

וַיֵּצֵא יַעֲקֹב מִבְּעַר וַיֵּלֶךְ חֲרָנָה: פכ"ח פ"י  
And Yaakov departed from Beer-Sheva and went to Choron [28:10]

ויצא - לא היה צריך לכתוב אלא וילך יעקב חרנה ולמה הזכיר יציאתו אלא מגיד שיציאת צדיק מן המקום עושה רושם שבזמן שהצדיק בעיר הוא הודה הוא זיוה הוא הדרה יצא משם פנה הודה פנה זיוה פנה הדרה וכן (רות א') ותצא מן המקום האמור בנעמי ורות: רש"י פכ"ח פ"י  
It would be sufficient to only write "He went to Choron". So why does the Possuk elaborate on his departure from Choron? The answer is to emphasize the departure of the Tzadik, that as long as the Tzadik is in the city, he is the magnificence, he is the splendor, he is the grandeur. But when the Tzadik departs from the city; the magnificence, splendor and grandeur departs with him. And so too we find by Naomi and Russ. - Rashi

Medroshim and Meforshim expound on this quandary, why is it that when Yaakov Avienu left Beer-Sheva, it became void of the Tzadik, as Yitzchok was there. So too, by Naomi and Russ, probably Boaz was there, so there were still Tzaddikim in the aforementioned places.

The answer given to this question, is that it is not comparable if there are two Tzadikim or only one Tzadik. Every Tzadik makes his impression on the place he dwells in. That is the "Teitch - explanations" of Rashi, when a Tzaddik is in the city he makes an impression on the city, when he leaves the city his impression that was on the city until now is lost. It is not comparable to have one Tzaddik, to the greatness of having two Tzadikim.

So too, we find [Gittin 56:] by Rav Yochanon Ben Zakay. He requested three things.

- 1] Yavneh ViChachomehoh - Do not destroy Yavneh and let flourish its scholars.
- 2] The Rabbinical Lineage of Rabban Gamliel.
- 3] A doctor and healing for Rav Tzodok.

From here we can see the importance of all three of the above. Even as Rav Yochanon Ben Zakay foresaw the impending Churban [destruction] of the Beis HaMikdosh, nevertheless he persevered to retain what he was able too. May we be Zocheh [merit] to a Geuloh Shleimoh and Binyan Beis HaMikdosh.

The Ponivizer Rov ZY"A was in the Borough Park section of Brooklyn NY for Shabbos Parshas Vayeitzei. He Davened in the nearby Shul of the Diroh (apt.) used by the Roshei Yeshiva of Ponivihz. He was Mechubod (honored) with the Aliya of Maftir. As the Minhog of Binei Ashkenaz is to Lein (read) Va'ivrach Yaakov, the Ponivizer Rov Leined it outload as is the Minhog (custom) in many Shuls. When he reached the portion of the Haftorah "Shuvoh Yisroel" which is also read on Shabbos Shuvoh, between Rosh Hashonoh and Yom Kippur, tears streamed from his eyes down his cheeks, as if it were Shabbos Shuvoh. My Rebbe Rav Refoel Green ZY"A would dwell on this topic. Why is it that we Lein Shuvoh Yisroel at this point in the year? To which he would answer, the Yodei Chein (those knowledgeable of the secrets of the Torah), know why. Since it is before Chanukoh, and as a preparation to Chanukoh one must do Teshuvoh (repent), in order to be Zocheh (merit) to see the "Ohr Hagonuz - the hidden Holy light" that is in the Ner (lights) of Chanukoh. That is why we Lein "Shuvoh Yisroel" before Chanukoh.

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