

1  
00:00:00,000 --> 00:00:03,890

2  
00:00:03,890 --> 00:00:05,432  
(film slating)

3  
00:00:05,432 --> 00:00:08,320

4  
00:00:08,320 --> 00:00:15,850  
I think it is somehow  
fundamental in human nature

5  
00:00:15,850 --> 00:00:20,840  
that a person cannot go on  
living forever with a feeling

6  
00:00:20,840 --> 00:00:21,340  
of--

7  
00:00:21,340 --> 00:00:25,980  
[PHONE RINGS] with a  
feeling of guilt. I'm sorry.

8  
00:00:25,980 --> 00:00:28,305  
[INAUDIBLE]

9  
00:00:28,305 --> 00:00:30,630

10  
00:00:30,630 --> 00:00:32,306  
(film slating)

11  
00:00:32,306 --> 00:00:34,650

12  
00:00:34,650 --> 00:00:44,840  
There is an elementary feeling  
in human beings that they

13

00:00:44,840 --> 00:00:49,730  
cannot go on living  
with a feeling of guilt.

14  
00:00:49,730 --> 00:00:51,560  
Think of the German people.

15  
00:00:51,560 --> 00:00:55,940  
German people have  
committed a crime

16  
00:00:55,940 --> 00:00:59,466  
which is singular in  
the history of mankind.

17  
00:00:59,466 --> 00:01:02,320

18  
00:01:02,320 --> 00:01:04,120  
And they know it.

19  
00:01:04,120 --> 00:01:07,280  
They have become aware of it.

20  
00:01:07,280 --> 00:01:12,980  
But they-- can they go on living  
with that feeling of guilt?

21  
00:01:12,980 --> 00:01:13,970  
It isn't possible.

22  
00:01:13,970 --> 00:01:16,160  
It's against human nature.

23  
00:01:16,160 --> 00:01:19,730  
Though they have created  
a new word, which

24  
00:01:19,730 --> 00:01:23,750  
is Vergangenheitsbewältigung,  
which

25

00:01:23,750 --> 00:01:26,330  
means "overcoming the past."

26  
00:01:26,330 --> 00:01:30,500  
It is a rationalization--  
part rationalization,

27  
00:01:30,500 --> 00:01:34,400  
part deliberate forgetfulness--

28  
00:01:34,400 --> 00:01:42,980  
and creating a mental  
gap between the past

29  
00:01:42,980 --> 00:01:44,600  
and the present.

30  
00:01:44,600 --> 00:01:53,180  
Because a people cannot go on  
forever with a burden of guilt.

31  
00:01:53,180 --> 00:02:00,410  
Now, I would say that this  
elementary human feeling is not

32  
00:02:00,410 --> 00:02:04,820  
only taking place  
with the Germans.

33  
00:02:04,820 --> 00:02:07,850  
It's taking place  
with the Jews too.

34  
00:02:07,850 --> 00:02:12,830  
The Jews-- especially those  
who have saved themselves--

35  
00:02:12,830 --> 00:02:15,320  
they should really  
have a feeling

36  
00:02:15,320 --> 00:02:20,750  
of guilt. How could they

forget what they have seen?

37

00:02:20,750 --> 00:02:24,480

38

00:02:24,480 --> 00:02:26,040

People who were  
in the camps, who

39

00:02:26,040 --> 00:02:29,070

wear the numbers  
on their arms, how

40

00:02:29,070 --> 00:02:34,890

could they step  
into this new order,

41

00:02:34,890 --> 00:02:42,390

burdened with the knowledge  
that this order is so temporary?

42

00:02:42,390 --> 00:02:44,730

And it is quite  
a different world

43

00:02:44,730 --> 00:02:48,100

from what they have  
seen going under.

44

00:02:48,100 --> 00:02:51,960

So they try to forget.

45

00:02:51,960 --> 00:02:56,460

With them,  
Vergangenheitsbewältigung also

46

00:02:56,460 --> 00:02:58,470

takes place.

47

00:02:58,470 --> 00:03:05,370

Rabbi Weissmandel was a  
living reminder of the past.

48

00:03:05,370 --> 00:03:09,480  
And as such, he was unpopular.

49

00:03:09,480 --> 00:03:15,150  
Subconsciously, people  
resented to see this man who

50

00:03:15,150 --> 00:03:18,030  
in his whole appearance--

51

00:03:18,030 --> 00:03:24,250  
in his face and in his  
whole Erscheinung--

52

00:03:24,250 --> 00:03:28,810  
it reminded them on  
what has happened.

53

00:03:28,810 --> 00:03:33,670  
So they did not want  
to be reminded on that.

54

00:03:33,670 --> 00:03:42,870  
So that's why he, in a way,  
was an unpopular figure.

55

00:03:42,870 --> 00:03:45,690  
He disturbed the order.

56

00:03:45,690 --> 00:03:51,480  
He disturbed the  
new way of life.

57

00:03:51,480 --> 00:03:56,850  
You see, those people who have  
suffered all these things,

58

00:03:56,850 --> 00:03:59,910  
they were hungry for life.

59

00:03:59,910 --> 00:04:07,530  
They wanted to compensate

now, that what they have lost.

60  
00:04:07,530 --> 00:04:09,680  
They wanted to forget.

61  
00:04:09,680 --> 00:04:15,340  
He didn't let them  
forget, you see.

