חוּמָּשׁ עִם רַשִׁ"י · וישלח · שֵׁנִי

Complete Word-for-Word Interlinear · Navy & Gold Edition

VAYISHLACH · 2ND ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, Yaakov Avinu prepares to meet his brother Eisav by sending a massive, meticulously arranged tribute of livestock ahead of him. Yaakov divides the animals into separate droves with space in between them to appease Eisav along the way, instructing his servants to speak with great respect and to inform Eisav that Yaakov himself is right behind them.

After sending the gifts ahead, Yaakov moves his family across the Yabbok ford in the middle of the night. Remaining behind alone to retrieve some small crocks, Yaakov encounters the Sar shel Eisav (Eisav's guardian angel). They wrestle until the break of dawn, and although the angel injures the socket of Yaakov's hip, Yaakov prevails and refuses to let the angel depart until he blesses him, receiving the name Yisrael.

All introductions, summaries, and contextual notes are the editor's commentary and are not part of the original text.

פָּסוּק א

Pasuk 1

וַיָּלֶן שָׁם בַּלַּיְלָה הַהוּא וַיִּקַּח מִן הַבָּא בְּיָדוֹ מִנְחָה לְעֵשָׂו אָחִיו׃

And he lodged there during the night that and he took from that came in his hand a gift for Esav his brother

רַשִׁ"י

הבא בידו. בִּרְשׁוּתוֹ, וְכֵן וַיִּקַּח אֶת כָּל אַרְצוֹ מִיָּדוֹ במדבר כ"א . 21 Bamidbar from his hand his land all — and he took and similarly in his possession to his hand that came

ומ"א מִן הַבָּא בְּיָדוֹ – אֲבָנִים טובות וּמַרְגָּלִיּוֹת, שֶׁאָדָם צָר בִּצְרוֹר in a bundle binds that a person and pearls precious stones in his hand that came from and Midrash Aggadah

וְנוֹשְׂאָם בְּיָדוֹ דָּ"אַ מִן הַבָּא בְּיָדוֹ, מִן הַחֻלִּין, שֶׁנָּטַל מַעֲשֵׂר, tithe that he separated the unconsecrated from into his hand that came from another explanation in his hand and carries them

כְּמָה דְּאַתְּ אָמַר עַשֵּׂר אֲעַשְּׂרֶנּוּ לָךְ, וַהֲדַר לָקַח מִנְחָה׃ a gift he took and afterwards to You I will tithe it tithe say that you just as

פָּסוּק ב

Pasuk 2

עִזִּים מָאתַיִם וּתְיָשִׁים עֶשְׂרִים רְחֵלִים מָאתַיִם וְאֵילִים עֶשְׂרִים׃

twenty and rams two hundred ewes twenty and he-goats two hundred she-goats

רַשִׁ"י

עזים מאתים ותישים עשרים. מָאתַיִם עִזִּים צְרִיכוֹת עֶשְׂרִים תְּיָשִׁים, וְכֵן כֻּלָּם, all of them and so he goats twenty need she goats Two hundred twenty and he goats two hundred She goats

הַזְּכָרִים כְּדֵי צָרְכָּהּ הַנְּקֵבוֹת; וּבְבְרֵאשִׁית רַבָּה דּוֹרֵשׁ מִכָּאן לָעוֹנָה הָאֲמוּרָה stated for the marital duty from here it expounds and in Bereishis Rabbah the females the need of according to the males

בַּתּוֹרָה, הַטַּיָּלִים בְּכָל יוֹם, הַפּוֹעֲלִים שְׁתַּיִם בְּשַׁבָּת, הַחַמָּרִים אַחַת בְּשַׁבָּת, הַגַּמָּלִים

camel drivers a week one donkey drivers a week two laborers day every men of leisure in the Torah

אַחַת לִשְׁלֹשִׁים יוֹם, הַסַּפָּנִים אַחַת לְשִׁשָּׁה חֳדָשִׁים; וְאֵינִי יוֹדֵעַ לְכַוֵּן הַמִּדְרָשׁ הַזֶּה

this the Midrash to align know and I do not months per six one sailors days per thirty one

