Blessed are You, Adonai, our God, Ruler of the Universe, Who has sanctified us with mitzvot, commanding us to engage with words of Torah

Genesis 32:25-30

(25) Jacob was left alone. And a figure wrestled with him until the break of dawn.
(26) When the figure 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.
(27) Then he said, “Let me go, for dawn is breaking.” But he answered, “I will not let you go, unless you bless me.”
(28) Said the other, “What is your name?” He replied, “Jacob.”
(29) Said he, “Your name shall no longer be Jacob, but Israel, for you have striven with beings divine and human, and have prevailed.”

(30) Jacob asked, “Pray tell me your name.” But he said, “You must not ask my name!” And he took leave of him there.

Rashi on Genesis 32:30:1
France 1040-1105

Why do you ask my name? — We have no fixed names; our names change, all depending upon our commanded avodah, which we are sent to carry out. (Genesis Rabbah 78:4).

Or HaChaim on Genesis 32:30:1
Morocco 1718-1742

Please tell me your name! Although Jacob was aware that angels do not have fixed names, he asked what this particular angel’s name was at this particular time.
Or HaChaim on Genesis 32:30:2

"Why do you ask after my name?" Whereas it made sense that the angel asked Jacob's name seeing he intended to change it to Israel, or at least, to inform him of that impending change. Jacob's asking the angel for his name did not have such a purpose, however. The angel therefore wanted to know why Jacob asked. The angel may also simply have hinted that there was no point in asking him his present name as it was apt to be changed as soon as he had accomplished his present mission. He would only have to ask him again for his name on a future occasion.

Radak on Genesis 32:30:3

Apart from the fact that he had told him about his impending name change to Yisrael, explaining the reason for this, he gave him an additional blessing. The reason the verse ends with the word שם is that it is a reference to Beit El where God would confirm the name change.
Every Person has a Name

Zelda
(Zelda Schneurson Mishkovsky)
Israel 1914-1984

Every person has a name
given to him by God
given to him by his father and mother

Every person has a name
given to him by his height
and shape of his smile
given to him by his fabric

Every person has a name
given to him by the mountains
given to him by his walls.

Every person has a name
given to him by the constellations,
given to him by his neighbors.

Every person has a name
given to him by his sins,
given to him by his longing.

Every person has a name
given to him by his enemies,
given to him by his love.

Every person has a name
given to him by his celebrations,
given to him by his labors.

Every person has a name
given to him by the seasons,
given to him by his blindness.

Every person has a name
given to him by the sea,
given to him by his death.