62  
00:04:15,340 --> 00:04:17,290  
Yes, he was a living reminder.

63  
00:04:17,290 --> 00:04:21,980  
He was a living  
reminder, you know.

64  
00:04:21,980 --> 00:04:25,564  
And would you say  
that he was a--

65  
00:04:25,564 --> 00:04:27,670  
I once said--

66  
00:04:27,670 --> 00:04:30,820  
I once thought, and  
also I said it--

67  
00:04:30,820 --> 00:04:40,900  
you know, sometimes something  
happens in the stars.

68  
00:04:40,900 --> 00:04:43,100  
A star falls down.

69  
00:04:43,100 --> 00:04:45,020  
We call that a comet.

70  
00:04:45,020 --> 00:04:46,660  
What is a comet?

71  
00:04:46,660 --> 00:04:51,460  
A comet is a star

which falls out

72

00:04:51,460 --> 00:04:54,100  
of the order of other stars.

73

00:04:54,100 --> 00:04:55,930  
And he falls and falls.

74

00:04:55,930 --> 00:05:00,850  
And while he falls,  
he starts to shine.

75

00:05:00,850 --> 00:05:06,130  
He becomes  
incandescent, glowing.

76

00:05:06,130 --> 00:05:11,060  
But while he is  
glowing and falling,

77

00:05:11,060 --> 00:05:14,290  
he is enlightening  
everything around him.

78

00:05:14,290 --> 00:05:18,050  
But he himself gets burned.

79

00:05:18,050 --> 00:05:21,890  
That was why Rabbi  
Weissmandel was such a star.

80

00:05:21,890 --> 00:05:25,400  
He enlightened  
everybody around him.

81

00:05:25,400 --> 00:05:28,030

82

00:05:28,030 --> 00:05:30,200  
He was like a comet.

83

00:05:30,200 --> 00:05:38,540

But while he was lightening  
and spreading light around him,

84  
00:05:38,540 --> 00:05:43,910  
among the people who knew  
him, he got burned himself.

85  
00:05:43,910 --> 00:05:49,280  
So people, when they see a  
comet they stand for a while

86  
00:05:49,280 --> 00:05:50,650  
and are flabbergasted.

87  
00:05:50,650 --> 00:05:52,940  
Look, look at that.

88  
00:05:52,940 --> 00:05:57,620  
Then the comet shines, and in  
a second it gets burned out.

89  
00:05:57,620 --> 00:06:02,780  
And people saying let's  
go home, eat supper.

90  
00:06:02,780 --> 00:06:09,940  
They return back to their  
everyday common life.

91  
00:06:09,940 --> 00:06:10,950  
So he was a comet.

92  
00:06:10,950 --> 00:06:16,950

93  
00:06:16,950 --> 00:06:20,610  
And I think it is the reason  
why he was devoted to everybody.

94  
00:06:20,610 --> 00:06:23,850  
I think it is the reason why  
he was burning his life too.

95

00:06:23,850 --> 00:06:28,320

Yes, he burned himself up  
in his work for the yeshiva.

96

00:06:28,320 --> 00:06:34,500

And he tried to do things,  
you know, but he got consumed.

97

00:06:34,500 --> 00:06:36,910

He was consumed by it.

98

00:06:36,910 --> 00:06:39,670

Would you say that  
he was a Tzadik?

99

00:06:39,670 --> 00:06:44,070

He was a real Tzadik, in  
the full sense of the word.

100

00:06:44,070 --> 00:06:48,450

You don't find,  
easily, a man like him.

101

00:06:48,450 --> 00:06:52,590

He was an authentic Jew.

102

00:06:52,590 --> 00:06:54,582

(film slating)

103

00:06:54,582 --> 00:06:56,580

104

00:06:56,580 --> 00:07:02,960

When the time came  
for old Rabbi Unger--

105

00:07:02,960 --> 00:07:05,072

The Rabbi Unger was  
the head of the--

106

00:07:05,072 --> 00:07:07,030

Rabbi Unger, head

of the yeshiva,

107

00:07:07,030 --> 00:07:09,820  
the father-in-law of  
Rabbi Weissmandel.

108

00:07:09,820 --> 00:07:14,650  
When the time came, and the  
danger came nearer and nearer,

109

00:07:14,650 --> 00:07:20,120  
they had to leave their  
house and to go into hiding.

110

00:07:20,120 --> 00:07:23,950  
They waited until  
the Sabbath ends

111

00:07:23,950 --> 00:07:26,260  
because one is not  
allowed to carry things

112

00:07:26,260 --> 00:07:28,850  
with them on the Sabbath.

113

00:07:28,850 --> 00:07:31,960  
So they were waiting  
until nightfall.

114

00:07:31,960 --> 00:07:34,150  
And they packed their  
little belongings

115

00:07:34,150 --> 00:07:36,910  
and went into the woods.

116

00:07:36,910 --> 00:07:40,645  
But, you know, Jews, at  
the end of the Sabbath,

117

00:07:40,645 --> 00:07:43,510  
they have to make  
havdalah, which

118  
00:07:43,510 --> 00:07:46,030  
is a prayer at the  
end of the Sabbath.

119  
00:07:46,030 --> 00:07:48,610  
You need for that a candle of--

120  
00:07:48,610 --> 00:07:55,820  
a burning candle and a cup  
of wine or some other stuff.

