—Vayishlakh—

Saturday Morning Torah Study

Shabbat November 28, 2026

(Plaut pp. 218-26)

Genesis 32:23-32:

כג וַיָּקָם | בַּלַּיְלָה הוּא וַיִּקַּח אֶת־שְׁתֵּי נָשָׁיו וְאֶת־שְׁתֵּי שִׁפְחֹתָיו
וְאֶת־אַחַד עָשָׂר יְלָדָיו וַיַּעֲבֹר אֶת מַעֲבַר יַבֹּק: כד וַיִּקָּחֵם וַיַּעֲבִרֵם
אֶת־הַנָּחַל וַיַּעֲבֵר אֶת־אֲשֶׁר־לוֹ: כה וַיִּוָּתֵר יַעֲקֹב לְבַדּוֹ וַיֵּאָבֵק אִישׁ עִמּוֹ
עַד עֲלוֹת הַשָּׁחַר: כו וַיַּרְא כִּי לֹא יָכֹל לוֹ וַיִּגַּע בְּכַף־יְרֵכוֹ וַתֵּקַע כַּף־יֶרֶךְ
יַעֲקֹב בְּהֵאָבְקוֹ עִמּוֹ: כז וַיֹּאמֶר שַׁלְּחֵנִי כִּי עָלָה הַשָּׁחַר וַיֹּאמֶר לֹא
אֲשַׁלֵּחֲךָ כִּי אִם־בֵּרַכְתָּנִי: כח וַיֹּאמֶר אֵלָיו מַה־שְּׁמֶךָ וַיֹּאמֶר יַעֲקֹב:
כט וַיֹּאמֶר לֹא יַעֲקֹב יֵאָמֵר עוֹד שִׁמְךָ כִּי אִם־יִשְׂרָאֵל כִּי־שָׂרִיתָ
עִם־אֱלֹהִים וְעִם־אֲנָשִׁים וַתּוּכָל: ל וַיִּשְׁאַל יַעֲקֹב וַיֹּאמֶר הַגִּידָה־נָּא
שְׁמֶךָ וַיֹּאמֶר לָמָּה זֶּה תִּשְׁאַל לִשְׁמִי וַיְבָרֶךְ אֹתוֹ שָׁם: [שלישי] לא וַיִּקְרָא
יַעֲקֹב שֵׁם הַמָּקוֹם פְּנִיאֵל כִּי־רָאִיתִי אֱלֹהִים פָּנִים אֶל־פָּנִים וַתִּנָּצֵל
נַפְשִׁי: לב וַיִּזְרַח־לוֹ הַשֶּׁמֶשׁ כַּאֲשֶׁר עָבַר אֶת־פְּנוּאֵל וְהוּא צֹלֵעַ עַל־יְרֵכוֹ:
לג עַל־כֵּן לֹא־יֹאכְלוּ בְנֵי־יִשְׂרָאֵל אֶת־גִּיד הַנָּשֶׁה אֲשֶׁר עַל־כַּף הַיָּרֵךְ עַד
הַיּוֹם הַזֶּה כִּי נָגַע בְּכַף־יֶרֶךְ יַעֲקֹב בְּגִיד הַנָּשֶׁה:

That same night he arose, and taking his two wives, his two maidservants, and his eleven children, he crossed the ford of the Jabbok. After taking them across the stream, he sent across all his possessions. Jacob was left alone. And a man wrestled with him until the break of dawn. When he saw that he had not prevailed against him, he wrenched Jacob's hip at its socket, so that the socket of his hip was strained as he wrestled with him. Then he said, "Let me go, for dawn is breaking." But he answered, "I will not let you go, unless you bless me." Said the other, "What is your name?" He replied, "Jacob." Said he, "Your name shall no longer be Jacob, but Israel, for you have striven with beings divine and human, and have prevailed." Jacob asked, "Pray tell me your name." But he said, "You must not ask my name!" And he took leave of him there. So Jacob named the place Peniel, meaning, "I have seen a divine being face to face, yet my life has been preserved." The sun rose upon him as he passed Penuel, limping on his hip.

