חוּמָּשׁ עִם רַשִׁ"י · וישלח · שְׁלִישִׁי

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

VAYISHLACH · 3RD ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, Yaakov Avinu names the place of his holy struggle Peniel, acknowledging Hashem's chasdim in saving his life after wrestling with the angel. As the sun rises to heal him, Yaakov moves forward limping from his injury, establishing the eternal mitzvah for Klal Yisrael to abstain from eating the gid hanasheh.

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

פָּסוּק א

Pasuk 1

וַיִּקְרָא יַעֲקֹב שֵׁם הַמָּקוֹם פְּנִיאֵל כִּי רָאִיתִי אֱלֹהִים פָּנִים אֶל פָּנִים

And he called Yaakov the name of the place Peniel for I saw an angel face to face

וַתִּנָּצֵל נַפְשִׁי׃

and was saved my soul

פָּסוּק ב

Pasuk 2

וַיִּזְרַח לוֹ הַשֶּׁמֶשׁ כַּאֲשֶׁר עָבַר אֶת פְּנוּאֵל וְהוּא צֹלֵעַ עַל יְרֵכוֹ׃

And shone for him the sun as he passed — Penuel and he was limping on his hip

רַשִׁ"י

ויזרח לו השמש. לְשׁוֹן בְּנֵי אָדָם הוּא כְּשֶׁהִגַּעְנוּ לְמָקוֹם פְּלוֹנִי הֵאִיר לָנוּ

And shone upon him the sun. an idiom of sons of man it is when we reached to a place such and such shone for us

הַשַּׁחַר, זֶהוּ פְּשׁוּטוֹ; וּמִ"אַ וַיִּזְרַח לוֹ לְצָרְכּוֹ – לְרַפְּאוֹת אֶת צָלַעְתּוֹ,

the dawn this is its plain sense and the Midrash Aggadah and shone for him for his needs — to heal his lameness —

כְּמָה דְתֵימָא שֶׁמֶשׁ צְדָקָה וּמַרְפֵּא בִּכְנָפֶיהָ מלאכי ג' ; וְאוֹתָן שָׁעוֹת שֶׁמִּהֲרָה

as you say a sun of righteousness with healing in its wings Malachi 3 and those hours that it hastened

לִשְׁקֹעַ בִּשְׁבִילוֹ כְּשֶׁיָּצָא מִבְּאֵר שֶׁבַע מִהֲרָה לִזְרֹחַ בִּשְׁבִילוֹ׃

to set for his sake when he left from Be'er Sheva it hastened to rise for his sake

רַשִׁ"י

והוא צלע. הָיָה צוֹלֵעַ כְּשֶׁזָּרְחָה הַשֶּׁמֶשׁ׃

And he limped he was limping when shone the sun

Pasuk 3

עַל כֵּן לֹא יֹאכְלוּ בְנֵי יִשְׂרָאֵל אֶת גִּיד הַנָּשֶׁה אֲשֶׁר עַל

is upon which the displaced the sinew of — Yisrael the children of do eat not · therefore

כַּף הַיָּרֵךְ עַד הַיּוֹם הַזֶּה כִּי נָגַע בְּכַף יֶרֶךְ יַעֲקֹב בְּגִיד

at the sinew of Yaakov the hip of the socket of he touched because this the day until the hip the socket of

הַנָּשֶׁה׃

the displaced

רַשִׁ"י

גיד הנשה. לָמָּה נִקְרָא שְׁמוֹ גִּיד הַנָּשֶׁה? לְפִי שֶׁנָּשָׁה מִמְּקוֹמוֹ וְעָלָה,

and rose from its place that it sprang because the thigh-vein the sinew of its name is called why the thigh-vein the sinew of

וְהוּא לְשׁוֹן קְפִיצָה, וְכֵן נָשְׁתָה גְּבוּרָתָם ירמיהו נ"א , וְכֵן כִּי

for and similarly 51:30 Yirmiyahu their strength sprang away and similarly springing an expression of and it is

נַשַּׁנִי אֱלֹהִים אֶת כָּל עָמָלִי בראשית מ"א :

41:51 Bereshis my trouble all — God made spring away

פָּסוּק ד

Pasuk 4

וַיִּשָּׂא יַעֲקֹב עֵינָיו וַיַּרְא וְהִנֵּה עֵשָׂו בָּא וְעִמּוֹ אַרְבַּע מֵאוֹת אִישׁ

men hundred four and with him was coming Esav and behold and he saw his eyes Yaakov And he lifted

וַיַּחַץ אֶת הַיְלָדִים עַל לֵאָה וְעַל רָחֵל וְעַל שְׁתֵּי הַשְּׁפָחוֹת׃

handmaids the two and among Rachel and among Leah among the children — and he divided

פָּסוּק ה

Pasuk 5

וַיָּשֶׂם אֶת הַשְּׁפָחוֹת וְאֶת יַלְדֵיהֶן רִאשֹׁנָה וְאֶת לֵאָה וְיַלְדֶיהָ אַחֲרֹנִים

next and her children Leah and — first their children and — the maidservants — and he placed

