

1. Bereishis 32: 23-33

- כג** וַיָּקָם בַּלַּיְלָה הוּא, וַיִּקַּח
אֶת-שְׁתֵּי נָשָׁיו וְאֶת-שְׁתֵּי
שִׁפְחֹתָיו, וְאֶת-אֶחָד עֶשֶׂר,
יְלָדָיו; וַיַּעֲבֹר, אֶת מַעְבַּר יַבְבֹּק.
- כד** וַיִּקַּחם--וַיַּעֲבֹרם, אֶת-
הַנָּחַל; וַיַּעֲבֹר, אֶת-אֲשֶׁר-לוֹ.
- כה** וַיּוֹתֵר יַעֲקֹב, לְבַדּוֹ;
וַיִּאָּבֶק אִישׁ עִמּוֹ, עַד עֲלֹת
הַשָּׁחַר.
- כו** וַיֵּרָא, כִּי לֹא זָכַל לוֹ, וַיִּגַע,
בְּכַף-יָרְכּוֹ; וַתִּקַּע כַּף-יָרֵךְ
יַעֲקֹב, בְּהִיאָבְקוֹ עִמּוֹ.
- כז** וַיֹּאמֶר שְׁלַחֲנִי, כִּי עָלָה
הַשָּׁחַר; וַיֹּאמֶר לֹא אֲשַׁלְּחֲךָ,
כִּי אִם-בִּרְכָתִנִּי.
- כח** וַיֹּאמֶר אֵלָיו, מַה-שְּׁמֶךָ;
וַיֹּאמֶר, יַעֲקֹב.
- כט** וַיֹּאמֶר, לֹא יַעֲקֹב יֵאמָר
עוֹד שְׁמֶךָ--כִּי, אִם-
יִשְׂרָאֵל: כִּי-שָׁרִיתָ עִם-
אֱלֹהִים וְעִם-אֲנָשִׁים, וַתּוֹכַל.
- ל** וַיִּשְׁאַל יַעֲקֹב, וַיֹּאמֶר
הִגִּידָה-נָא שְׁמֶךָ, וַיֹּאמֶר, לָמָּה
זֶה תִּשְׁאַל לְשְׁמִי; וַיְבָרֶךְ אֹתוֹ,
שָׁם.
- לא** וַיִּקְרָא יַעֲקֹב שֵׁם הַמָּקוֹם,
פְּנִיֵּל: 'כִּי אֶרְאֶה אֶת-אֱלֹהִים
פְּנִי לְפָנָיו' וַיִּבְרָךְ אֹתוֹ.
- 23** And he rose up that night, and took his
two wives, and his two handmaids, and his
eleven children, and passed over the ford of
the Jabbok.
- 24** And he took them, and sent them over
the stream, and sent over that which he had.
- 25** And Jacob was left alone; and there
wrestled a man with him until the breaking
of the day.
- 26** And when he saw that he prevailed not
against him, he touched the hollow of his
thigh; and the hollow of Jacob's thigh was
strained, as he wrestled with him.
- 27** And he said: 'Let me go, for the day
breaketh.' And he said: 'I will not let thee
go, except thou bless me.'
- 28** And he said unto him: 'What is thy
name?' And he said: 'Jacob.'
- 29** And he said: 'Thy name shall be called
no more Jacob, but Israel; for thou hast
striven with God and with men, and hast
prevailed.'
- 30** And Jacob asked him, and said: 'Tell me,
I pray thee, thy name.' And he said:
'Wherefore is it that thou dost ask after my
name?' And he blessed him there.
- 31** And Jacob called the name of the place
Peniel: 'for I have seen God face to face,

פְּנִיָּאֵל : כִּי-רָאִיתִי אֱלֹהִים and my life is preserved.
פְּנִים אֶל-פְּנִים, וַתִּנָּצַל נַפְשִׁי.

לב וַיִּזְרַח-לוֹ הַשֶּׁמֶשׁ, כְּאֲשֶׁר **32** And the sun rose upon him as he passed
עָבַר אֶת-פְּנוּאֵל ; וְהוּא צָלַע, over Peniel, and he limped upon his thigh.
עַל-יָרְכוֹ.

לג עַל-כֵּן לֹא-יֹאכְלוּ בְנֵי- **33** Therefore the children of Israel eat not
יִשְׂרָאֵל אֶת-גִּיד הַנֶּשֶׂה, אֲשֶׁר the sinew of the thigh-vein which is upon
עַל-כֶּף הַיָּרֵךְ, עַד, הַיּוֹם; because he touched the hollow of Jacob's
הַזֶּה : כִּי נָגַע בְּכֶף-יָרֵךְ יַעֲקֹב, thigh, even in the sinew of the thigh-vein.
בְּגִיד הַנֶּשֶׂה.

2. Rashbam Bereishis 32:23

ויקם בלילה הוא - נתכוון לברוח דרך אחרת לפיכך עבר הנחל בלילה

ויקם בלילה הוא , he crossed the river at night because he intended to change direction to avoid a meeting with Esau.