That is why the children of Israel to this day do not eat the thigh muscle that is on the socket of the hip, since Jacob's hip socket was wrenched at the thigh muscle.

Commentary of Rashbam (Rabbi Samuel ben Meir: 1085-1174):

ויותר יעקב לבדו - כלומר: שהעביר כל אשר לו שלא היה עוד לעבור אלא הוא לבדו ורצה לעבור אחריהם, כדי לברוח דרך אחרת שלא יפגשנו עשו נתכווין. ויאבק - מלאך עמו שלא יוכל לברוח ויראה קיום דברו של הקב"ה שלא יזיקהו עשו.

25. Jacob was left alone. He had taken everything he had across; there was nothing left to bring across but himself. And he meant to follow behind them, intending to flee rather than encounter Esau. **And** an angel **wrestled with him.** To keep him from fleeing, so that he would see the fulfillment of the Holy One's promise: Esau would not harm him.

Commentary of Bekhor Shor (Joseph ben Isaac Bekhor Shor: 12th Century):

שלחני כי עלה השחר. אין דרך המזיקים להתראות ביום כמו שאמרו רבות' שאפי' לשלשה אינו נראה ואינו מזיק:

27. Let me go, for dawn is breaking. As the Sages say, evil spirits cannot do harm or even appear during the day.

Commentary of Gersonides (Rabbi Levi ben Gershom: 1288-1344):

27. Let me go, for dawn is breaking. Since this all occurred in a dream, it had to end when Jacob woke up, which he customarily did at dawn.

Commentary of Abarbanel (Don Isaac Abarbanel: 1437-1508):

27. Let me go, for dawn is breaking. The implications for Jacob's descendants are that Edom will only be able to harm them until "dawn is breaking," when the darkness of exile disappears at the time of the future redemption.

Commentary of Radak (Rabbi David Kimchi: 1160?-1235?):

אִישׁ. מַלְאָךְ, וְכֵן "וְהִנֵּה אִישׁ עֹמֵד לְנֶגְדּוֹ" (יהושע ה:יג), "וְהָאִישׁ גַּבְרִיאֵל"

(דניאל ט:כא), וְנִקְרְאוּ אִישִׁים הַמַּלְאָכִים שֶׁמְּדַבְּרִים עִם בְּנֵי אָדָם וְנִרְאִים לָהֶם בְּצוּרַת אִישׁ כָּמוֹהֶם בְּמַרְאָה אוֹ בְּהָקִיץ. וְשָׁלַח הָאֵל זֶה הַמַּלְאָךְ לְיַעֲקֹב לְחַזֵּק לִבּוֹ שֶׁלֹּא יִירָא מֵעֵשָׂו, כִּי לֹא יָכֹל לוֹ, לְפִיכָךְ נֶאֱבַק עִמּוֹ וְלֹא יָכֹל לְהַפִּילוֹ, כֵּן עֵשָׂו לֹא יוּכַל לוֹ. וְנֶאֱבַק עִמּוֹ עַד עֲלוֹת הַשַּׁחַר, רָמַז לוֹ בָּזֶה, כִּי תִּהְיֶה לוֹ אוֹרָה אַחַר שֶׁחָשְׁכָה, כִּי הַצָּרָה נִמְשֶׁלֶת לַלַּיְלָה וַחֲשֵׁכָה, לְפִיכָךְ בָּא אֵלָיו בַּלַּיְלָה וְנֶאֱבַק עִמּוֹ עַד עֲלוֹת הַשַּׁחַר, רָמַז לוֹ שֶׁיִּהְיֶה לוֹ רֶוַח וְהַצָּלָה שֶׁהוּא כְּאוֹר אַחַר חֲשֵׁכָה.

25. And a man wrestled with him. An angel who interacts with human beings can be called a "man" and in fact does appear to them as such. God sent this angel to strengthen Jacob's courage; having overcome him, he need not fear Esau.