בְּכִוּוּן, אַךְ נִרְאֶה בְּעֵינַי שֶׁלְּמַדְנוּ מִכָּאן שֶׁאֵין הָעוֹנָה שָׁוָה בְּכָל אָדָם אֶלָּא

rather man for every equal the marital duty that is not from here that we learned in my eyes it appears however with precision

לְפִי טֹרַח הַמָּטָל עָלָיו, שֶׁמָּצִינוּ כָּאן שֶׁמָּסַר לְכָל תַּיִשׁ עֶשֶׂר עִזִּים וְכֵן לְכָל

to each and so she goats ten he goat to each that he assigned here for we found upon him placed the exertion according to

אַיִל; לְפִי שֶׁהֵם פְּנוּיִים מִמְּלָאכָה דַּרְכָּם לְהַרְבּוֹת תַּשְׁמִישׁ וּלְעַבֵּר עֶשֶׂר נְקֵבוֹת,

females ten and to impregnate mating to increase their way is from labor are free that they because ram

וּבְהֵמָה מִשֶּׁנִּתְעַבְּרָה אֵינָהּ מְקַבֶּלֶת זָכָר, וּפָרִים שֶׁעוֹסְקִין בִּמְלָאכָה, לֹא מָסַר לְזָכָר

per male he assign did not in work that engage and bulls a male receptive to is not once it is impregnated and an animal

אֶלָּא אַרְבַּע נְקֵבוֹת, וְלַחֲמוֹר שֶׁהוֹלֵךְ בְּדֶרֶךְ רְחוֹקָה שְׁתֵּי נְקֵבוֹת לְזָכָר, וְלַגְּמַלִּים

and for the camels per male females two far on a journey that goes and for the donkey females four except

שֶׁהוֹלְכִים דֶּרֶךְ יוֹתֵר רְחוֹקָה נְקֵבָה אַחַת לְזָכָר:

per male one female far more a journey that go

פָּסוּק ג

Pasuk 3

גְּמַלִּים מֵינִיקוֹת וּבְנֵיהֶם שְׁלֹשִׁים פָּרוֹת אַרְבָּעִים וּפָרִים עֲשָׂרָה אֲתֹנֹת

jennies ten and bulls forty cows thirty and their young nursing camels

עֶשְׂרִים וַעְיָרִם עֲשָׂרָה:

ten and foals twenty

רַ"שִׁ"י

גמלים מיניקות שלשים, ובניהם. עִמָּהֶם: **ומ"א:** וּבְנֵיהֶם – בַּנָּאֵיהֶם, זָכָר

a male their builders and their colts and Midrashic explanation with them and their colts thirty nursing camels

כְּנֶגֶד נְקֵבָה, וּלְפִי שֶׁצָּנוּעַ בְּתַשְׁמִישׁ לֹא פִּרְסְמוֹ הַכָּתוּב בראשית רבה :

Rabbah Bereshit the verse publicize it did not in mating that it is chaste and because a female corresponding to

רַ"שִׁ"י

ועירם. חֲמוֹרִים זְכָרִים:

male donkeys and ועירם

פָּסוּק ד

Pasuk 4

וַיִּתֵּן בְּיַד עֲבָדָיו עֵדֶר עֵדֶר לְבַדּוֹ וַיֹּאמֶר אֶל עֲבָדָיו עִבְרוּ לְפָנַי

before me pass on his servants to and he said by itself by drove drove his servants into the hand of And he gave

וְרֶוַח תָּשִׂימוּ בֵּין עֵדֶר וּבֵין עֵדֶר:

drove and between drove between you shall place and a space

רַ"שִׁ"י

עדר עדר לבדו. כָּל מִין וָמִין לְעַצְמוֹ:

by itself and species species every by itself a drove a drove

רַשִׁ"י

עברו לפני. דֶּרֶךְ יוֹם אוֹ פָּחוֹת וַאֲנִי אָבֹא אַחֲרֵיכֶם:
after you will come and I less or a day a journey of before me pass on