121  
00:07:55,820 --> 00:08:00,190  
But they didn't do it because  
they had to hurry to leave.

122  
00:08:00,190 --> 00:08:03,310  
And they went into the woods.

123  
00:08:03,310 --> 00:08:06,850  
And they were wandering and  
walking and walking, and trying

124  
00:08:06,850 --> 00:08:09,130  
to find their way to someplace.

125  
00:08:09,130 --> 00:08:16,900  
Sunday morning they reached  
a little village with an inn.

126  
00:08:16,900 --> 00:08:19,480  
So Rabbi Unger said--

127  
00:08:19,480 --> 00:08:21,820  
it was always on his  
mind, all the time-- we

128  
00:08:21,820 --> 00:08:24,370  
didn't make havdalah yet.

129  
00:08:24,370 --> 00:08:28,240  
So he sent his son to

that little inn, which

130  
00:08:28,240 --> 00:08:31,480  
was a dangerous thing to do.

131  
00:08:31,480 --> 00:08:33,220  
Don't forget that.

132  
00:08:33,220 --> 00:08:36,250  
We could never know  
what will happen.

133  
00:08:36,250 --> 00:08:41,760  
So he went in to  
buy some liquor,

134  
00:08:41,760 --> 00:08:47,190  
in order that he should  
be able to make havdalah.

135  
00:08:47,190 --> 00:08:50,220  
Because that worry  
was on his mind

136  
00:08:50,220 --> 00:08:58,490  
all the time, while he was  
running away for his life.

137  
00:08:58,490 --> 00:09:01,880

138  
00:09:01,880 --> 00:09:04,120  
He had to respect the law.

139  
00:09:04,120 --> 00:09:04,870  
What?

140  
00:09:04,870 --> 00:09:07,000  
I said, he had to  
observe the laws.

141  
00:09:07,000 --> 00:09:09,280

He had to observe  
the law because that

142  
00:09:09,280 --> 00:09:15,070  
is the purpose of everything,  
even in the midst of danger.

143  
00:09:15,070 --> 00:09:16,540  
That is the purpose of life--

144  
00:09:16,540 --> 00:09:19,830

145  
00:09:19,830 --> 00:09:23,200  
observance of the law.

146  
00:09:23,200 --> 00:09:26,480  
Even in the midst of  
the biggest danger.

147  
00:09:26,480 --> 00:09:30,080  
I said, even in the midst  
of the biggest danger.

148  
00:09:30,080 --> 00:09:32,270  
Right, the biggest danger, yes.

149  
00:09:32,270 --> 00:09:35,330

150  
00:09:35,330 --> 00:09:38,630  
And how did he die,  
the old Rabbi Unger?

151  
00:09:38,630 --> 00:09:40,190  
He died in the woods.

152  
00:09:40,190 --> 00:09:42,860  
He think he got pneumonia.

153  
00:09:42,860 --> 00:09:44,720  
And he was dying.

154  
00:09:44,720 --> 00:09:48,500  
And his last words--

155  
00:09:48,500 --> 00:09:51,410  
what were his last words?

156  
00:09:51,410 --> 00:09:56,510  
His last words were not  
to talk in the synagogue

157  
00:09:56,510 --> 00:09:58,970  
while the prayers go on.

158  
00:09:58,970 --> 00:10:03,500  
Because it is a  
grave sin to disturb

159  
00:10:03,500 --> 00:10:10,130  
the dignity of the synagogue,  
to talk among themselves

160  
00:10:10,130 --> 00:10:11,990  
while the prayers go on.

161  
00:10:11,990 --> 00:10:13,700  
So that was his message.

162  
00:10:13,700 --> 00:10:14,660  
Jews do this.

163  
00:10:14,660 --> 00:10:16,160  
They still do it.

164  
00:10:16,160 --> 00:10:19,660  
But that was his  
message, you see.

165  
00:10:19,660 --> 00:10:23,010

166

00:10:23,010 --> 00:10:31,050

Because if a great  
tragedy befalls a Jew,

167

00:10:31,050 --> 00:10:36,630

he always thinks, what did I do.

168

00:10:36,630 --> 00:10:44,040

He always is possessed by the  
thought, I did something wrong.

169

00:10:44,040 --> 00:10:51,420

I committed something, and  
that's why I'm being punished.

170

00:10:51,420 --> 00:10:53,760

Who knows what I did.

171

00:10:53,760 --> 00:10:55,320

Who knows?

172

00:10:55,320 --> 00:10:56,820

Who knows?

173

00:10:56,820 --> 00:11:03,660

Maybe Jews are talking all  
the time during the prayers.

174

00:11:03,660 --> 00:11:09,720

Maybe that created a  
disturbance upstairs.

175

00:11:09,720 --> 00:11:12,750

And now it is like  
a volcano, you know?

176

00:11:12,750 --> 00:11:17,130

A volcano-- the  
lava in a volcano,

177

00:11:17,130 --> 00:11:21,990

it grows and grows because  
something goes on underneath.

178  
00:11:21,990 --> 00:11:28,260  
And it takes a long time, and  
all of a sudden it explodes.

179  
00:11:28,260 --> 00:11:35,210  
So Jews are doing things,  
are doing wrong things.

180  
00:11:35,210 --> 00:11:39,240  
Maybe they are doing wrong  
things for a hundred years

181  
00:11:39,240 --> 00:11:42,950  
or for 200 years, but  
it isn't forgotten.

