

"The voice is the voice of Yaakov, but the hands are the hands of Eisav." (27:22)

Chazal imply that when the voice of Yaakov, the sound of *Torah* and *tefillah*, is strong and dominant the evil "hands" of Eisav are rendered powerless. Eisav's strength is reinforced when we are weak in our commitment to *Torah*. This interpretation does not seem consistent with the text of the *pasuk*. The *pasuk* seems to suggest that it is possible for both the "voice of Yaakov" and the "hands of Eisav" to reign simultaneously. How are we to reconcile this apparent inconsistency?

Horav E.M. Shach, Shlita, offers a novel interpretation. Hashem has established individual "borders" for Yaakov and Eisav. Yaakov's place of "business" is the *Bais Ha'Midrash* and *Bais Ha'Knesses* for *Torah* and *tefillah*. It is there that "*kol Yaakov*" should be heard. In contrast, Eisav has been relegated to the open field to express himself in the physical/material arena. As long as Yaakov's voice remains within the confines of his allotted space, not breaching its boundary, then Eisav will remain in his restricted area.

In the event, however, that the "*kol Yaakov*" exits its designated perimeter and migrates to the area restricted to Eisav, we will unfortunately find the *ya'daim shel* Eisav, the hands of Eisav, in the places of Yaakov. Indeed, Yitzchak's statement has two distinct aspects. There must be a *kol* Yaakov, but it must be sounded in its proper place. The "hands of Eisav," however, cannot affect the "voice of Yaakov" as long as Yaakov's presence remains within the confines of the *Bais Ha'Midrash*.