



WHEN NEIL LEFT: Surca: Neil had two hernias. So he couldn't getcouldn't go to America with his hernias. He had to be operated.

We got a visa because the brothers asked for him to come inan invitation like. He got a visa. But to go through the examination to go to America, they wouldn't let him in with the hernias. So I took him to Warsaw. I went with him to Warsaw. In Warsaw there was a Torchinsteinsid, they called it. It was a hotel for the Torchin. So we stayed there. You slept over and they fed you, like a major dining room and they served all the customers. Surca: So this man said if you need a doctor there's a neighbor right here in this building that he went through the operation. He just came home. He's still in bed. But he's recuperating.

So we went over, Neil and I, to the man. This man was raised by the janitor from the hospital. He was adopted. And he told us, he recommended us a doctor. And he took us there, to the doctor. And we went through everything. He has to be operated. We paid in for the operation.

Neil slept overnight in the hospital. And he didn't want to be operated. He changed his mind. He heard that people came from the operation, they were screaming. 'No. He's not going. He wants to go home.'

'I said 'Neil. You want to save yourself. There's going to be a war again. You're going to be in trouble.'

'Oh no! If mother would be here there would be no question. And if I wouldn't have paid in, I wouldn't dare go through the operation. I don't want America. I don't want to go through...,



Because he was in a ward. And there were people they brought in after the operation. They were naturally likeSo I had to bring in the man, the neighbor that recommended him (the doctor), he should try to talk Neil into. It took us a long time. It took a couple of days until we convinced him... there was this man who was already finished and he walks around, and, anyway...What I didn't go through with him. Surca: So after he was operated I said 'I want to go to America too.' My parents wanted him to go. But I wanted to go for a long time. I wrote here to a Shifris who was a friend of the family, and he was with Dave's friends, that he should impress on them that I wanted to

go to America too.

So when Neil went away for the visa he says 'No, you have to stay home. You have to stay with the parents. I'm afraid for war. I got to go.'

I figured he already went through the operation.

So I thought I'll do it sitepla. So he went away for the visa, and I had a chance to go to the visa too. In fact I had to make his birth certificates. I had to work all the papers out.

And when it came to go he didn't let me go. I was I got everything ready for a visa. When Neil left I figured I'll do it without him knowing.

When he left I hired a man to take me to Lutsk. They gave me an appointment to come for the visa. So Neil happened to see me in Lutsk. And he wanted to kill me right there. He happened to meet me. And he wanted to kill me.

So I had to go home."



A FEW YEARS LATER:

Misha: We heard the bells ringing on the sleigh and we knew there was something important going on across the street. We went over to the window and we breathed on the window, on the ice, to melt the ice, so we could look out to see what was going on. We saw there the sleigh stopped. And you didn't know. It could have been a shaleeach, someone coming to collect money. All kinds of people came to the Aaron shochet. But in this case the shamas jumped out and he lifted out a chair. You know the chairs with the cane seats? This was a chair without a cane seat. Just the frame.



So we knew this was the Triska Rabbi. Why was it the Triska Rabbi? The Triska Rabbi suffered from hemorrhoids; so he had a chair that he used to put... And under the chair was a pot. So the rabbi came. First of all, all the Hassidim went to shake his hand. After davening, shabbos evening, the rabbi used to sit down, and he used to say divre' torah. And everybody kept his mouth open, sitting there for hours and listening to the meinses of the rabbi.



at the Rebbe's Tisch– Siegmund Forst

Rebbe's Tish Forst

The women, they always had some troubles that they used to go to the rabbi to pour out their woes. I was like a pixie. I used to look at the funny side of it. Your baba (Kaila) after all, had 3 sons in America. So she had to go and ask the rabbi's blessing, invoke the rabbi's blessing on her sons.

So she goes in, and after a few thousand well chosen words the shamos, who was sitting in the ante-chamber, writes down what her problems are. She has three sons in America: Dov, Usher, and Shmeil; and she hasn't heard from them for some time; and she's worried.

The rabbi never looked at a woman. It's a sin. Usually he used to cover his forehead with his hands and look down at the table and say " Tzale me" Tell me, Tell me woman. What is your problem?

(This is true because my mother was with her)

And she tells him she has a son Dovid, and she has a son Usher, and she has a son Shmeil.....

So the rabbi says "Shmeil? Shmeil."

Sukt sa "Rabbi, vous is mit Shmeil" (What is with Shmeil)

Sukta "Shmel. Shmeil. Soll de rabbonisha lonim shiken a rafua shlaema. (The good lord should send him a rafuua shalaema, complete recovery)

sukt "Ich hab nisht gehart..I didn't hear that he was sick."

He says "He should send him a rafua shlaema."

"Rabbi help!"

He says, "I'll tell you what. Do you have an akamaea (amulet) You have some kind of a coin?"

So she gave him some kind of a coin.

He put both his hands over the coin and he blessed the coin so Shmeil should have a rafua shalaema.

She took the coin and packed it up in an envelope and mailed it to America. You think this was so simple. There was no air mail it took 3 months. It had to go by boat. And they got the letter with the akamaea, and 3 months later a letter came back. "Vous vor mishigas?" What's going on? Neil was never sick.'

Trisk was a Volyn Hasidic dynasty, a branch of the [Chernobyl dynasty](#). The Maggid had a large court and some 20,000 [Hasidim](#) (followers). It is said that during his youth, the maggid (the chosen one, the preacher) sought to unite with the spirit of prophecy as he studied Torah day and night for 1,000 consecutive days and fasted for many months.

Turiysk is situated on the banks of the Turiya, a narrow, calm stream. The elders relate it was once a very large river. Nets full of fish would be drawn from the water and would glitter like the light of the sun as they fluttered on the riverbank. At times wild geese would burst into the air with loud screeches as they rose from the stream and the thick, wild vegetation on the river banks. On summer nights, there would sometimes be a sort of concert that could last until dawn. In the spring the river used to overflow its banks and threaten to flood the entire low lying area of the town

The Jewish houses were made of wood, low, small and whitewashed with windows that had straw coverings. There were flowers in the narrow gardens in front and vegetable gardens with fruit orchards in back. In the summer the dwellings stood naked on dusty ground, parched from dryness and thirst, with every light wind raising a cloud of dust against the fiery sun. In the center of the square there were four rows of shops built of bricks. Nearby old walls were covered by a yellow-green moss. They had gardens on top, and patches of trees that were white and fresh, old and grey, and black.



Chagall.

The town quiet was disturbed for several hours on the days of the fairs and on Christian holidays, when the ringing of the church bells added a tense roar to the usual bustle. During the time of the maggid thousands of Hassidim would come on Jewish holidays. Some traveled by horse and wagon, and others on foot. By the Second World War the town was about 850 years old.

(Translated in shortened form – N. Livneh)

<https://www.jewishgen.org/yizkor/Turiysk/tur014.html#Page16>