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money and then, their hearts would also change in some direction that some kind of deal would be made in the long range with America contrary not with Russia.

Q: What did you mean, the Nazi hearts?
A: The Nazi hearts, right.

Q: And you believe in this?
A: Not that... I mean, we believe that it was always, till the end, the Nazi, couldn't understand why the Americans and the British picked the Russians to be their allies against the Nazis, why they didn't consider Communism as a worse enemy than Nazism. But of course, this wasn't his main objective. Rabbi Weissmandel's main objective was only the rescue.

Q: Yes. Okay, could you elaborate on this?.....soup.

A:

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Q: Okay, why money was the most important problem for Weissmandel?
A: Rabbi Weissmandel opened the source of rescue in 1942 after the deportation had started...

Q: In Slovakia.
A: In Slovakia, which was the first country that began deportations after the Wannsee conference, where all the Nazi leaders got together and decided on the Final Solution. Rabbi Weissmandel in the spring of 1942 visited Hochberg, who was Weisizen's aide in Pressburg where they had their office to deal with the Jewish problem in the entire Slovakia. And he told Hochberg and he showed him that he was a rabbi among the Jewish people. He returned from Europe the day the war began to be here, in Slovakia, so let world Jewry, of which the played the established leader, the established head...
A: body. And to let the Joint know of all the things happening to
the Jews in Europe. He showed Rocker his passport, and he told
Rocker that religious Jews were always against the boycott against
Germany, which the Zionists had established, had begun...
Q: What could you explain why religious Jews....
A: Jesu....
Q: So the religious Jews were against the boycott.
A: Religious Jews were against the boycott because the boycott is a show
of force against the country, and the Jews are not allowed to show
any force against any country, especially if they could do harm to
Jews living in that country, which eventually happened, because there
were still 500 Jews living in Germany when Stephen Wise declared the
boycott in 1935 of all German goods.
Q: Yes, but why do you say that the Jews are not allowed to use force?
This is an important point.
A: Jews have always been a people who have acted modestly and with humili-
tation and humility in all the countries of their abode because the
Jews were sent, we believe, by Jesus were sent into exile by the
Allmighty....were sent to Galilea, exile, to atone for their sins, be-
cause they were not humble, because they relied on force and didn't
rely on the Allmight. And the Jews who are dispersed in all corners
of the world in every country, are told to be faithful citizens of
every country where they live. And Jesus, the prophet said so after the
first destruction of the temple, when he told Jews that were going to
Bavaria that they should pray for the peace of land. where they live,
and when the land will have peace, they will have peace. This is
why the Jewish people were against this show of force against Hitler,
which they felt would not do anything but harm to Jews living in
Germany.
was in 1933, would have very grave consequences, which it turned out.

Because of the Jewish history at the First Temple, by the Second Temple
and consequently all through the ages, when rabbis and orthodox leaders
always tried to appease various world powers and not to wage war against
them. These things are written down endless times in the passages of
the Talmud. We have this in the second of Judges in Bible, when one
of the nations round Palestine, Israel, at that time wanted to wage
war, and at that time also the chief judge Yiftach sent messages: why
do you want to wage war, what do you want. Let's do peace. And King
David, also at the same time. Many years later, during the First Temple
period, they tried to work with peace, not with war...

Q: But do you think really that it would have been possible...

A: Nothing...

Q: ...that the extermination of the Jews was a basic plan of Hitler?

A: History cannot be turned back. It all happened. But we know from
biblical history that if this could have happened, you could never know
what things might have changed. We know from the destruction of
the First Temple, Rabbi Johanan Ben-Zakkai also wanted to appease and
make peace with the Romans, while there was a sect among the Jews that
didn't want to make war, if they brought about a catastrophe. But
Johanan Ben-Zakkai, he did make peace with the Romans was also
allowed to open a Yeshiva, to do various different kinds of rescue
work, but because he could not persuade all the Jews to do the same
thing, the Temple was destroyed. Our sages tell us, that if the
people wouldn't have listened to the hoodlums at time, at the
destruction - by Jerusalem, at the time of the Second Destruction
by Rabbi Johanan, then the Temple would never have been
destroyed. We can only read what our sages tell us in the biblical
and in past Jewish history. And that is why they saw during the time
of the World War II tried not to sit on each other's heads, not to anti-
Section 6.

I realized the basis, especially the power that they were. We see from many different powers in the world that also tried at first to appease Hitler. That Hitler's plans were at the beginning, that went on in his mind, nobody of course could say. Anything could have changed like things changed anyway, in the middle of the war nobody could say that if you wouldn't have....

Q: This means that you are against any kind of resistance?

