**Sefat Emet on Parshat Vayishlach**

Yehudah Leib Alter of Ger (Yiddish)/Gur (modern Hebrew)/Gora Kalwaria (Polish--35 km outside Warsaw), 1847-1905. One of the largest Hassidic groups in Israel today.

“Your name will no longer be called Jacob, but Israel, for you have struggled with God and with human beings and have prevailed,” Genesis 32:29. The children of Israel merited both of these names and they refer to the body (*ha’guf*) and the soul (*ha’neshamah*). Each person has to set aright/heal (*l’taken*) the body so that the power of their soul will develop within them, then one is called “Israel.”

Jacob's struggle with the angel took place because the human soul is on a higher rung than the angels’ are, as is known. But this applies to the soul alone. With regard to the body, the angel is higher, for the human body is of the world of action (*asiyah*, the most physical world of the four worlds, the end of the chain of emanation).

But Jacob our father (peace be upon him), healed/set aright (*tiken*) his body so that he merited to become a chariot (merkavah) for the Blessed Holy One. Thus his body was like soul. Thus he was able to struggle with the angel with his physical body. That is why the Torah says: “Your name will no longer be called Jacob,” even though the body is called Jacob; in his case it was no longer body, but had been turned into spirit (*ruchaniyut*) like the soul. That is what the Torah means by [the verse:] “Jacob came to Shalem” (lit. wholeness; Gen. 33:18). This equalizing (*hishtavut*) of body to soul is called “shalom.”

For this dynamic tension/sacred argument (*machloket*) between the body and soul goes on in every one of Israel. The more you heal the body (*tikkun ha’guf*), the greater wholeness you will attain.

That is why Shabbat is also called “shalom:” it is the time for the *tikkun* of the body, “a taste of the world to come.” In the future, bodies will truly attain *tikkun* like souls. We has a taste of this on the holy Shabbos…

(Translation by Rabbi Arthur Green [from *Language of Truth*] and Rabbi Josh)