182  
00:11:42,950 --> 00:11:44,120  
It's there.

183  
00:11:44,120 --> 00:11:48,980  
And it grows and grows, like  
the hot lava in a volcano,

184  
00:11:48,980 --> 00:11:55,540  
until a time comes when the  
mountain cannot contain it

185  
00:11:55,540 --> 00:11:58,600  
anymore and it explodes.

186  
00:11:58,600 --> 00:12:00,590  
It explodes.

187  
00:12:00,590 --> 00:12:05,980  
So a great catastrophe  
happens as a result

188  
00:12:05,980 --> 00:12:15,330  
of misdoings, which we  
committed, knowingly or not

189

00:12:15,330 --> 00:12:23,070  
knowingly, because God is very  
sensitive about the Jews, what

190  
00:12:23,070 --> 00:12:25,840  
the Jews do.

191  
00:12:25,840 --> 00:12:28,170  
And do you think that  
it is the reason why

192  
00:12:28,170 --> 00:12:33,180  
these religious people,  
even when they were

193  
00:12:33,180 --> 00:12:37,470  
in the extermination camps,  
that in the middle of all

194  
00:12:37,470 --> 00:12:40,140  
this horror, that they  
didn't lose faith?

195  
00:12:40,140 --> 00:12:42,540  
They didn't lose faith  
because, you see,

196  
00:12:42,540 --> 00:12:46,530  
these ideas are ingrained in us.

197  
00:12:46,530 --> 00:12:49,980  
For thousands of years we  
lived with these ideas.

198  
00:12:49,980 --> 00:12:53,430  
There is a connection  
between the people and God.

199  
00:12:53,430 --> 00:12:58,080  
There is a relationship,  
a special relationship.

200  
00:12:58,080 --> 00:13:03,510

What we do weighs very heavy.

201

00:13:03,510 --> 00:13:09,370

It weighs much heavier than  
what other people do, you see.

202

00:13:09,370 --> 00:13:12,160

Yes, but the punishment  
was much heavier too.

203

00:13:12,160 --> 00:13:14,850

And the punishment  
is heavier, right.

204

00:13:14,850 --> 00:13:18,410

205

00:13:18,410 --> 00:13:23,240

You see, we are supposed  
to redeem the world.

206

00:13:23,240 --> 00:13:25,340

And we don't do it.

207

00:13:25,340 --> 00:13:31,250

We are supposed to be looked  
upon by all other people

208

00:13:31,250 --> 00:13:34,010

as the standard bearers of God.

209

00:13:34,010 --> 00:13:36,560

People should look up to us.

210

00:13:36,560 --> 00:13:43,780

Instead we are doing things  
that people look down on us,

211

00:13:43,780 --> 00:13:46,630

you see.

212

00:13:46,630 --> 00:13:50,020

We are the legion of the king.

213

00:13:50,020 --> 00:13:54,370

You see, all peoples  
are children of God,

214

00:13:54,370 --> 00:13:59,980

but the Jewish people are  
called the firstborn son.

215

00:13:59,980 --> 00:14:04,210

And the firstborn son  
has a responsibility

216

00:14:04,210 --> 00:14:06,940

towards the other sons.

217

00:14:06,940 --> 00:14:11,290

His actions pave the way.

218

00:14:11,290 --> 00:14:16,660

His actions are very important.

219

00:14:16,660 --> 00:14:19,060

That is the special  
relationship, you see.

220

00:14:19,060 --> 00:14:21,710

I am telling you, these  
things are very unpopular.

221

00:14:21,710 --> 00:14:25,450

I am aware what I am  
saying is very unpopular,

222

00:14:25,450 --> 00:14:27,790

and it sounds very subjective.

223

00:14:27,790 --> 00:14:30,520

But what I am telling  
you is what I think.

224

00:14:30,520 --> 00:14:33,370

And what I think is not  
my personal opinion,

225

00:14:33,370 --> 00:14:35,710

because I am an  
Orthodox Jew and that

226

00:14:35,710 --> 00:14:39,070

is the way Orthodox Jews think.

227

00:14:39,070 --> 00:14:41,140

Not today and not  
from yesterday,

228

00:14:41,140 --> 00:14:43,150

but since the beginning.

229

00:14:43,150 --> 00:14:44,860

That's the way we  
think and we live.

230

00:14:44,860 --> 00:14:47,750

231

00:14:47,750 --> 00:14:55,780

And that trend of mine  
might perhaps play a role

232

00:14:55,780 --> 00:14:57,505

in the behavior of Jew--

233

00:14:57,505 --> 00:14:58,283

[AUDIO OUT]

234

00:14:58,283 --> 00:15:08,143

235

00:15:08,143 --> 00:15:12,960

(film slating)

236

00:15:12,960 --> 00:15:20,620

Well, that sentiment of an  
ingrained responsibility

237

00:15:20,620 --> 00:15:30,040  
of the Jew, individually and  
collectively, for his own fate

238

00:15:30,040 --> 00:15:33,460  
and for the fate  
of the whole world,

239

00:15:33,460 --> 00:15:41,680  
is perhaps the reason for that  
lack of physical resistance.