הַגִּידָה־נָּא שְׁמֶךָ. כִּי לְכָל אֶחָד שֵׁם לְפִי הָעִנְיָן שֶׁהֻקְדַּק עָלָיו, וְכֵן הוּא אוֹמֵר "לְכֻלָּם בְּשֵׁם יִקָּרֵא" (ישעיהו מ:כו), וְכֵן מָצָאנוּ שֵׁם לַמַּלְאָכִים "וְהָאִישׁ גַּבְרִיאֵל" (דניאל ט:כא), "כִּי אִם מִיכָאֵל שַׂרְכֶם" (דניאל י:כא), וּלְפִי שֶׁשִּׁנָּה שְׁמוֹ שְׁאָלוֹ יַעֲקֹב מַה שְׁמוֹ לָדַעַת עַל אֵיזֶה דָּבָר הוּא מְמֻנֶּה. **וַיְבָרֶךְ אֹתוֹ שָׁם.** מִלְּבַד שֶׁקָּרָאוֹ יִשְׂרָאֵל שֶׁהוּא לְעִנְיָן כִּדְכָתִיב "כִּי שָׂרִיתָ עִם אֱלֹהִים" (בראשית לב:כט), עוֹד בֵּרְכוֹ בְּרָכָה אַחֶרֶת. וְאָמַר **שָׁם**, לְפִי שֶׁעָתִיד לְבָרְכוֹ בְּבֵית אֵל.

30. Pray tell me your name. Angels are named according to their missions; Jacob wanted to know what this angel was assigned to do. When Samson's father asked an angel this same question, he replied, "It is unknowable"—even I do not know what it is going to be changed to next. **And he took leave of him there.** Rather, "And he blessed him there." He blessed him further, in addition to the blessing conveyed by naming him Israel. And he blessed him "there" in addition to the blessing he would be given later at Bethel.

Commentary of ibn Ezra (Rabbi Abraham ibn Ezra: 1091/92-1167):

32. The sun rose upon him. Many people ask, "How could the sun rise 'upon Jacob?' Doesn't the sun rise upon the entire Earth at the same time?" In fact, no. This question is a waste of breath. Sunrise takes place at a different hour in different places. The difference between Jerusalem and Lucca (where I am writing this commentary) is an hour and 20 minutes—12 degrees of longitude. This is quite clear and admits of no doubt. **Limping on his hip.** That is, he was favoring one side; this is what prompted the tradition explained in the next verse.

Genesis 33:1-11:

