

קהל בני ישראל  
זבארוב זאלאזיץ

**K'HAL B'NEI YISRAEL**

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**Ohr Pinchas Parsha Sheet**

*in loving memory of Reb Pinchas Mandel, Z.L. H.K.M.*

**Yisro**

***Have a great and joyous Shabbos!***

## CHASIDISHE VORT

### Yisro

1. 19:2 Rashi on their way to Sinai, they repented and upon their return from Sinai they repented.  
Chasidim asked Rebbe Tzvi of Lomz, z.y.a. why did they have to repeat their repentance? Rebbe Tzvi answered a true Baal Teshuvah repents when he realizes his sin; but then when he has the great opportunity to do a mitzvah and he tastes the sweetness of Torah, he again repents even deeper—realizing what a beautiful treasure he missed taking advantage of until now.  
-Mimayanos HaNetzach
2. About this, Rebbe Yisrael Yitzchak of Alexander, z.y.a. would say: The Sages instituted for us to say at the end of Shemoneh Esrai, “and my soul shall seek after your mitzvos.” This can also mean, “after performing the mitzvos, my soul seeks You, Hashem, even more.”
3. The Rebbe Reb Zusha of Anipola, z.y.a. would say, “We must do teshuvah on the tesuvah we’ve done!” But, only with simcha!
4. “And Yisrael rested opposite the Mountain.” 19:2.  
Rashi notes that the word ‘rested’ is used here in the singular form to teach us that they rested, “Like one man and with one heart.” Rebbe Yitzchak of Vorka, z.y.a. says *vayichan* [Heb., ‘they rested’] can also be translated as ‘finding favor’; this teaches us because each and every Jew found favor in the others; eyes, they therefore merited receiving the Torah.

-Al HaTorah

## CHASIDISHE VORT

### Yisro

5. “Eagles’ wings,” 19:4  
Eagles’ wings fall off naturally and renew themselves. So too, Jewish Children always have special inner strength to renew ourselves in every situation as if we were just born anew and we don’t fall into depression.  
-M.H. Rebbe Elyakim Moshe of Koznitz, z.y.a.
6. “And the Mountain Sinai was all up in smoke.” 19:18  
Smoke [*ashan, Heb.*] is an acronym for *olam* [Heb., used here ‘space’ (lit. world)], *shanah* [Heb., year or time], *nefesh* [Heb., used here ‘world’ (lit. soul)]. If we were to look with spiritual eyes, we would see that This World contains all that exists in the Higher and Lower Worlds—including all of its ‘fixings’ [*tikkunim, Heb.*]. So does *shanah* include all the above and so too *nefesh*—And the Mountain included all the above-mentioned at the time when the Torah was given; thus, the Torah says, “And the Mountain Sinai was all up in *ashan*.” However, this was only because, “Hashem descended upon it with fire,” and forever and ever, according to the quality that the Jewish Children prepare and allow themselves, through fervor and fire, to worship Hashem, so too does He descend Himself upon us.  
-Bais Aharon, Rebbe Aharon of Karlin, z.y.a.
7. Every Jew must be very joyous with the Receiving of the Torah because we all receive the Torah according to our strength and level. One must have faith that ‘definitely now I will return to Hashem from all my pettiness and I will refine myself and I will be a refined Jew as a result.’