240

00:15:41,680 --> 00:15:47,410  
Because after all, when Jews  
were facing the gas chamber

241

00:15:47,410 --> 00:15:54,670  
and they could do actions  
of physical violence out

242

00:15:54,670 --> 00:15:57,970  
of revenge, out of  
desperation, which

243

00:15:57,970 --> 00:15:59,710  
wouldn't have helped them--

244

00:15:59,710 --> 00:16:00,893  
They couldn't do much.

245

00:16:00,893 --> 00:16:01,810  
They couldn't do much.

246

00:16:01,810 --> 00:16:04,900  
But they could  
jump on a soldier.

247

00:16:04,900 --> 00:16:07,180  
They would be shot  
anyway, at the spot.

248  
00:16:07,180 --> 00:16:09,250  
But anyway, they  
had nothing to lose.

249  
00:16:09,250 --> 00:16:13,390  
But they didn't do it,  
because they were resigned.

250  
00:16:13,390 --> 00:16:15,280  
Why were they resigned?

251  
00:16:15,280 --> 00:16:18,130  
Because of that feeling--

252  
00:16:18,130 --> 00:16:25,180  
something has come over me,  
something quite unexpected.

253  
00:16:25,180 --> 00:16:28,030  
Something I cannot escape from.

254  
00:16:28,030 --> 00:16:33,730  
And it happens to me  
because I am a sinner,

255  
00:16:33,730 --> 00:16:37,310  
because I did something wrong.

256  
00:16:37,310 --> 00:16:44,620  
So I have to resign  
myself to my fate.

257  
00:16:44,620 --> 00:16:49,270  
You see, there is an  
important thought.

258  
00:16:49,270 --> 00:16:54,790  
I mentioned to you before  
that the antisemitic people

259  
00:16:54,790 --> 00:16:57,370

have created the slogan.

260

00:16:57,370 --> 00:16:59,530

It's the guilt of the Jew.

261

00:16:59,530 --> 00:17:04,119

They make the Jews responsible  
for their own misery

262

00:17:04,119 --> 00:17:06,940

and for the misery of the world.

263

00:17:06,940 --> 00:17:08,980

There is a truth--

264

00:17:08,980 --> 00:17:12,271

a theological truth-- in that.

265

00:17:12,271 --> 00:17:17,560

That the Jew, who is supposed  
to be the redeemer of the world,

266

00:17:17,560 --> 00:17:22,180

if he does not redeem  
it, he is guilty.

267

00:17:22,180 --> 00:17:25,040

He is responsible.

268

00:17:25,040 --> 00:17:26,780

It's very difficult to--

269

00:17:26,780 --> 00:17:27,410

It is very--

270

00:17:27,410 --> 00:17:27,985

--to grasp.

271

00:17:27,985 --> 00:17:32,960

Are the children and  
the innocent children?

272

00:17:32,960 --> 00:17:33,460

Yes.

273

00:17:33,460 --> 00:17:35,127

What is the [INAUDIBLE]  
of the children?

274

00:17:35,127 --> 00:17:40,015

You see, when a--

275

00:17:40,015 --> 00:17:44,870

276

00:17:44,870 --> 00:17:49,009

what do you call it a  
fire-spitting mountain.

277

00:17:49,009 --> 00:17:50,700

A what?

278

00:17:50,700 --> 00:17:52,260

A mountain who spits fire.

279

00:17:52,260 --> 00:17:53,100

A volcano.

280

00:17:53,100 --> 00:17:54,000

A volcano.

281

00:17:54,000 --> 00:17:58,230

When a volcano breaks  
out, it devastates

282

00:17:58,230 --> 00:18:04,820

around it everything,  
with no distinction.

283

00:18:04,820 --> 00:18:06,415

(film slating)

284

00:18:06,415 --> 00:18:07,570

285

00:18:07,570 --> 00:18:14,350

Well, as to the reaction of  
the religious Jew, with respect

286

00:18:14,350 --> 00:18:21,630

to the catastrophe, it is  
quite different from that

287

00:18:21,630 --> 00:18:23,550

of the non-religious Jew.

288

00:18:23,550 --> 00:18:27,210

The non-religious  
Jew questions God.

289

00:18:27,210 --> 00:18:29,100

He puts a question to God.

290

00:18:29,100 --> 00:18:31,410

How could God do that?

291

00:18:31,410 --> 00:18:38,860

How could God let it happen that  
a million children were gassed?

292

00:18:38,860 --> 00:18:43,440

You have a question of  
God, to be towards God.

293

00:18:43,440 --> 00:18:46,620

But the religious Jew  
doesn't question God.

294

00:18:46,620 --> 00:18:49,080

He questions man.

295

00:18:49,080 --> 00:18:54,130

In a particular sense,  
there is a question

296

00:18:54,130 --> 00:18:57,540  
which is being not asked.

297  
00:18:57,540 --> 00:19:01,140  
The question is, how  
did culture permit it.

298  
00:19:01,140 --> 00:19:04,620  
How did our concept  
of civilization

299  
00:19:04,620 --> 00:19:10,830  
and progressive liberalism  
and culture and evolution

300  
00:19:10,830 --> 00:19:13,890  
permit this?

301  
00:19:13,890 --> 00:19:18,270  
This hits the idea of cultural  
evolution in the face.

302  
00:19:18,270 --> 00:19:21,750  
And imagine, in the  
center of Europe,

303  
00:19:21,750 --> 00:19:24,960  
in the center of culture  
and civilization,

304  
00:19:24,960 --> 00:19:31,590  
university professors became  
murderers, became SS men

305  
00:19:31,590 --> 00:19:33,510  
who participated in killings.