A: Well, not...not resistance. To speak. If someone goes on couple upon you, says he wants to kill you, of course you are permitted to save yourself, if you CAN save yourself. And each instance of resistance in world war II must be judged on its own merits. What the basic idea was, that if there never would have been a boycott, and if there were never never been declarations of war against Hitler, for instance, if Hitler had declared in front of a mass meeting in New York in 1938, yes, that Hitler saw the headlines of the newspapers, that the newspapers were brought to him and English newspapers, that he mentions that Stephen Wise had declared war in the name of all of Jewry. Hitler fell flat on the floor and beat the carpet. Rabbi Wise declared in his book 'in Namezsar', and he said: no, I will destroy them. And Stephen Wise in declaring war on him. He doesn't have any guns; he doesn't have any power, so this means the declaration of war is declaring war in the name of the Jewish people, which means all the Jewish people in Europe as well. And Rabbi Weissmandel mentions this. Stephen Wise was in a very safe place in the United States; he wasn't close to there. Hitler was, but at the same time he was condemning the Jewish people in Europe by his declarations against him.

Q: But the first declaration of war was made by Hitler against the Jews. Don't forget this.
As we have already seen, Jewish people have in to try to achieve this policy or any policies that came out against Jews. Hitler made all these things happen, that many times his policies were very much against the Jews, because he saw in them the kind of people in the hands of the Allies. You never knew what could happen. In the end, the Jews were also under tyrannical Nazis, and at the same time, when they were very rich, very great artists and scientists, they also had to die after a certain time as well. And you could have never known that could have happened. We only know that the consequences were bad with all this against Hitler.

Q: Yes and this was the outlook of Rabbi Weissmandel.

A: This was Rabbi Weissmandel's outlook. At the same time the Zionists, who in the United States and in the countries of the world made a movement against Nazis, Ben-Gurion and Schertel, the Zionists in Palestine, made an agreement with Hitler, with the SS, in 1935. The agreement was called the Hashemite agreement, the transfer agreement. The Zionists, who were interested to make a boycott against German goods all over the world, for their own personal interest in Palestine, bring Jews there and for their interest that the Germans should keep out the Jews and that Germany was also interested in rid of the Jews of Europe, they together came to the same conclusion. And this is where they made the transfer agreement where Jews would leave Germany without any goods, without any money, but they could deposit money in the Reichsbank - 50,000 Reichsmarks were permitted for every Jew - and this money could be transferred to a deutsche Bank in Palestine, where the money was given over in goods in Palestine. No other German could import into Palestine any goods from Germany, except these goods that goods that were brought about to the Haavara agreement. Another show of Jewish collaboration with the Nazis was in 1938, when the Zionists invited Adolf Eichmann and his superior
Eugen to come to Palestine. They both came, but because the Arab riots had begun, they had to leave after a day. And went to Cairo to visit both of these Nizis, to go about on the entire agreement and to get of course the Jews. The Zionists were interested that German Jews would leave Germany and come to Palestine, because of their interest of having a majority of Jews in Palestine, where they could later say that there are vibrant settlement and therefore a strong nations of the world to grant them some kind of independence. And the Nazis had their interest of bringing Germany to be Judenrein, and both of these interests came to the same point with the Haavara agreement.

Q: Yes.

Q: Yes, if the... for instance, if you had been - God forbid - in Poland during this war, and if the Nazis had come to you and cut your hair and your beard to humiliation, as they did with many orthodox Jews, what would have been your reactions?

A: What a that?

Q: Why not?

A: It's not...not relevant.

Q: I want to know why it's not relevant. I want to know why it's not relevant?

A: I can't go back and say what I would have done. You can only see what other Jews have... what other Jews did.

Q: What did they do?

A: They did nothing. Why? They thought that in this way they were under the Nazis, under those nazi's and the Nazis were doing with them whatever they wanted. So, it was a way they wouldn't be killed. It's not to say what everyone in his mind, nobody knows.
there is nobody around to ask anymore.

Q: Yes, but you are talking yourself about non-resistance, and this is a point that I would like to...to understand...

A: There is a difference between the non-resistance of the Jews in this way that they did not resist during World War II, they didn't have nothing to make any resistance with. How would they do? the Germans were mighty big, and they conquered France, and they conquered everybody. So that was without guns and without anything, how could they resist? Jews got their families, they were strong, their children with them, and they thought maybe the war would end, maybe something...maybe there would be a turn of events, maybe something would be...

Q: Yes, and let's suppose that they would have guns. Are you in principle against?

A: We're not...

Q: Why not?

A: We...in it's very hard to answer such a question. It's very...