[flight by crossing a river, eliminating footprints and wading along the bank before crossing to the other side slows down the pursuers who first have to find in which direction the fugitive continued. Ed.].

3. Seforno Bereishis 32:25

ויותר יעקב לבדו אחרון לכלם לנסוע מן המחנה כדי להדריך את כל עמו שילכו עם כל קנינו
:ולא ישאר דבר במחנה

he was the last one to leave from the camp as he was busy directing all his family and servants and chattels to cross the fording so that nothing would be left behind.

4. Rabbeinu Bachya Bereishis 32: 23

ויעבר את מעבר יבוק. לראות אם יוכל לעבור המים ברגליו, וכאשר ראה כי כן, ויקחם ויעבירם את הנחל. וחזר אחרי כן ויעבר את אשר לו בצווי על ידי אחרים על כן נשאר יחידי באחרונה.

ויעבר את מעבר היבוק, "he crossed the ford of the Yabok." He wanted to test if the river bed would rise for him (according to Nachmanides) and would enable him to cross on foot. Once he saw that the water level was shallow enough —

והוא לקחם ויעבירם את הנחל, "he took them and brought them across the river." He then retraced his steps and —

והוא הביא את אשר לו, "and he brought his belongings across." He commanded his servants to do this. As a result he himself was the last one left on the wrong side of the river.

5. Chullin 91a

בראשית לב, כה) ויותר יעקב לבדו אמר רבי אלעזר שנשתייר על פכין קטנים מכאן (לצדיקים שחביב עליהם ממונם יותר מגופם וכל כך למה לפי שאין פושטין ידיהן בגזל

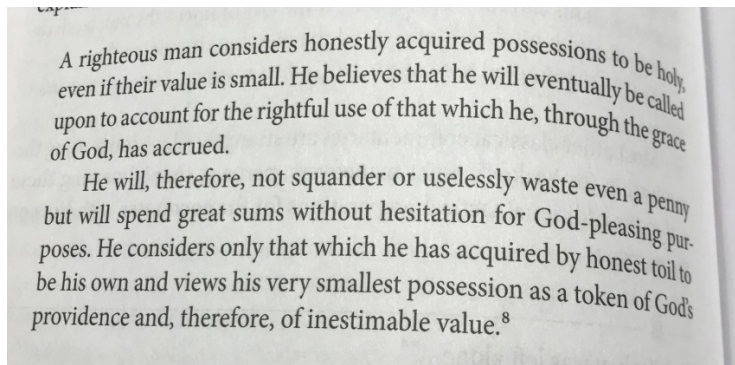
"And Jacob was left alone; and a man wrestled with him until the breaking of the day" (Genesis 32:25). Rabbi Elazar says: The reason Jacob remained alone was that he remained to collect some small pitchers that had been left behind. From here it is derived that the possessions of the righteous are dearer to them than their bodies. And why do they care so much about their possessions? It is because they do not stretch out their hands to partake of stolen property.

6. Rashi Bereishis 32: 25

ויותר יעקב. שִׁכַּח פְּכִים קְטָנִים וְחָזַר עֲלֵיהֶם

He had forgotten some small jars and he returned for them

7. Rav Hirsch Bereishis 32:25



8. Da'as Zekainim Bereishis 32:33

ע"כ שעשו בני ישראל שלא כהוגן שהניחוהו ללכת יחידי ולא עשו לו לוויה והוזק על ידם בגיד הנשה לכך אסר להם הקב"ה גיד הנשה כדי שיהיו זהירין במצות לוויה משם ואילך ולכך הוזהר יעקב ללות את יוסף בנו כששלחו אל אחיו

The words על כן, mean: "as a result of this," i.e. as a result of having narrowly escaped death as a result of having remained exposed to danger alone during the night, the Israelites learned that this is not the correct way to behave at night and alone. Abstaining from eating the thigh muscle is the visible reminder of the fact that this lesson had been internalized by the people as an inadmissible way to behave. This is why G-d forbade them (his descendants the Jewish people) to eat this part of the animal. They should be meticulous in observing the commandment to give people safe conduct. This is why already Yaakov was commanded to give Joseph safe conduct on his fateful mission. (Genesis 37,14) [where he accompanied him part of the way where he might be exposed to danger by the Canaanites. Ed.]

9. The Rav's Chumash Bereishis 32:25

for a mess of pottage...
submissiveness. (*Days of Deliverance*, p. 133)

וַיֵּתֶר יַעֲקֹב לְבָדּוֹ - And Jacob was left alone. We are not frightened of Esau's enmity for Jacob. We know the identity of the enemy and the nature of the conflict. We are familiar with the background of the feud. Esau accused Jacob of two "crimes:" the purchase of the birthright and the taking of his blessings. No matter how serious Esau's hostility is, there is no reason to be terrified, since we also know how to placate Esau. Jacob presented him with a gift, a very generous one, and reached a "disengagement treaty" with Esau.

