even the  
totality of the leadership

504  
00:31:08,390 --> 00:31:12,090  
for a small misled group.

505  
00:31:12,090 --> 00:31:15,010

506  
00:31:15,010 --> 00:31:17,036  
(film - technical issues)

507  
00:31:17,036 --> 00:31:41,590

508  
00:31:41,590 --> 00:31:43,140  
[NON-ENGLISH SPEECH]

509  
00:31:43,140 --> 00:31:52,530

510  
00:31:52,530 --> 00:32:02,670  
I'd like to talk, if you agree,  
about one point of view which

511  
00:32:02,670 --> 00:32:09,180  
I call  
Vergangenheitsbewaeltigung.

512  
00:32:09,180 --> 00:32:11,280  
You know what that means?

513  
00:32:11,280 --> 00:32:17,420  
This is a new term which has  
been used by the Germans now.

514  
00:32:17,420 --> 00:32:37,000