

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

Chazal derive from the above *pasuk* that when the voice of Yaakov *Avinu* prevails – when Torah is studied and his descendants are engaged in prayer – the murderous hands of Eisav have no power against us. When we slack off and weaken our vocal power, Eisav and his minions are strengthened. When we read the *pasuk*, however, the implication is different. It almost appears as if Yaakov lives by his voice and Eisav by his hands – and there is no counterbalance, such that one rises and the other falls. Furthermore, the word *kol* (*ha'kol*) the voice, is written *chaser*, missing the *vov*, almost as if this is a weakened, less-than-vigorous voice. The next *kol* (*ha'kol kol Yaakov*) is written full, with the *vov*. Is the Torah implying something by varying the spelling?

The *Maor Va'Shemesh* explains that our vocal power has gradations that are based upon the surrounding *kedushah* and *taharah*, sanctity and purity, that are infused in and around our learning and *davening*. There is learning and there is learning with passion, or, as we might call it, *bidechilu u'rechimu*, with fear and love, with pure concentration and complete devotion. In the latter case, the mind is free of all extraneous thoughts, such that one knows that he is standing before the Almighty. His service is not a burden that he will cast off as soon as he quickly concludes his recitation. It is a labor of love. Such vocal power destroys the forces unleashed by Eisav's hands. When the voice of Yaakov is complete (with the *vov*) then the hands of Eisav are no match for it. In contrast, when the *Kol Yaakov* is lacking – missing the *vov*, weak, insipid, dispassionate, sans *yiraas Shomayim*, fear of the Almighty, its power is inadequate to vanquish the power of Eisav's hands.

The *pasuk* has a dual meaning: when the *kol* is missing/weak, the hands of Eisav are powerful; when the *kol* is full and strong, then Eisav's hands will not hurt us.