א וַיִּשָּׂא יַעֲקֹב עֵינָיו וַיַּרְא וְהִנֵּה עֵשָׂו בָּא וְעִמּוֹ אַרְבַּע מֵאוֹת אִישׁ וַיַּחַץ
אֶת־הַיְלָדִים עַל־לֵאָה וְעַל־רָחֵל וְעַל שְׁתֵּי הַשְּׁפָחוֹת: ב וַיָּשֶׂם
אֶת־הַשְּׁפָחוֹת וְאֶת־יַלְדֵיהֶן רִאשֹׁנָה וְאֶת־לֵאָה וְיַלְדֶּיהָ אַחֲרֹנִים
וְאֶת־רָחֵל וְאֶת־יוֹסֵף אַחֲרֹנִים: ג וְהוּא עָבַר לִפְנֵיהֶם וַיִּשְׁתָּחוּ אַרְצָה
שֶׁבַע פְּעָמִים עַד־גִּשְׁתּוֹ עַד־אָחִיו: ד וַיָּרָץ עֵשָׂו לִקְרָאתוֹ וַיְחַבְּקֵהוּ וַיִּפֹּל
עַל־צַוָּארָו וַיִּשָּׁקֵהוּ וַיִּבְכּוּ: ה וַיִּשָּׂא אֶת־עֵינָיו וַיַּרְא אֶת־הַנָּשִׁים
וְאֶת־הַיְלָדִים וַיֹּאמֶר מִי־אֵלֶּה לָךְ וַיֹּאמֶר הַיְלָדִים אֲשֶׁר־חָנַן אֱלֹהִים
אֶת־עַבְדֶּךָ: [רביעי] ו וַתִּגַּשְׁן הַשְּׁפָחוֹת הֵנָּה וְיַלְדֵיהֶן וַתִּשְׁתַּחֲוֶיןָ:
ז וַתִּגַּשׁ גַּם־לֵאָה וִילָדֶיהָ וַיִּשְׁתַּחֲווּ וְאַחַר נִגַּשׁ יוֹסֵף וְרָחֵל וַיִּשְׁתַּחֲווּ:
ח וַיֹּאמֶר מִי לְךָ כָּל־הַמַּחֲנֶה הַזֶּה אֲשֶׁר פָּגָשְׁתִּי וַיֹּאמֶר לִמְצֹא־חֵן בְּעֵינֵי
אֲדֹנִי: ט וַיֹּאמֶר עֵשָׂו יֶשׁ־לִי רָב אָחִי יְהִי לְךָ אֲשֶׁר־לָךְ: י וַיֹּאמֶר יַעֲקֹב
אַל־נָא אִם־נָא מָצָאתִי חֵן בְּעֵינֶיךָ וְלָקַחְתָּ מִנְחָתִי מִיָּדִי כִּי עַל־כֵּן
רָאִיתִי פָנֶיךָ כִּרְאֹת פְּנֵי אֱלֹהִים וַתִּרְצֵנִי: יא קַח־נָא אֶת־בִּרְכָתִי אֲשֶׁר
הֻבָאת לָךְ כִּי־חַנָּנִי אֱלֹהִים וְכִי יֶשׁ־לִי־כֹל וַיִּפְצַר־בּוֹ וַיִּקָּח:

Looking up, Jacob saw Esau coming, accompanied by four hundred men. He divided the children among Leah, Rachel, and the two maids, putting the maids and their children first, Leah and her children next, and Rachel and Joseph last. He himself went on ahead and bowed low to the ground seven times until he was near his brother. Esau ran to greet him. He embraced him and, falling on his neck, he kissed him; and they wept. Looking about, he saw the women and the children. "Who," he asked, "are these with you?" He answered, "The children with whom God has favored your servant." Then the maids, with their children, came forward and bowed low; next Leah, with her children, came forward and bowed low; and last, Joseph and Rachel came forward and bowed low. And he asked, "What do you mean by all this company which I have met?" He answered, "To gain my lord's favor." Esau said, "I have enough, my brother; let what you have remain yours." But Jacob said, "No, I pray you; if you would do me this favor, accept from me this gift; for to see your face is like seeing the face of God, and you have received me favorably. Please accept my present which has been brought to you, for God has favored me and I have plenty." And when he urged him, he accepted.

Commentary of Rashi (Rabbi Shlomo ben Yitzhak: 1040-1105):

ויחבקהו. נִתְגַּלְגְּלוּ רַחֲמָיו, כְּשֶׁרָאָהוּ מִשְׁתַּחֲוֶה כָּל הַשְּׁתַּחֲוָאוֹת הַלָּלוּ: **וישקהו.** נָקוּד עָלָיו; וְיֵשׁ חוֹלְקִין בַּדָּבָר הַזֶּה בַּבְּרַיְתָא דְּסִפְרֵי, יֵשׁ שֶׁדָּרְשׁוּ נָקֻדָּה זוֹ שֶׁלֹּא נָשַׁק בְּכָל לִבּוֹ, אָמַר רַבִּי שִׁמְעוֹן בֶּן יוֹחַאי, הֲלָכָה הִיא בְּיָדוּעַ שֶׂעֵשָׂו שׂוֹנֵא לְיַעֲקֹב, אֶלָּא שֶׁנִּכְמְרוּ רַחֲמָיו בְּאוֹתָהּ שָׁעָה וּנְשָׁקוֹ בְּכָל לִבּוֹ (ספרי במדבר):

4. He embraced him. His better feelings took over when he saw Jacob bowing to him over and over again. **He kissed him.** The letters of this word in the Hebrew text have dots over them. There is a dispute about this in the Sifrei: Some take the dots to mean that Esau did not kiss him wholeheartedly. Said R. Simeon bar Yokhai: It is a known fact that "Esau hates Jacob," but at that moment he was overcome with feeling and did indeed kiss him with all his heart.

