

**Parsha Plug: Parshat Vayishlach**

Bereshit 32:23-31	בראשית לב: כג-לא
<p><b>23</b> And he arose during that night, and he took his two wives and his two maidservants and his eleven children, and he crossed the ford of [the] Yabbok. <b>24</b> And he took them and brought them across the stream, and he took across what was his. <b>25</b> And Yaakov was left alone, and a man wrestled with him until the break of dawn. <b>26</b> When he saw that he could not prevail against him, he touched the socket of his hip, and the socket of Yaakov's hip became dislocated as he wrestled with him. <b>27</b> And he (the angel) said, "Let me go, for dawn is breaking," but he (Yaakov) said, "I will not let you go unless you have blessed me." <b>28</b> So he said to him, "What is your name?" and he said, "Yaakov." <b>29</b> And he said, "Your name shall no longer be called Yaakov, but Yisrael, because you have struggled with God and with men, and you have prevailed." <b>30</b> And Yaakov asked and said, "Now tell me your name," and he said, "Why is it that you ask for my name?" And he blessed him there. <b>31</b> And Yaakov named the place Peniel, for [he said,] "I saw God face to face, and my soul was saved."</p>	<p>(כג) וַיָּקָם בַּלַּיְלָה הַזֶּה וַיִּקַּח אֶת־שְׁתֵּי נָשָׁיו וְאֶת־שְׁתֵּי שִׁפְחֹתָיו וְאֶת־אֶחָד עֶשֶׂר יְלָדָיו וַיַּעֲבֹר אֶת מַעְבַּר יַבֶּק: (כד) וַיִּקְחֵם וַיַּעֲבֹרֵם אֶת־הַנָּחַל וַיַּעֲבֹר אֶת־אֲשֵׁרֵלָו: (כה) וַיִּתֵּר יַעֲקֹב לְבָדּוֹ וַיֶּאֱבֹק אִישׁ עִמּוֹ עַד עֲלוֹת הַשָּׁחַר: (כו) וַיֵּרָא כִּי לֹא יָכֹל לוֹ וַיִּגַע בְּכַרְיֵרְכּוֹ וַיִּתְקַע כַּף־רֵגְלוֹ יַעֲקֹב בְּהֶאֱבֹקוֹ עִמּוֹ: (כז) וַיֹּאמֶר שְׁלַח־נִי כִּי עֲלֵה הַשָּׁחַר וַיֹּאמֶר לֹא אֲשַׁלְּחֶךָ כִּי אִם־בֵּרַכְתָּנִי: (כח) וַיֹּאמֶר אֵלָיו מִה־שֵׁמֶךָ וַיֹּאמֶר יַעֲקֹב: (כט) וַיֹּאמֶר לֹא יַעֲקֹב יֵאמָר עוֹד שֵׁמֶךָ כִּי אִם־יִשְׂרָאֵל כִּי־שָׂרִיתָ עִם־אֱלֹקִים וְעִם־אֲנָשִׁים וַתִּוְכַל: (ל) וַיִּשְׁאַל יַעֲקֹב וַיֹּאמֶר הַגִּידֶנָּה לִּי שֵׁמֶךָ וַיֹּאמֶר לָמָּה זֶה תִּשְׁאַל לְשֵׁמִי וַיַּבְרֵךְ אֹתוֹ שֵׁם: (לא) וַיִּקְרָא יַעֲקֹב שֵׁם הַמָּקוֹם פְּנִיֵאל כִּי־רָאִיתִי אֱלֹקִים פְּנִים אֶל־פְּנִים וַתִּנָּצַל נַפְשִׁי:</p>