What precipitates fear is the episode of *and a man wrestled with him*. What we fear is the anonymity of both the enemy and his claims. Who is he? Where does he come from? Whose representative is he? How can you reconcile differences with him? The Bible gives no answer to these disquieting questions. A cloud of anonymity envelops the whole episode. We know nothing about the nature and purpose of the engagement, the bitter struggle. The fiend wanted to destroy Jacob. No pardon was asked, no clemency given. The secret, the silence, the absurdity, the anonymity stimulates grisly fear. (*Days of Deliverance*, pp. 156-157)

10. Rashi Bereishis 32:25

(ויפרשו רז"ל שהוא שרו של עשו) (בראשית רבה

Our Rabbis of blessed memory explained that he was Esau's guardian angel
(Genesis Rabbah 77:3)

11. Rashbam Bereishis 32:25

ויאבק - מלאך עמו שלא יוכל לברוח ויראה קיום דברו של הקב"ה שלא יזיקהו עשו

So that he could not flee, and so that fulfillment of the word of the Holy One,
blessed be He, would be seen, that Esav would not harm him.

12. Ramban Bereishis 32: 26

וירא כי לא יכל לו מלאכיו גבורי כח עושי דברו ועל כן לא יכול לו המלאך להזיקו כי לא
הורשה רק במה שעשה עמו להקע כף ירכו ואמרו בבראשית רבה (עז ג) נגע בכל
הצדיקים שעתידין להיות ממנו זה דורו של שמד והענין כי המאורע כלו רמז לדורותיו
שיהיה דור בזרעו של יעקב יתגבר עשו עליהם עד שיהיה קרוב לקעקע ביצתן והיה זה דור
אחד בימי חכמי המשנה כדור של רבי יהודה בן בבא וחביריו כמו שאמרו (שיר השירים
רבה ב ז) אמר רבי חייא בר אבא אם יאמר לי אדם תן נפשך על קדושת שמו של הקב"ה
אני נותן ובלבד שיהרגוני מיד אבל בדורו של שמד אני 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:

...The whole matter represents an allusion to our future history, that there would come a time when the descendants of Esau would overcome Jacob almost to the point of total destruction. This happened during the days of the Sages of the Mishnah in the generation of Rabbi Judah ben Baba and his colleagues, in accordance with their statement: "Said Rabbi Hiyya 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 slay me forthwith, but a generation of persecution (shemad - forced apostasy), 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 Jacob came to Shalem (meaning whole or perfect, so that they text may be read homiletically: "And Jacob came through unscathed")

13. Chullin 91a

רב שמואל בר אחא קמיה דרב פפא משמיה דרבא בר עולא אמר כתיב נדמה לו

Rav Shmuel bar Aḥa said before Rav Pappa in the name of Rava bar Ulla that the angel appeared to Jacob as a Torah scholar,

14. Midrash Tanchuma Buber Vayishlach 7

וכיון שראה הקב"ה שהוא מתיירא, שלח לו מיכאל לעשות עמו מריבה, מה עשה לו
המלאך, נדמה לו בדמות רועה

Then, when the Holy One saw that he was afraid, he sent Michael to him to engage in strife with him. What did the angel do with him? He appeared to him in the likeness of a shepherd

15. Rambam Guide to the Perplexed 2: 42

WE have already shown that the appearance or speech of an angel mentioned in Scripture took place in a vision or dream; it makes no difference whether this is expressly stated or not..... when it is said in reference to Jacob, "And a man wrestled with him" (Gen. 32:25); this took place in a prophetic vision, since it is expressly stated in the end (ver. 31) that it was an angel. The circumstances are here exactly the same as those in the vision of Abraham, where the general statement, "And the Lord appeared to him," etc., is followed by a detailed description. Similarly the account of the vision of Jacob begins, "And the angels of God met him" (Gen. 32:2); then follows a detailed description how it came to pass that they met him; namely, Jacob sent messengers, and after having prepared and done certain things, "he was left alone," etc., "and a man wrestled with him" (ibid. ver. 24). By this term "man" [one of] the angels of God is meant, mentioned in the phrase, "And angels of God met him"; the wrestling and speaking was entirely a prophetic vision.

16. Rashi Bereishis 32:29

לא יעקב. לא יאמר עוד שְׁהַבְּרָכוֹת בָּאוּ לְךָ בְּעֶקְבָּה וּרְמִיָּה כִּי אִם בְּשָׂרָרָה וּגְלוּי פָּנִים,
לא יעקב [THY NAME SHALL] NO MORE BE CALLED JACOB [BUT ISRAEL] (literally, "not Jacob — supplanting — shall any more be said to thee") — It shall no longer be said that the blessings came to you through supplanting and subtlety but through noble conduct (שָׂרָרָה) and in an open manner.