רַשִׁ"י

ורוח תשימו. עֵדֶר לִפְנֵי חֲבֵרוֹ מְלֹא עַיִן, כְּדֵי לְהַשְׂבִּיעַ עֵינוֹ שֶׁל אוֹתוֹ רָשָׁע
wicked man that of his eye to satisfy in order of an eye fullness its fellow before flock you shall put And a space

וּלְתַוֵּהוּ עַל רִבּוּי הַדּוּרוֹן:
the gift the abundance of at and to amaze him

פָּסוּק ה

Pasuk 5

וַיְצַו אֶת הָרִאשׁוֹן לֵאמֹר כִּי יִפְגָּשְׁךָ עֵשָׂו אָחִי וְשֹׁאֵלְךָ לֵאמֹר לְמִי
Whose saying and asks you my brother Esav meets you When saying the first — And he commanded

אַתָּה וְאָנָה תֵלֵךְ וּלְמִי אֵלֶּה לְפָנֶיךָ:
before you are these and whose are you going and where are you

רַשִׁ"י

למי אתה. שֶׁל מִי אַתָּה, מִי שׁוֹלְחֲךָ, וְתַרְגּוּם דְּמָאן אַתְּ?
are you of whom and its Targum sends you who are you whom of are you to whom

רַשִׁ"י

ולמי אלה לפניך. וְאֵלֶּה שֶׁלְּפָנֶיךָ שֶׁל מִי הֵם; לְמִי הַמִּנְחָה הַזֹּאת שְׁלוּחָה?
sent this is the gift to whom are they whom of that are before you and these before you are these And to whom

לָמֶ"ד מְשַׁמֶּשֶׁת בְּרֹאשׁ הַתֵּבָה בִּמְקוֹם שֶׁל, כְּמוֹ: וְכֹל אֲשֶׁר אַתָּה רֹאֶה לִי
is mine see you that and all like belonging to in place of the word at the beginning of serves The letter lamed

הוּא בראשית ל"א:מ"ג – שֶׁלִּי הוּא; לַה' הָאָרֶץ וּמְלוֹאָהּ תהילים כ"ד – שֶׁל
24 Tehillim and its fullness the earth Is the L-rd's it is belonging to me 43 31 Bereshis it is

ה':
belonging to

פָּסוּק ו

Pasuk 6

וְאָמַרְתָּ לְעַבְדְּךָ לְיַעֲקֹב מִנְחָה הִוא שְׁלוּחָה לַאדֹנִי לְעֵשָׂו וְהִנֵּה גַם
Also And behold To Esav To my lord Sent It is A gift To Yaakov To your servant And you shall say

הוּא אַחֲרֵינוּ:
Is behind us He

רַשִׁ"י

ואמרת לעבדך ליעקב. עַל רִאשׁוֹן רִאשׁוֹן וְעַל אַחֲרוֹן אַחֲרוֹן; שֶׁשָּׁאַלְתָּ
That which you asked the last the last and on the first the first On to Yaakov It belongs to your servant Then you shall say

לְמִי אַתָּה? לְעַבְדְּךָ לְיַעֲקֹב אֲנִי – וְתַרְגּוּמוֹ דְּעַבְדָּךְ דְּיַעֲקֹב –
To whom are you I belong to your servant to Yaakov I and its Targum Belonging to your servant belonging to Yaakov

וְשֶׁשָּׁאַלְתָּ וּלְמִי אֵלֶּה לְפָנֶיךָ, מִנְחָה הִיא שְׁלוּחָה וְגוֹ':
etc sent it It is a tribute before you are these and to whom And that which you asked

רַשִׁ"י

והנה גם הוא. יַעֲקֹב:
Yaakov he also and behold

פָּסוּק ז

Pasuk 7

וַיְצַו גַּם אֶת הַשֵּׁנִי גַּם אֶת הַשְּׁלִישִׁי גַּם אֶת כָּל הַהֹלְכִים אַחֲרֵי
after those following all — also the third — also the second — also And he commanded

הָעֲדָרִים לֵאמֹר כַּדָּבָר הַזֶּה תְּדַבְּרוּן אֶל עֵשָׂו בְּמֹצַאֲכֶם אֹתוֹ:
him upon your finding Esav to shall you speak this like the matter saying the droves

