Chaim E. – excerpts from his survivor testimony, video-recorded and now housed at Yale’s Fortunoff Video Archive for Holocaust Testimonies (library.yale.edu/testimonies), as quoted in Lawrence Langer’s *Holocaust Testimonies*, Yale University Press, 1991, pp. 62-63:

**Chaim:** If you take ten people [who] listen to the story and ask them to tell the story back, you will get ten different stories. Why? Because it is not—I’m not so strong in the language to explain it—but even the one which is strong in the language and knows the expressions and has the talent and everything, he still cannot tell the whole story. It is just impossible. The only one what’s lived it through knows really what happened. Because the feelings what are involved with this story, they are the same. You cannot—feelings you can bring, to a certain degree—tell what it is. But you cannot tell how I felt when I found the clothes of my brother, for example [while sorting garments of those who had just been gassed]. Now if you ask me what I was thinking about, I wasn’t thinking at all. I was horrified—things like that you know. But I can tell the story, and it sounds—well, [like] another story. But it is more than another story. It is more some feelings what you cannot bring out, you know. Or all these kinds of things—what happened.

**Interviewer:** You’re saying that they’re alive in you, but there’s no language for you to explain it to someone else.

**Chaim:** No, no, no. I try in my best words to bring the picture out of it. But you see, when I . . . I see the picture in front of me; you have to imagine something. The one that listens has to imagine something. So it has a different picture for me than for the one that imagines it. At least I think so, because sometimes I hear telling back a story that doesn’t sound at all the same what I was telling, you see; it doesn’t sound the same. It was horrified and horrible, and when you live once with this tension and horrification—if that is the right word—then you live differently. Your thoughts don’t go too far. In normal life, you think about tomorrow and after tomorrow and about a year, and next year a vacation then, and thing like that. Here you think on the moment what it is. What happens now, on the moment. Now it is horrible. You don’t think “later.”