Rashi on Bereshit 32	רש"י על בראשית לב
<p><b>And a man wrestled:</b> Heb. וַיֶּאֱבֹק. Menachem explains: And a man became covered with dust, derived from אֶבֶק, dust, for they were raising dust with their feet through their movements. I believe, however, that it is a term meaning that he attached himself, and it is an Aramaic expression [found in the Talmud] (Sanh. 63b): "After they became attached (וַיִּבְּקוּ) to it," "and he would tie it (וַיֶּאֱבֹק לִיה מִיבֶק)," for so is the habit of two people who make strong efforts to throw each other down, that one embraces the other and attaches himself to him with his arms. Our Rabbis explained (Gen. Rabbah 77:3, 78:3) that this was the prince (guardian angel) of Esav.</p> <p><b>No... Yaakov:</b> It shall no longer be said that the blessings came to you through trickery (עֲקָבָה) and deceit, but with nobility and openness, and ultimately, the Holy One, blessed be He, will reveal Himself to you in Beth El and change your name, and there He will bless you, and I will be there.</p> <p><b>Why is it that you ask:</b> (Gen. Rabbah 78:4) We have no permanent name. Our names change, all according to the service we are commanded [to do] in the mission upon which we are sent.</p>	<p><b>ויאבק איש:</b> מנחם פירש ויתעפר איש, לשון אבק, שהיו מעלים עפר ברגליהם על ידי נענועם. ולי נראה שהוא לשון ויתקשר, ולשון ארמי הוא, בתר דאביקו ביה, ואבק ליה מיבק, לשון עניבה, שכן דרך שנים שמתעצמים להפיל איש את רעהו שחובקו ואובקו בזרועותיו. ופירשו רבותינו ז"ל שהוא שרו של עשו: <b>לא יעקב:</b> לא יאמר עוד שהברכות באו לך בעקבה וברמיה כי אם בשררה ובגלוי פנים, וסופך שהקב"ה נגלה עליך בבית אל ומחליף את שמך, ושם הוא מברכך, ואני שם אהיה ואודה לך עליהן <b>למה זה תשאל:</b> אין לנו שם קבוע, משתנין שמותינו, הכל לפי מצות עבודת השליחות שאנו משתלחים:</p>

Ramban on Bereshit 32:26	רמב"ן בראשית לב:כו
<p><b>When he saw that he could not prevail against him:</b> The whole matter represents an allusion to our future history, that there would come a time when the descendants of Esau would overcome Yaakov almost to the point of total destruction. This happened during the days of the Sages of the Mishnah in the generation of Rebbe Yehudah ben Bava and his colleagues, in accordance with their statement: Said Rebbe Chiya bar Abba, 'If a man will say to me, Give your life for the sanctification of the name of the Holy One blessed be He, I give it, so long as he will kill me immediately. But a generation of persecution, I cannot bear'. What did they do in a generation of persecution? They would bring iron balls, make them white hot in the flame and place them under the armpits and drive their souls from them. There were other generations who did such things to us and worse than this. But we endured all and it passed us by, as is intimated in the text, 'And Yaakov came to Shalem (whole)'.</p>	<p>(כו) וירא כי לא יכל לו: והענין כי המאורע כלו רמז לדורותיו שיהיה דור בזרעו של יעקב יתגבר עשו עליהם עד שיהיה קרוב לקעקע ביצתו, והיה זה דור אחד בימי חכמי המשנה כדור של רבי יהודה בן בבא וחביריו, כמו שאמרו (שהש"ר ב ז) אמר רבי חייא בר אבא אם יאמר לי אדם תן נפשך על קדושת שמו של הקדוש ברוך הוא אני נותן ובלבד שיהרגוני מיד, אבל בדורו של שמד איני יכול לסבול, ומה היו עושים בדורו של שמד, היו מביאין כדוריות של ברזל ומלבנין אותן באור ונותנין אותן תחת שיחיהן ומשיאין נפשותיהן מהן. ויש דורות אחרים שעשו עמנו כזה ויותר רע מזה, והכל סבלנו ועבר עלינו, כמו שרמז ויבא יעקב שלם:</p>

Rashbam on Bereshit 32:29	רשב"ם בראשית לב:כט
<p>As to the fact that in spite of his victory, Yaakov was injured in that struggle, this was a punishment for his attempt to flee, in spite of his having been assured by God that He would help and protect him. We find other examples of great people who pursue a path that does not conform with God's will that as a result they experience punishment for ignoring God's will. As soon as Moses refused the mission and told God to send someone else, (Exodus 4:13) we find that God became angry at him...the plain meaning is that at the inn, when on his way to Egypt, Moses was almost killed for having been remiss in not circumcising his son Eliezer before setting out on his journey. Jonah, too was punished for trying to circumvent the will of God and spent three most uncomfortable days inside one or more fish...</p>	<p>(כט) כי שרית: ומה שלקה יעקב ונצלע לפי שהקב"ה הבטיחו והוא היה בורח. וכן מצינו בכל ההולכים בדרך שלא ברצון הק' או ממאנים ללכת, שנענשו. במשה כת' שלח נא ביד תשלח, ויחר אף י"י במשה...אך לפי הפשט לפי שהיה מתעצל ללכת כת' ויהי בדרך במלון ויפגשהו [י"י] ויבקש המיתו. וכן ביונה שנבלע במעי הדגה.</p>