פָּסוּק ח

Pasuk 8

וַאֲמַרְתֶּם גַּם הִנֵּה עַבְדְּךָ יַעֲקֹב אַחֲרֵינוּ כִּי אָמַר אֲכַפְּרָה פָנָיו בַּמִּנְחָה
with the gift his presence I will appease he said for is behind us Yaakov your servant behold also and you shall say

הַהֹלֶכֶת לְפָנָי וְאַחֲרֵי כֵן אֶרְאֶה פָנָיו אוּלַי יִשָּׂא פָנָי:
my face he will lift perhaps his face I will see so and after before me that goes

רַשִׁ"י

אכפרה פניו. אֲבַטֵּל רָגְזוֹ; וְכֵן וְכֻפַּר בְּרִיתְכֶם אֶת מָוֶת ישעיהו כ"ח ,
28 Yeshayahu death with your covenant and shall be annulled and similarly his anger I will remove his face I will appease

לֹא תוּכְלִי כַּפָּרָה שם מ"ז . וְנִרְאֶה בְעֵינַי שֶׁכָּל כַּפָּרָה שֶׁאֵצֶל עָוֹן
iniquity that is next to expression of kaparah that every in my eyes and it appears 47 there to put it away you will be able not

וְחַטָּא וְאֵצֶל פָּנִים כֻּלָּן לְשׁוֹן קִנּוּחַ וְהַעֲבָרָה הֵן, וְלָשׁוֹן אֲרַמִּי הוּא,
it is Aramaic and an expression they are and removing wiping are an expression of all of them anger and next to and sin

וְהַרְבֵּה בַּתַּלְמוּד וְכַפֵּר יְדֵיהּ, בָּעֵי לְכַפּוּרֵי יְדֵי בְּהַהוּא גַּבְרָא, וְגַם בִּלְשׁוֹן
in the language of and also man on that his hands to wipe he wants his hand and wiped in the Talmud and frequently

הַמִּקְרָא נִקְרָאִים הַמְזָרְקִים שֶׁל קֹדֶשׁ כְּפוּרֵי זָהָב עזרא א' , עַל שֵׁם שֶׁהַכֹּהֵן
that the kohen account on 1 Ezra gold bowls of the Sanctuary of the bowls are called the Scripture

מְקַנֵּחַ יָדָיו בָּהֶן בִּשְׂפַת הַמִּזְרָק:
the bowl on the rim of on them his hands wipes

פָּסוּק ט

Pasuk 9

וַתַּעֲבֹר הַמִּנְחָה עַל פָּנָיו וְהוּא לָן בַּלַּיְלָה הַהוּא בַּמַּחֲנֶה:
in the camp that in the night lodged and he his presence over the gift and passed

רַשִׁ"י

על פניו. כְּמוֹ לְפָנָיו, וְכֵן חָמָס וָשֹׁד יִשָּׁמַע בָּהּ עַל פָּנַי תָּמִיד ירמיהו ו' , וְכֵן
and so 6 Yirmeyahu continually My face upon in it is heard and robbery violence and so before him like his face upon

הַמַּכְעִסִים אֹתִי עַל פָּנַי ישעיהו ס"ה ; וּמ"א עַל פָּנָיו, אַף הוּא שָׁרוּי בְּכַעַס,
in anger was resting he even his face upon and Midrash 65 Yeshayahu My face upon Me who provoke

שֶׁהָיָה צָרִיךְ לְכָל זֶה בראשית רבה :
Rabbah Bereshis this for all needing that he was

פָּסוּק י

Pasuk 10

וַיָּקָם בַּלַּיְלָה הוּא וַיִּקַּח אֶת שְׁתֵּי נָשָׁיו וְאֶת שְׁתֵּי שִׁפְחֹתָיו וְאֶת אַחַד
one and — maidservants his two and — wives his two — and he took that in the night and he arose

עָשָׂר יְלָדָיו וַיַּעֲבֹר אֵת מַעֲבַר יַבֹּק:
Yabbok the ford of — and he crossed his children ten