Commentary of Nachmanides (Rabbi Moshe ben Nachman: 1195?-1270):

מִי לְךָ כָּל הַמַּחֲנֶה הַזֶּה אֲשֶׁר פָּגָשְׁתִּי הִנֵּה עַבְדֵי יַעֲקֹב עָשׂוּ כַּאֲשֶׁר צִוָּה אוֹתָם, וְלֹא רָצָה לְקַבֵּל מֵהֶם, אוֹ שֶׁהוּא בְּגַאֲוָתוֹ וְעֶבְרָתוֹ לֹא דִּבֵּר עִמָּם וְלֹא שְׁאָלָם לְמִי אַתָּה וְאָנָה תֵּלֵךְ, וְהֵם יָרְאוּ מִגֶּשֶׁת אֵלָיו. וְאָמַר עַתָּה "מִי לְךָ כָּל הַמַּחֲנֶה הַזֶּה", כִּי חָשַׁב שֶׁהֵם לְיַעֲקֹב מִדִּבְרֵי הַמַּלְאָכִים הָרִאשׁוֹנִים, אוֹ שֶׁאֵלֶּה הַשְּׁלוּחִים הִגִּידוּ כֵן בְּמַחֲנֶה עֵשָׂו, אוֹ שֶׁאֵין אָדָם אֶחָד בַּדֶּרֶךְ הַהוּא לִהְיוֹת לוֹ כֵּן. וְטַעַם "מִי לְךָ כָּל הַמַּחֲנֶה הַזֶּה", כְּלוֹמַר מִי זֶה לְךָ שֶׁתִּשְׁלַח לוֹ כָּל אֵלֶּה, כְּלוֹמַר מִי הוּא הַגָּדוֹל אֲצָלְךָ שֶׁתִּשְׁלַח לוֹ כָּל אֵלֶּה, וְהוּא עָנָהוּ "לִמְצֹא חֵן בְּעֵינֵי אֲדוֹנִי", כִּי אַתָּה הַגָּדוֹל וְהָאָדוֹן בְּעֵינַי:

8. What do you mean by all this company which I have met? Jacob's servants did as they had been told, but Esau did not want to accept it from them. Or perhaps, out of haughtiness and arrogance, he had not spoken with them at all and therefore not asked this question of them. They would have been afraid to make the first move. But now he asked, assuming that they were Jacob's from what the original messengers had said. Or perhaps those sent with the animals had been talking about them in Esau's camp, or there may simply not have been anyone else on that road to whom they could belong. The original Hebrew question is literally, "Who for you?" essentially asking, "To whom are you sending all this?" Whom do you consider so great that you send him all this? **He answered, "To gain my lord's favor."** You are the lord who is that great in my eyes.

Commentary of Radak:

יֶשׁ־לִי רָב. אֵינֶנִּי צָרִיךְ לְמִנָּחָתְךָ כִּי יֶשׁ־לִי רָב. וּבְבְרֵאשִׁית רַבָּה (עח:יא) **יְהִי לְךָ אֲשֶׁר־לָךְ** אָמַר רַבִּי אֶלְעָזָר אֵין קִיּוּם הַגֵּט אֶלָּא בְּחוֹתְמָיו, שֶׁלֹּא תֹאמַר אִלּוּלֵי שֶׁרְמָה אָבִינוּ יַעֲקֹב אֶת אָבִיו לֹא נָטַל אֶת הַבְּרָכוֹת, בָּא עֵשָׂו וְחָתַמוֹ וְאָמַר **אָחִי יְהִי לְךָ אֲשֶׁר־לָךְ**.

9. I have enough, my brother; let what you have remain yours. R. Eleazar says in Genesis Rabbah: A divorce decree does not take effect unless it is signed. Esau was signing off on the blessing that Isaac gave to Jacob.