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A: We have such a idea of resistance and what Jews are supposed to do between...the difference in Chanuka and Purim. Chanuka and Purim are two holidays that Jewish people celebrate over the entire world, on occasions that miracles occurred for them. But there is a basic difference between the two. Chanuka, which is 9 days, is made not to drink and for merriement mainly to pray. We say Hallel, the verses of praise which are in King David's book - the Psalms. Purim is making a holiday of feasting and drinking and merriement. The rabbis tell us that the difference is between these two holidays. Chanuka was made because there was a decree from the Greeks to tear away the entire
religion, Judaism during the Second Temple. They gave court various decrees that Jews are not allowed to observe the Sabbath, and Jews are not to circumcise their children on the eighth day, and Jews are not allowed to learn Torah. And at that time, Atithnkh, the high priest, gathered together the Jews and he made a decision, he voted against those Greeks, the Syrians, which wanted to transform Judaism, to take the people away from the faith. And he succeeded. A few against the many, we say in our prayers, the weak against the strong. Why? Because the Almighty was with them, this was a fight to serve...make Judaism able to exist, to survive, and they won Purim, which happened a couple of hundred years before, during the Babylonian exile, towards the end of the Babylonian exile, was also a time when there was decrees on Jews. But it was a decree which Haman gotten through the Persian king to kill all the Jews. There was an assistance that the Jews could save themselves if they would not observe Judaism, and they observe the Sabbath, or...and so on and so forth. Nothing could have saved the Jews. There was a decree to kill all the Jewish people. That time the Jewish people through the same did not make a rebellion, did not revolt. They fasted and they prayed, as it says in the Hebrew that we read on Purim - the whole entire story of Queen Esther and Mordechai, that the Jews entreated and went to beg before the king, and in that way they were saved. Different of course is Chanuka, when the Jews could have saved themselves by changing their religion and not observing Judaism. But at that time, when there was a fight about the Torah, the Jews had to go out and fight as battle to save Judaism. And they succeed. The reason which saw at the time of Purim that this is not the way to battle, it's a decree from Heaven. The only way was to entreat. In every year, Jews did the same thing. They always want to analyze what situation was it, that brought about the decree. Is it a decree against the firm, against Judaism as a faith, as its spiritual is, or is it
a decree that nothing will help, that is just to kill out everybody and that's all. Can they be saved if they convert or not. At each epoch through history, the Jewish people analyzed through their rabbis throughout their sages what they have to do. The same thing happened many thousands of years later, when Tsar Nikolai in the 1840's, in Poland was at that time taken by Russia and there was a decree which came about through the influence of the Russian and enlightened Jews, that went to Tsar Nikolai and through the ministers decreed that all the Jews must change their garb, they should not wear their traditional long cloth, their hats, their boots and fayes, the women should not wear the dresses that they had, all different from the gentiles around them where they had lived. The only way to get the Jews to be the same like other people would be if they would throw away their garb which was considered a religious garb, and dress like all the other people. Tsar Nikolai in turn decreed that all the Jewish men must have their beards and fayes cut off, and sent them soldiers to do this work. A great rabbi in conjunction with a number of other rabbis got together and decided that this was a decree against the faith. It was not a decree to kill out the Jews per se, there was a decree of cut against a certain part of the faith. At that time, when there was a decree against the faith, Jews had to sacrifice their lives. Even though in Judaism there are only three where a Jew is always required to sacrifice his life and not to transgress: one is murder, another is profanity, and the third is false worship. In this case where there is a certain amount of resemblance that they went to transform the Jewish people, even with a minor edict. Tsar Nikolai wanted to by cutting off the beards and fayes, the rabbis say to it that it should be known throughout our Poland that this thing, the Jew must sacrifice his life rather than not...to transgress. When Tsar Nikolai saw that the Jews were resisting in such a way, he went and changed the decree that it
was abolished......

Q: But how did they... Did they resist?

A: They did not resist by the decree by hiding, which was mostly the resis-
tance by hiding.

Q: They didn't comply?

A: Yes, did not comply with the decree. There were some Jews that wanted
to show that if the government says so we must do it, but it was a
minority, just individuals. And they were despised by the
entire population. The majority of Jews, well over 99%, did not comply
and kept their garb until the end.

Q: According to the religious outlook, one has to fight only
when the worth, when the faith is in danger...

A: According to... according to the faith, the only time when one is per-
mitted to resist, is when the faith is in danger. The same thing happen-

Q: And don't consider that during the Hitler time it was in case? Was
the faith in danger?

A: During the Hitler time we consider that this was a case that like Purim
not only the faith was endangered. There was a decree for all the Jews
as such, there was no such thing, Hitler did not state that the Jews
could only be by being Christians, or by being un Jewish.