רַ"שִׁ"י

ואת אחד עשר ילדיו. וְדִינָה הֵיכָן הָיְתָה? נִתְּנָה בְּתֵבָה וְנָעַל בְּפָנֶיהָ, שֶׁלֹּא
so that not before her and locked in a chest he placed her was she where and Dinah his children ten one And —

יִתֵּן בָּהּ עֵשָׂו עֵינָיו, וּלְכָךְ נֶעֱנַשׁ יַעֲקֹב שֶׁמְּנָעָהּ מֵאָחִיו, שֶׁמָּא
lest from his brother that he withheld her Yaakov was punished and for this his eyes Esav upon her would set

תַּחֲזִירֶנּוּ לַמּוֹטָב, וְנָפְלָה בְּיַד שְׁכֶם בראשית רבה :
Rabbah Bereshis Shechem into the hand of and she fell to good she would return him

רַ"שִׁ"י

יבק. שֵׁם הַנָּהָר:
the river is the name of Yabbok

פָּסוּק יא

Pasuk 11

וַיִּקָּחֵם וַיַּעֲבִרֵם אֶת הַנָּחַל וַיַּעֲבֵר אֶת אֲשֶׁר לוֹ:
was his that — and He passed over the stream — and passed them over and He took them

רַ"שִׁ"י

את אשר לו. הַבְּהֵמָה וְהַמִּטַּלְטְלִים; עָשָׂה עַצְמוֹ כְּגַשָּׁר נוֹטֵל מִכָּאן וּמַנִּיחַ כָּאן
here and setting down from here taking like a ferry himself he made and the movables the cattle was his that —

בראשית רבה :
Rabbah Bereshis

פָּסוּק יב

Pasuk 12

וַיִּוָּתֵר יַעֲקֹב לְבַדּוֹ וַיֵּאָבֵק אִישׁ עִמּוֹ עַד עֲלוֹת הַשָּׁחַר:
the dawn the rising of until with him a man and wrestled alone Yaakov And he was left

רַ"שִׁ"י

ויותר יעקב. שָׁכַח פַּכִּים קְטַנִּים וְחָזַר עֲלֵיהֶם חולין צ"א :
91a Chullin for them and returned small jars he forgot Yaakov And was left

רַשִׁ"י

ויאבק איש. מְנַחֵם פִּי' וַיִּתְעַפֵּר אִישׁ, לְשׁוֹן אָבָק, שֶׁהָיוּ
that they were dust an expression of a man and he covered with dust explained Menachem a man And a man wrestled

מַעֲלִים עָפָר בְּרַגְלֵיהֶם ע"י נְעִנוּעָם. וְלִי נִרְאֶה שֶׁהוּא לְשׁוֹן וַיִּתְקַשֵּׁר,
an expression of that it is it seems and to me their movement their movement through with their feet dust raising

וְלָשׁוֹן אֲרַמִּי הוּא, כָּתַר דַּאֲבִיקוּ בֵיהּ, וַאֲבֵיק לֵיהּ מֵיבַק – לְשׁוֹן
twining it and he twined to it that they attached after it is Aramaic and a language and he attached

עֲנִיבָה, שֶׁכֵּן דֶּרֶךְ שְׁנַיִם שֶׁמִּתְעַצְּמִים לְהַפִּיל אִישׁ אֶת רֵעֵהוּ, שֶׁחוֹבְקוֹ
his fellow — a man to throw down who strive two the way of for so is tying a loop an expression of

וְאוֹבְקוֹ בְּזִרוֹעוֹתָיו. וּפֵרְשׁוּ רַז"ל שֶׁהוּא שָׂרוֹ שֶׁל עֵשָׂו
the guardian angel of that he was of blessed memory our Sages and explained with his arms and twines him that he embraces him

בראשית רבה :
Esav of

פָּסוּק יג

Pasuk 13

וַיַּרְא כִּי לֹא יָכֹל לוֹ וַיִּגַּע בְּכַף יֶרְכּוֹ וַתֵּקַע כַּף
the socket of and was dislocated his hip the socket of and he touched against him he prevailed not that And he saw

