

**Parshas Toldos - Yaakov's Brachos**  
**By Rabbi Eliyahu Kirsh**

We read in Parshas Toldos of the *brachos* that Yitzchok gave to Yaakov. We read of how Yitzchok originally intended to award these *brachos* to Esav but through Rivkah's intervention, they were given instead to Yaakov, the rightful recipient. The Kedushas Levi offers some novel insights into this crucial event in our history.

First of all, the Kedushas Levi explains that Yitzchok represents the *midas hadin*, attribute of justice, Esav represents *koach hamekatreg*, the force of the accuser and Yaakov represents the goodness of Am Yisroel. Yitzchok wanted to give the *brachos* to Esav only for him to do his job to keep Yaakov in line. Ultimately, Yaakov received the *brachos* but in a hidden manner which was through his charade of being Esav. The reason for the hidden manner was because just as Hashem does every thing for our good even though we do not always see it, these *brachos* had to come in such a way as well. Most of the time, we do not realize that our punishments which are coming through Esav, really are *brachos* coming to us in a hidden way, to make sure we stay on the right path and inherit *olam haba*.

In reality, Yitzchok gave two sets of berachos to Yaakov. First he gave the brachos which were originally intended for Esav and then he gave another set just before Yaakov left for Charan. The Kedushas Levi explains that the first set of *berachos* were the greater berachos intended for Olam Haba and the second set of *berachos* were the more modest *brachos* intended for this world. He proves this point from the writings of the Arizal, where the familiar pasuk in Zechariah 'On that day Hashem will be one and His name one' is explained to mean that Hashem's name will be complete. This completeness of Hashem's name will come about because all forces of the *sitra achara* [literally, Hashem's other side from where all negativity necessary for our world originate, not to be understood in a physical sense] will no longer be sustained by the power of Hashem's name and therefore will phase out of existence. When Esav realizes he was deceived and asks for a bracha as well, Yitzchok tells him that it is too late because as far as Yaakov is concerned, *Gam Baruch Yihyeh*, meaning he will remain blessed because Yaakov's *brachos* were for the time that Hashem's name will be complete and all evil will disappear from the earth and all will proclaim Hashem as king. May we all merit living in the time that all of the *brachos* that Yitzchok Avinu had intended to give will be bestowed upon the Klal Yisroel, the rightful recipients.