וְאֶת רָחֵל וְאֶת יוֹסֵף אַחֲרֹנִים׃

last Yosef and — Rachel and —

רַשִׁ"י

ואת לאה וילדיה אחרנים. אַחֲרוֹן אַחֲרוֹן חָבִיב׃

more beloved latter latter last and her children Leah and —

פָּסוּק ו

Pasuk 6

וְהוּא עָבַר לִפְנֵיהֶם וַיִּשְׁתַּחוּ אַרְצָה שֶׁבַע פְּעָמִים עַד גִּשְׁתּוֹ עַד אָחִיו׃

his brother unto his approaching until times seven to the ground and bowed before them passed and he

רַשִׁ"י

עבר לפניהם. אָמַר אִם יָבֹא אוֹתוֹ רָשָׁע לְהִלָּחֵם יִלָּחֵם בִּי תְּחִלָּה׃

first with me let him fight to fight wicked man that comes if he said before them passed

פָּסוּק ז

Pasuk 7

וַיָּרָץ עֵשָׂו לִקְרָאתוֹ וַיְחַבְּקֵהוּ וַיִּפֹּל עַל צַוָּארָו וַיִּשָּׁקֵהוּ וַיִּבְכּוּ׃

and they wept and kissed him his neck upon and fell and embraced him toward him Esav and ran

רַשִּׁ"י

ויחבקהו. נִתְגַּלְגְּלוּ רַחֲמָיו, כְּשֶׁרָאָהוּ מִשְׁתַּחֲוֶה כָּל הִשְׁתַּחֲוָאוֹת הַלָּלוּ׃

these prostrations all prostrating himself when he saw him his mercies were aroused and he embraced him

רַשִּׁ"י

וישקהו. נָקוּד עָלָיו; וְיֵשׁ חוֹלְקִין בַּדָּבָר הַזֶּה בַּבָּרַיְתָא דְּסִפְרֵי, יֵשׁ שֶׁדָּרְשׁוּ נְקֻדָּה זוֹ שֶׁלֹּא נְשָׁקוֹ בְּכָל לִבּוֹ, אָמַר רַבִּי שִׁמְעוֹן בֶּן יוֹחַאי, הֲלָכָה הִיא

it is a law Yochai son of Shimon Rabbi said his heart with all he kissed him that not this dotting who expounded there are of Sifrei in the Braisa this in the matter those who disagree and there are upon it it is dotted And he kissed him

בְּיָדוּעַ שֶׁעֵשָׂו שׂוֹנֵא לְיַעֲקֹב, אֶלָּא שֶׁנִּכְמְרוּ רַחֲמָיו בְּאוֹתָהּ שָׁעָה וּנְשָׁקוֹ בְּכָל לִבּוֹ

his heart with all and he kissed him hour at that his mercies were aroused but Yaakov hates that Esav it is known

ספרי במדבר׃

Bamidbar Sifrei

פָּסוּק ח

Pasuk 8

וַיִּשָּׂא אֶת עֵינָיו וַיַּרְא אֶת הַנָּשִׁים וְאֶת הַיְלָדִים וַיֹּאמֶר מִי אֵלֶּה לָךְ׃

to you are these who and he said the children and — the women — and he saw his eyes — And he lifted

וַיֹּאמַר הַיְלָדִים אֲשֶׁר חָנַן אֱלֹהִים אֶת עַבְדֶּךָ׃

your servant — God graced whom the children and he said

רַשִּׁ"י

מי אלה לך. מִי אֵלֶּה לִהְיוֹת שֶׁלְּךָ׃

yours to be are these Who to you are these Who

CHAPTER SUMMARY

Yaakov prepares for the long-awaited encounter with Eisav by dividing his family strategically and advancing first to bow before his brother. Eisav runs toward Yaakov, embraces him, and falls on his neck in a emotional moment where both weep, leading to Eisav inquiring about the family Hashem graciously bestowed upon Yaakov.

לְמַעֲשֶׂה WHAT TO TAKE HOME

Look at what happens here in the psuokim. Yaakov Avinu just came out of a whole night of struggling with the malach, he is limping on his hip, and Esav is walking right toward him with four hundred armed men. Lichoira, we would think Yaakov should stay safely in the back behind his family. But what does the pasuk say? V'hu ovar lifneihem. Yaakov puts himself right in front. He steps out first to protect his family and face the nisayon head on.

This is a major chiddush in how a Yid faces a difficult situation. In our own lives, when a hard moment comes, whether it is a difficult conversation, a parnassah worry, or a shalom bayis challenge, the yetzer hara whispers that we should pull back, dodge the issue, or let someone else deal with the mess. But Yaakov Avinu teaches us the true דרך of Avodas Hashem. When Hashem puts a challenge in front of you, you do not hide behind others. You stand up, step to the front with emunah, and rely on Hashem to bring you through it.

Today, when you encounter a difficult or uncomfortable situation that you would usually try to avoid, do not push it away or hide from it. Step up right away, face it directly with emunah, and handle it with menuchas hanefesh.