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About 1848 he also began delivering discourses in the Bet Midrash of R. Chaim Nachman Parnes. He gave shiurim on the tractate Chullin, but did not read the Rashi and Tosafot. Yet such were his expositions "as to leave no question posed by any commentator, no variant recension [a text established by critical revision], no query of any Earlier or Later Authority unanswered." In the course of a whole year, he covered a scant fifteen folios of the tractate, yet "for each lesson, the whole or at least half the Talmud was drawn in."

R. Israel prized these lessons very highly and expressed his regret years later that he had not written them down. Yet he could not view these activities as his life's mission. There was no dearth of Geonim in those days. Even without him, Torah was in no danger of being forgotten. For himself, he regarded his life's work to be the propagation of reverent faith in G-d and moral perfection, in effecting a spiritual revival in Israel. Indeed, his sole justification for allowing such fame and repute to accrue to him was in order to serve this end that, through his established reputation as Torah authority, people would pay attention more readily to him and be more receptive to his influence.

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