306  
00:19:33,510 --> 00:19:35,130  
And they justified it.

307  
00:19:35,130 --> 00:19:39,120  
And at least they  
acquiesced in it.

308  
00:19:39,120 --> 00:19:41,400  
Now, the natural question is--

309  
00:19:41,400 --> 00:19:42,960  
leave God aside.

310  
00:19:42,960 --> 00:19:45,270  
Why, you have men before you.

311  
00:19:45,270 --> 00:19:51,540  
Why, the obvious would  
be to ask the question,

312  
00:19:51,540 --> 00:19:55,740  
I was brought up with  
the concept of culture.

313  
00:19:55,740 --> 00:19:59,400  
I was living within it.

314  
00:19:59,400 --> 00:20:02,010  
All these people  
had a long tradition

315  
00:20:02,010 --> 00:20:07,560  
of the so-called  
Judeo-Christian civilization,

316  
00:20:07,560 --> 00:20:10,020  
which is progressing.

317  
00:20:10,020 --> 00:20:11,950  
People are getting better.

318  
00:20:11,950 --> 00:20:14,910  
We have ideas of humanity.

319  
00:20:14,910 --> 00:20:18,000  
And we are educated.

320

00:20:18,000 --> 00:20:20,970

All of a sudden,  
something happens

321

00:20:20,970 --> 00:20:25,020

which has turned  
everything upside down.

322

00:20:25,020 --> 00:20:27,130

What is the sense of culture?

323

00:20:27,130 --> 00:20:29,280

What is the sense of progress?

324

00:20:29,280 --> 00:20:33,900

What happened to all these ideas  
which we have been brought up?

325

00:20:33,900 --> 00:20:37,120

Why don't they  
ask this question?

326

00:20:37,120 --> 00:20:40,980

But they are so  
brainwashed, and they

327

00:20:40,980 --> 00:20:44,460

are so steeped into  
these ideas, still--

328

00:20:44,460 --> 00:20:47,670

they are now still  
involved in it.

329

00:20:47,670 --> 00:20:50,610

That they leave this  
obvious question aside,

330

00:20:50,610 --> 00:20:54,030

and they question God.

331

00:20:54,030 --> 00:20:55,090

What do we--

332  
00:20:55,090 --> 00:20:57,600  
Yes, I understand  
that you said yourself

333  
00:20:57,600 --> 00:21:01,080  
that there was this  
atonement for sins.

334  
00:21:01,080 --> 00:21:05,070  
Yes, the religious  
Jew has a concept

335  
00:21:05,070 --> 00:21:08,850  
of personal and  
collective atonement.

336  
00:21:08,850 --> 00:21:14,550  
And when a time comes  
when we are punished,

337  
00:21:14,550 --> 00:21:19,320  
it is like I said, an  
outbreak of a volcano, which

338  
00:21:19,320 --> 00:21:21,690  
does not distinguish  
between good and bad.

339  
00:21:21,690 --> 00:21:23,790  
It is a reaction.

340  
00:21:23,790 --> 00:21:25,020  
It is a reaction.

341  
00:21:25,020 --> 00:21:26,210  
It is an explosion.

342  
00:21:26,210 --> 00:21:28,770

343  
00:21:28,770 --> 00:21:34,680

You cannot ask a question  
about the ways of God.

344  
00:21:34,680 --> 00:21:37,470  
You cannot, because it is  
something which is beyond

345  
00:21:37,470 --> 00:21:39,970  
our concept, beyond  
our understanding.

346  
00:21:39,970 --> 00:21:43,800  
We only know man.

347  
00:21:43,800 --> 00:21:49,050  
We only know what man does  
or what he does not do.

348  
00:21:49,050 --> 00:21:53,640  
Actions of man, that is  
what we see before us.

349  
00:21:53,640 --> 00:21:55,620  
And that what we can question.

350  
00:21:55,620 --> 00:21:58,860  
And that what we can  
rectify, perhaps.

351  
00:21:58,860 --> 00:22:01,560

352  
00:22:01,560 --> 00:22:05,230  
That is within our power.

353  
00:22:05,230 --> 00:22:09,460  
So since Jews live--

354  
00:22:09,460 --> 00:22:13,570  
or should live-- in a special  
relationship with God,

355

00:22:13,570 --> 00:22:16,380  
we cannot question  
that relationship.

356  
00:22:16,380 --> 00:22:17,260  
We cannot question.

357  
00:22:17,260 --> 00:22:18,900  
We have to accept.

358  
00:22:18,900 --> 00:22:21,780  
What we can question  
is the behavior of man.

359  
00:22:21,780 --> 00:22:25,440  
You mentioned religious Jews  
question the behavior of man,

360  
00:22:25,440 --> 00:22:27,360  
and the non-religious  
question God.

361  
00:22:27,360 --> 00:22:30,660  
Of the non-religious  
and the world around,

362  
00:22:30,660 --> 00:22:34,230  
which was quiet and  
did let it happen.

363  
00:22:34,230 --> 00:22:38,760  
And they question,  
therefore, culture.

364  
00:22:38,760 --> 00:22:41,640  
They question the  
concept of civilization.