Genesis 33:12-20:

יב וַיֹּאמֶר נִסְעָה וְנֵלֵכָה וְאֵלְכָה לְנֶגְדֶּךָ: יג וַיֹּאמֶר אֵלָיו אֲדֹנִי יֹדֵעַ כִּי־הַיְלָדִים רַכִּים וְהַצֹּאן וְהַבָּקָר עָלוֹת עָלָי וּדְפָקוּם יוֹם אֶחָד וָמֵתוּ כָּל־הַצֹּאן: יד יַעֲבָר־נָא אֲדֹנִי לִפְנֵי עַבְדּוֹ וַאֲנִי אֶתְנַהֲלָה לְאִטִּי לְרֶגֶל הַמְּלָאכָה אֲשֶׁר־לְפָנַי וּלְרֶגֶל הַיְלָדִים עַד אֲשֶׁר־אָבֹא אֶל־אֲדֹנִי שֵׂעִירָה: טו וַיֹּאמֶר עֶשָׂו אַצִּיגָה־נָּא עִמְּךָ מִן־הָעָם אֲשֶׁר אִתִּי וַיֹּאמֶר לָמָּה זֶּה אֶמְצָא־חֵן בְּעֵינֵי אֲדֹנִי: טז וַיָּשָׁב בַּיּוֹם הַהוּא עֵשָׂו לְדַרְכּוֹ שֵׂעִירָה: יז וְיַעֲקֹב נָסַע סֻכֹּתָה וַיִּבֶן לוֹ בָּיִת וּלְמִקְנֵהוּ עָשָׂה סֻכֹּת עַל־כֵּן קָרָא שֵׁם־הַמָּקוֹם סֻכּוֹת: יח וַיָּבֹא יַעֲקֹב שָׁלֵם עִיר שְׁכֶם אֲשֶׁר בְּאֶרֶץ כְּנַעַן בְּבֹאוֹ מִפַּדַּן אֲרָם וַיִּחַן אֶת־פְּנֵי הָעִיר: יט וַיִּקֶן אֶת־חֶלְקַת הַשָּׂדֶה אֲשֶׁר נָטָה־שָׁם אָהֳלוֹ מִיַּד בְּנֵי־חֲמוֹר אֲבִי שְׁכֶם בְּמֵאָה קְשִׂיטָה: כ וַיִּצֶּב־שָׁם מִזְבֵּחַ וַיִּקְרָא־לוֹ אֵל אֱלֹהֵי יִשְׂרָאֵל:

Esau said, “Let us start on our journey, and I will proceed at your pace.” But Jacob said to him, “My lord knows that the children are frail and that the flocks and herds, which are nursing, are a care to me; if they are driven hard a single day, all the flocks will die. Let my lord go on ahead of his servant, while I travel slowly, at the pace of the cattle before me and at the pace of the children, until I come to my lord in Seir.” Then Esau said, “Let me assign to you some of the men who are with me.” But he said, “Oh no, my lord is too kind to me!” So Esau started back that day on his way to Seir. But Jacob journeyed on to Succoth, and built a house for himself and made stalls for his cattle; that is why the place was called Succoth. Jacob arrived safe in the city of Shechem which is in the land of Canaan—having come thus from Paddan-aram—and he encamped before the city. The parcel of land where he pitched his tent he purchased from the children of

Hamor, Shechem's father, for a hundred kesitahs. He set up an altar there, and called it El-elohe-yisrael.

Commentary of ibn Ezra:

ויבא יעקב שלם. שם התואר והטעם שבא בשלום שלא אירע לו שום מאורע כי עתה יחיל לספר מאורע דינה:

18. Jacob arrived safe. The word is indeed an adjective; he arrived "whole;" that is, "in peace," in the sense that nothing happened to him. (For the text is about to tell us what happened to Dina.) **In the city of Shechem.** Which was not Salem—that is Jerusalem. Jerusalem is quite far away, and Shechem did not rule over it.