יֶרֶךְ יַעֲקֹב בְּהֵאָבְקוֹ עִמּוֹ:
with him as he wrestled Yaakov the hip of

רַשִׁ"י

ויגע בכף ירכו. קוּלִית הַיָּרֵךְ הַתָּקוּעַ בְּקַלְבּוּסִית שֶׁבַּיָּרֵךְ, וְנִקְרֵאת כַּף, עַ"שׁ שֶׁהַבָּשָׂר
that the flesh named for hollow is called in the hip-socket that is stuck the thigh the bone of his thigh in the socket of And he touched

שֶׁעָלֶיהָ כְּמִין כַּף שֶׁל קְדֵרָה:
a pot of hollow ladle is like a type of that is upon it

רַשִׁ"י

ותקע. נִתְקַעְקְעָה מִמְּקוֹם מַחְבַּרְתָּהּ, וְדוֹמֶה לוֹ פֶּן תֵּקַע נַפְשִׁי מִמֵּךְ יִרְמְיָהוּ
Yirmeyahu from you My soul be alienated lest to it and similar its socket from the place of it was dislodged And was strained

ו' , לְשׁוֹן הֲסָרָה. וּבְמִשְׁנָה לְקַעְקֵעַ בִּיצָתָן – לְשָׁרֵשׁ שָׁרְשֵׁיהֶן:
their roots to root out their stock to uproot and in the Mishnah removal an expression of 6

פָּסוּק יד

Pasuk 14

וַיֹּאמֶר שַׁלְּחֵנִי כִּי עָלָה הַשָּׁחַר וַיֹּאמֶר לֹא אֲשַׁלֵּחֲךָ כִּי אִם בֵּרַכְתָּנִי:
you bless me · unless send you off I will not and he said the dawn has risen for send me off And he said

רַשִׁ"י

כי עלה השחר. וְצָרִיךְ אֲנִי לוֹמַר שִׁירָה בַּיּוֹם חולין צ"א :
91b Chullin by day song to say I and need the dawn has risen For

רַשִׁ"י

ברכתני. הוֹדֵה לִי עַל הַבְּרָכוֹת שֶׁבֵּרְכַנִי אָבִי, שֶׁעֵשָׂו מְעָרְעֵר עֲלֵיהֶן:
concerning them disputes that Eisav my father that blessed me the blessings upon to me concede you bless me

פָּסוּק טו

Pasuk 15

וַיֹּאמֶר אֵלָיו מַה שְּׁמֶךָ וַיֹּאמֶר יַעֲקֹב׃

Yaakov and he said is your name what to him and he said

פָּסוּק טז

Pasuk 16

וַיֹּאמֶר לֹא יַעֲקֹב יֵאָמֵר עוֹד שִׁמְךָ כִּי אִם יִשְׂרָאֵל כִּי שָׂרִיתָ עִם

with you strived because Yisrael rather for your name any longer shall be said Yaakov Not And he said

אֱלֹהִים וְעִם אֲנָשִׁים וַתּוּכָל׃

and prevailed men and with an angel

רַשִׁ״י

לא יעקב. לֹא יֵאָמֵר עוֹד שֶׁהַבְּרָכוֹת בָּאוּ לְךָ בְּעָקְבָה וּרְמִיָּה כִּי אִם בְּשָׂרָרָה

with lordship · but and deceit through supplanting to you came that the blessings anymore shall be said not Jacob No

וְגִלּוּי פָּנִים, וְסוֹפְךָ שֶׁהַקָּבָ"ה נִגְלָה אֵלֶיךָ בְּבֵית אֵל וּמַחֲלִיף שִׁמְךָ

and change -el in Beth to you will reveal Himself blessed be He is that the Holy One and your end of face and openness

וְשָׁם הוּא מְבָרְכֶךָּ, וַאֲנִי שָׁם אֶהְיֶה וְאוֹדֶה לְךָ עֲלֵיהֶן, וְזֶה שֶׁכָּתוּב

and this about them to you and admit will be there and I will bless you He and there your name

וַיָּשַׂר אֶל מַלְאָךְ וַיֻּכָל בָּכָה וַיִּתְחַנֶּן לוֹ הושע י"ב – בָּכָה

12 Hosea to him and made supplication he wept and prevailed an angel with and he strove is what is written

הַמַּלְאָךְ וַיִּתְחַנֶּן לוֹ, וּמַה נִּתְחַנֵּן לוֹ? בֵּית אֵל יִמְצָאֵנוּ וְשָׁם