365  
00:22:41,640 --> 00:22:46,980  
They question the  
entire habit of man,

366  
00:22:46,980 --> 00:22:55,630

the entire way of thinking  
of present man, you see.

367  
00:22:55,630 --> 00:22:57,134  
It's [INAUDIBLE].

368  
00:22:57,134 --> 00:23:02,104

369  
00:23:02,104 --> 00:23:03,600  
(film slating)

370  
00:23:03,600 --> 00:23:05,430  
Yes, I want to ask  
you about the church.

371  
00:23:05,430 --> 00:23:08,610  
Did Rabbi Weissmandel  
told you about the visit

372  
00:23:08,610 --> 00:23:12,780  
of the old rabbi of  
Nitra to the bishop?

373  
00:23:12,780 --> 00:23:14,370  
Yes, he told me.

374  
00:23:14,370 --> 00:23:19,050  
He told me that he begged  
his father-in-law--

375  
00:23:19,050 --> 00:23:21,990  
the old rabbi-- to  
visit the bishop.

376  
00:23:21,990 --> 00:23:24,960  
Because in normal  
times, there was

377  
00:23:24,960 --> 00:23:29,340  
a certain formal relationship  
between the old rabbi

378

00:23:29,340 --> 00:23:30,420  
and the bishop.

379

00:23:30,420 --> 00:23:33,930  
They met at occasions  
in a formal way.

380

00:23:33,930 --> 00:23:35,470  
They were greeted each other.

381

00:23:35,470 --> 00:23:40,140  
There was a superficial  
relationship.

382

00:23:40,140 --> 00:23:44,910  
So Rabbi Weissmandel begged  
him he should go to the bishop

383

00:23:44,910 --> 00:23:47,670  
and tell him what  
is happening, and he

384

00:23:47,670 --> 00:23:54,420  
should try to persuade Tiso  
And the rabbi declined it.

385

00:23:54,420 --> 00:23:55,790  
He didn't want to.

386

00:23:55,790 --> 00:24:00,120  
Rabbi Unger did, by no means,  
want to go to the bishop.

387

00:24:00,120 --> 00:24:03,270  
He said it is of no avail.

388

00:24:03,270 --> 00:24:06,270  
The bishop is a Christian  
and he hates Jews.

389

00:24:06,270 --> 00:24:07,740  
The church hates Jews.

390  
00:24:07,740 --> 00:24:10,920  
And it will not help you.

391  
00:24:10,920 --> 00:24:14,010  
It would not help in  
any way to go to him.

392  
00:24:14,010 --> 00:24:16,740  
And Rabbi Weissmandel had  
a very strong argument

393  
00:24:16,740 --> 00:24:20,350  
with his father-in-law  
about that.

394  
00:24:20,350 --> 00:24:21,990  
They were both  
angry at each other.

395  
00:24:21,990 --> 00:24:23,730  
He described it to me.

396  
00:24:23,730 --> 00:24:31,080  
There was a quite vehement  
confrontation between the two.

397  
00:24:31,080 --> 00:24:35,605  
And Rabbi Unger steadfastly  
declined to go to the bishop.

398  
00:24:35,605 --> 00:24:37,480  
And Rabbi Weissmandel  
couldn't understand it.

399  
00:24:37,480 --> 00:24:38,063  
Why don't you?

400  
00:24:38,063 --> 00:24:39,570  
What do you risk?

401  
00:24:39,570 --> 00:24:40,690

Why shouldn't you go?

402

00:24:40,690 --> 00:24:42,660

So he went himself.

403

00:24:42,660 --> 00:24:47,760

So he went himself,  
and he came back.

404

00:24:47,760 --> 00:24:49,110

Of course he came back.

405

00:24:49,110 --> 00:24:54,480

And what Rabbi Unger  
said proved to be true.

406

00:24:54,480 --> 00:24:57,540

What did the bishop tell him?

407

00:24:57,540 --> 00:25:00,630

When the bishop was told  
that Jews are being deported

408

00:25:00,630 --> 00:25:03,090

and innocent children  
are being killed,

409

00:25:03,090 --> 00:25:08,190

the bishop said, there is  
no innocent Jewish blood.

410

00:25:08,190 --> 00:25:11,445

You will all be killed  
because you killed Christ.

411

00:25:11,445 --> 00:25:14,190

412

00:25:14,190 --> 00:25:15,810

You deserve that.

413

00:25:15,810 --> 00:25:16,860

You will all be killed.

414

00:25:16,860 --> 00:25:29,520

Your only way out is to  
accept the true church,

415

00:25:29,520 --> 00:25:33,660

to accept to be baptized,  
to become Christians.

416

00:25:33,660 --> 00:25:36,510

That's the only way you  
could redeem yourself

417

00:25:36,510 --> 00:25:42,000

from your guilt. Otherwise, you  
will all be killed, you see.

418

00:25:42,000 --> 00:25:43,020

To convert.

419

00:25:43,020 --> 00:25:49,200

To convert, yes, because  
that's why you still live.

420

00:25:49,200 --> 00:25:53,400

Because we expect you to  
convert, to be baptized.

421

00:25:53,400 --> 00:25:56,460

That's why you still--  
that is your destiny.

422

00:25:56,460 --> 00:26:05,310

That is the expectation  
which we hold of you.

423

00:26:05,310 --> 00:26:10,380

If you don't do it, you  
don't deserve to live.

424

00:26:10,380 --> 00:26:12,690

And I tell you that

you will all be killed.