Hitler made Nuremberg Laws that looked back for Jewish grand-parents.
Whom on side or side of a single individual person... and if such, he
was only considered a Jew, according to the Nuremberg Laws, and was
so treated, was sent to concentration camps. In that case, because
it was a decree not against the faith, against Judaism per se, but
to the faith as a person...

Q: And he lived...

A: As a Jew as a people, this was a case just as Purim where the Jews
... the only way to turn was by... or... to the almighty, who is
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One of the camps he divided it to fight, but one camp he divided to be able to go away, to be able to save, just in case the first camp is destroyed in the fight, lost. All the commentaries bring that this goes on the way Jewish people are in exile, through diaspora, wherever there was a country that opened the doors for the Jews. When there was the Spanish inquisition, the doors of Poland were opened for the Jews, the doors of Turkey, the doors of Holland, and so forth. In many places, we find this all along through the history of the Jewish people. Whenever there was trouble in one place, they were able to exist in another place. 

A: The deep meaning of diaspora?

A: This brings one of the reasons of diaspora, although there are many other reasons of the Exile, of the Exile. Many spiritual and religious reasons but this is one of the basic (cough) how Jews are able to exist also in the diaspora because of the promise from the Almighty and the fact that they are dispersed throughout the nations of the world. Even Hitler when he came about, when he made his infamous Conference, had only plans for Europe, North America, and parts of Asia. The United States wasn’t even in the plans. He had plans made up for the extermination, which forbid, of 12 million Jews, which he counted as all the Jews living in North Africa, Europe (which included Russia as well) and parts of Asia, which he had entered into his mind that this is what he wants to conquer. But Jews on the other side of the divide, North America and South America were not even entered into the plans in the original plan. It was of course his political fight anyway.

A: All right. Now let’s go back to... to Weismann, the...
his with the deal, he felt...

4. The deal was his own idea?

A: The deal was his own idea, but he had concurred together with Rabbi Unruh, his father in law, and had told him that this path should be taken from the very first. Rabbi Weissmandel went into Hochberg's office, and he told Hochberg on the was a representative of the Jewish organizations, of the free world, of America and England, and the representative were in Switzerland, and he was here in Zenseburg specifically for these organizations, to let them know on the outcome of the war and what ever was happening to the Jewish people in that part of the world. He asked Hochberg if there was any way to be able to annex the decree of deporting the Jews to Poland. He told Hochberg that on one side he has already done enough to satisfy the Germans, satisfy Hitler, by expelling a large number of Jews; on the other side there is nothing to happen about that the Germans are going to win the war, and then if the Germans win, then the Allies win, they will all get up to a day of judgment and they will be judged for whatsoever they did. So he told Hochberg that the chance of the Germans if they lose the war, make sure you have something on that side as well, and go to dislizenz, go to your boss and put these words into the man as well. I am sure he is also think about this time, just of the time the Germans may lose the war, and ask him if there is a prize. Hochberg first was screaming at him, but then he started listening, and he said: okay, wait, while he went in Germany. And the hours passed, and Hochberg came back in a rush and he said: yes. The price he gave the O.E. and there is a price could be 50,000 dollars in American dollars in two payments. The first three transports were paid for, every week two transports left. And the next three trans-
ports will not go. After these three transports are delayed, you must bring 25,000 dollars. Then the Nazis will show their good will and stop transportations for another seven weeks, that you should be able to bring the other 25,000.

Q: That was in 1942?

A: This was all in the spring of 1942 after 100,000 Jews from Slovakia were already deported into Russia, and there were still 35,000 Jews left. And Weissmandel accepted the deal. There was one condition, besides settling with the Slovakian government as well, the money must have some proof that it came from out of Europe, that the dollars had come from Switzerland, from America, from the free world.

Q: "Why, why?" Why was this necessary?

A: This is the point, going into the politics. Do you want to go into that?

Q: I want to understand.

A: Weissmandel wanted proof ... And Weissmandel had mentioned that he was here from the outside world. Now, Weissennay wanted to prove that the Jews that they felt had brought the United States into war with Germany in their mind they thought that the Jews were the ones who had brought the United States into war, that the Jews were softening us up in their attitude towards the German government, and the best proof of softening us up is paying the taxmen for the lives of some other Jews in Germany or in other countries in Europe...(noise of aeroplane all through the answer)

Q: Do you think that this was true, Mielinski and all the Nazi had believed in the reality of international Jewry?

A: If it is true, they believed....

Q: This was a myth.

A: We believed in the strength of international (cough) Jewry. (cough)
It is true. They believed in this, but which was not true. And they also believed that the Jews would care about one another.