-el Beth to him did he supplicate and what to him and made supplication the angel wept ·

יְדַבֵּר עִמָּנוּ, הַמְתֵּן לִי עַד שֶׁיְּדַבֵּר עִמָּנוּ שָׁם; וְלֹא רָצָה יַעֲקֹב, וְעַל

would agree and not there with us that He speaks until for me wait with us He will speak and there He will find us

כָּרְחוֹ הוֹדָה לוֹ עֲלֵיהֶן, וְזֶהוּ וַיְבָרֶךְ אֹתוֹ שָׁם, שֶׁהָיָה מִתְחַנֵּן לְהַמְתִּין

that he was there him and he blessed and this is about them to him he admitted his own will and against Yaakov

לוֹ וְלֹא רָצָה׃

for him to wait supplicating

רַשִׁ״י

ועם אנשים. עֵשָׂו וְלָבָן׃

and Lavan Esav men And with

רַשִׁ״י

ותוכל. לָהֶם׃

over them and you prevailed

פָּסוּק יז

Pasuk 17

וַיִּשְׁאַל יַעֲקֹב וַיֹּאמֶר הַגִּידָה נָּא שְׁמֶךָ וַיֹּאמֶר לָמָּה זֶּה תִּשְׁאַל לִשְׁמִי

for my name you ask is this why and he said your name please tell and said Yaakov And asked

וַיְבָרֶךְ אֹתוֹ שָׁם׃

there him and he blessed

רַ״שִׁ״י

לְמָה זֶּה תִּשְׁאַל. אֵין לָנוּ שֵׁם קָבוּעַ, מִשְׁתַּנִּים שְׁמוֹתֵינוּ, הַכֹּל לְפִי מִצְוַת

why is this that you ask there is no for us name fixed change our names all according to the command of

עֲבוֹדַת הַשְׁלִיחוּת שֶׁאָנוּ מְשְׁתַּלְחִים בראשית רבה׃

the service of the mission that we are sent Bereshis Rabbah

CHAPTER SUMMARY

Yaakov Avinu sends a large gift of hundreds of cattle, sheep, goats, and camels to Eisav in separate droves, instructing his servants to tell Eisav that these are a gift from his servant Yaakov, who is following behind. That night, after transferring his family and belongings across the Yabbok stream, Yaakov stays behind alone and fights with Eisav's angel until dawn. The angel dislocates Yaakov's hip socket, but Yaakov triumphs and refuses to release him until the angel blesses him, announcing that Yaakov's name will now also be Yisrael, for he has striven with both divine and human powers and prevailed.

לְמַעֲשֶׂה WHAT TO TAKE HOME

Look at what happens here with Yaakov Avinu. The pasuk says, "Vayivaver Yaakov levaddo", Yaakov was left all alone, and suddenly he finds himself in a desperate, all-night struggle with the sar of Esav. Right there, in the dark, struggling through the night and getting hurt, Yaakov doesn't just try to survive the fight and run away. When the malach begs to be let go at dawn, Yaakov demands, "I will not let you go unless you bless me!"

This is a major chiddush in how a Yid faces a nisayon. We often think that when a tough situation hits, a struggle in parnassah, a dark moment, an all-night wrestling match with our own yetzer hara, the whole goal is just to get through it and move on. But Yaakov Avinu teaches us the real sevara: every struggle is sent b'davka to elevate us. You don't just leave the fight empty-handed. You hold on until you extract a brachah from the very darkness itself. Mimeila, that exact fight is what changed his name from Yaakov to Yisrael, recognizing that he fought and prevailed.

Today, when you hit a difficult moment or a frustrating struggle, don't just ask Hashem to make it disappear. Stop and ask yourself: "What is the brachah Hashem wants me to take out of this dark place? What strength or madreigah am I supposed to build right here?"

Takeaway for today: The next time a difficulty or frustration pops up today, pause before reacting and identify one way this struggle can actually build your middos or bring you closer to Hashem.