425

00:26:12,690 --> 00:26:14,730

That's what he told him.

426

00:26:14,730 --> 00:26:21,040

And Rabbi Weissmandel told  
me this exactly how it was.

427

00:26:21,040 --> 00:26:23,160

He described to me--

428

00:26:23,160 --> 00:26:25,200

he described to me the  
face of the bishop,

429

00:26:25,200 --> 00:26:27,960

how he was a wild fanatic.

430

00:26:27,960 --> 00:26:30,120

His face became red.

431

00:26:30,120 --> 00:26:35,130

And how he was shouting at him.

432

00:26:35,130 --> 00:26:35,880

Shouting?

433

00:26:35,880 --> 00:26:37,920

Yes.

434

00:26:37,920 --> 00:26:39,570

He said, of course  
you will be killed.

435

00:26:39,570 --> 00:26:43,770

There is no there is no innocent  
Jewish blood, as I told you.

436

00:26:43,770 --> 00:26:46,900

And Rabbi Weissmandel came  
back to Rabbi Unger and said,

437  
00:26:46,900 --> 00:26:48,940  
didn't I tell you.

438  
00:26:48,940 --> 00:26:52,740  
You see, that was in 1942.

439  
00:26:52,740 --> 00:26:57,730  
And in 1944, when the--

440  
00:26:57,730 --> 00:26:59,020  
The second wave--

441  
00:26:59,020 --> 00:26:59,520  
What?

442  
00:26:59,520 --> 00:27:01,790  
When the second wave  
of the deportation--

443  
00:27:01,790 --> 00:27:04,140  
The second wave of  
deportation, when

444  
00:27:04,140 --> 00:27:08,100  
the Jewish community  
was completely dissolved

445  
00:27:08,100 --> 00:27:10,530  
and people went to all--

446  
00:27:10,530 --> 00:27:13,230  
tried to escape and to  
run away to all places.

447  
00:27:13,230 --> 00:27:15,900  
And the bulk of  
them were brought

448  
00:27:15,900 --> 00:27:20,840  
to Sered', which was a  
what was called [GERMAN]..

449  
00:27:20,840 --> 00:27:21,990  
[GERMAN]

450  
00:27:21,990 --> 00:27:24,000  
And from there  
they were supposed

451  
00:27:24,000 --> 00:27:28,470  
to be brought to Auschwitz  
and Treblinka, and so on.

452  
00:27:28,470 --> 00:27:33,060  
So Rabbi Weissmandel  
took a second attempt

453  
00:27:33,060 --> 00:27:34,470  
to see the papal nuncio.

454  
00:27:34,470 --> 00:27:37,380

455  
00:27:37,380 --> 00:27:40,200  
And he saw the papal nuncio.

456  
00:27:40,200 --> 00:27:47,390  
And he begged him, he cried  
before him with tears.

457  
00:27:47,390 --> 00:27:47,890  
He told you?

458  
00:27:47,890 --> 00:27:48,690  
He told me that.

459  
00:27:48,690 --> 00:27:49,920  
He told me that.

460  
00:27:49,920 --> 00:27:51,870  
I remember that exactly.

461

00:27:51,870 --> 00:27:57,270

He told me, tears were  
running from my eyes.

462

00:27:57,270 --> 00:27:58,950

I could hardly talk to him.

463

00:27:58,950 --> 00:27:59,760

I begged him.

464

00:27:59,760 --> 00:28:01,786

Like a child, I begged him.

465

00:28:01,786 --> 00:28:05,700

Please, how could  
you let that happen?

466

00:28:05,700 --> 00:28:09,260

So the reaction of the  
papal nuncio was the same.

467

00:28:09,260 --> 00:28:12,110

You deserve to die.

468

00:28:12,110 --> 00:28:18,560

So Rabbi Weissmandel told  
me that he cursed him

469

00:28:18,560 --> 00:28:23,390

because the nuncio said, if  
you don't go out right away,

470

00:28:23,390 --> 00:28:24,770

I will call the police.

471

00:28:24,770 --> 00:28:30,060

And he was ready to ring a  
bell to call in his attendant

472

00:28:30,060 --> 00:28:31,850

and to call the police.

473

00:28:31,850 --> 00:28:36,540

And Rabbi Weissmandel was afraid  
that he will call the police.

474

00:28:36,540 --> 00:28:40,120

So he cursed him and ran out.

475

00:28:40,120 --> 00:28:41,210

How did he curse?

476

00:28:41,210 --> 00:28:42,530

Yes, he told me.

477

00:28:42,530 --> 00:28:44,060

How did he curse?

478

00:28:44,060 --> 00:28:46,050

How did he curse him?

479

00:28:46,050 --> 00:28:48,380

He didn't tell me  
what words he used.

480

00:28:48,380 --> 00:28:50,600

He only said to  
me, I cursed him.

481

00:28:50,600 --> 00:28:53,620

482

00:28:53,620 --> 00:28:56,080

I cursed him, he said.

483

00:28:56,080 --> 00:28:57,280

And I run out.

484

00:28:57,280 --> 00:29:00,120

485

00:29:00,120 --> 00:29:02,490

That is the church.

486

00:29:02,490 --> 00:29:13,921

487

00:29:13,921 --> 00:29:17,159

[INAUDIBLE]

488

00:29:17,159 --> 00:29:25,000