<b>Rabbi Jonathan Sacks "Feeling the Fear"</b> <a href="http://www.chabad.org/parshah/article_cdo/aid/3117173/jewish/Feeling-the-Fear.htm">http://www.chabad.org/parshah/article_cdo/aid/3117173/jewish/Feeling-the-Fear.htm</a>
<p>"Who am I to lead the Jewish people?" asked Moses. "Who am I to deliver the word of God?" asked the prophets. "Who am I to stand before my brother Esau, knowing that I will continue the covenant and he will not?" asked Yaakov. Sometimes the greatest have the least self-confidence, because they know how immense is the responsibility and how small they feel in relation to it. Courage does not mean having no fear. It means having fear but overcoming it...Marianne Williamson's remarks on the subject have become justly famous. She wrote: Our deepest fear is not that we are inadequate. Our</p>

deepest fear is that we are powerful beyond measure. It is our light, not our darkness that most frightens us. We ask ourselves, Who am I to be brilliant, gorgeous, talented, fabulous? Actually, who are you not to be? You are a child of God. Your playing small does not serve the world. There is nothing enlightened about shrinking so that other people won't feel insecure around you. We are all meant to shine, as children do. We were born to make manifest the glory of God that is within us. It's not just in some of us; it's in everyone. And as we let our own light shine, we unconsciously give other people permission to do the same. As we are liberated from our own fear, our presence automatically liberates others.<sup>12</sup>...Of course we feel inadequate to a great task before we undertake it. It is having the courage to undertake it that makes us great. Leaders grow by leading. Writers grow by writing. Teachers grow by teaching. It is only by overcoming our sense of inadequacy that we throw ourselves into the task and find ourselves lifted and enlarged by so doing...*Be not afraid of greatness*: that is why God wrestled with Yaakov, Moses and Jonah, and would not let them escape...For we are all children of the man who was given the name of one who *wrestles with God and with men and prevails*. Ours is not an easy task, but what worthwhile mission ever was? We are as great as the challenges we have the courage to undertake. And if at times we feel like running away, we should not feel bad about it. So did the greatest. To feel fear is fine. To give way to it is not. For God has faith in us, even if at times even the best lack faith in themselves.

<b>Kedushat Levi Parshat Vayishlach</b>	<b>קדושת לוי פרשת וישלח</b>
<p>There is a kind of person who always cleaves to God, even when he interacts with human beings. And there is another kind of person who cleaves to God at the times when he is busy with God's prayers, Torah, and mitzvot; but when he interacts with human beings he is not able to direct his thoughts to God. "But Yisrael, because you struggled with God," meaning that you [like the first kind of person] are able to cleave to God even when you interact with human beings. You are "with God and with men", "and you prevail" in always directing your thoughts to God.</p>	<p>יש אדם שהוא דבוק תמיד בהבורא ברוך הוא, אפילו כשהוא מדבר עם בני אדם. ויש אדם שהוא דבוק בהבורא ברוך הוא בעת שעוסק בעבודתו ובתורתו ובמצותיו, אבל כשמדבר עם בני אדם אינו יכול לדבק מחשבתו להבורא ברוך הוא... 'כי אם ישראל כי שרית עם אלקים' כלומר שאתה דבוק באלקים אפילו כשאתה מדבר עם בני אדם, וזהו 'עם אלקים ואנשים', 'ותוכל' לדבק מחשבתך תמיד להבורא יתברך.</p>

<b>Aish Kodesh Parshat Vayishlach Year One</b>	<b>אש קודש פרשת וישלח</b>
<p>The angel also hinted to Yaakov another aspect of his new name. The name 'Yisrael', as the angel explained to Yaakov, means "You struggled with God and with men and you won." The Hebrew word for 'struggle' is שר, and stems from the Hebrew word for 'lord'. The angel was saying, "First you were a lord, and then you were victorious. Even before the battle was decided you had already won, because even when you were in dire straits, you still ruled your spirit and never allowed it to fall. Even in those difficult times you were still, inside yourself, always a lord."</p>	<p>ועוד רמז המלאך לו, 'כי שרית עם אלקים ועם אנשים ותוכל', 'שרית' מלשון שר, מקודם שרית ואח"כ ותוכל. גם קודם ותוכל, גם כשהיו צרותיך רבות מאוד, ג"כ שרית לא נפל רוחך בקרבך רק גם אז היית בקרבך שר.</p>