

## And He cast them to another land. (29:27)

It is obvious that the entire *lamed* of *va'yashlicheim*, "And He cast them," is enlarged. Nothing is happenstance in the Torah. Every letter, spelling, nuance, is the foundation for many *halachos* and Torah lessons. Clearly, a lesson can be derived from the shape of the *lamed*. The *Ridvaz*, *zl*, quotes the *Tur* in his commentary to the *Shulchan Aruch*, who says that if someone were to throw his wallet into the *reshus ha'rabim*, public domain, it becomes *hefker*, ownerless. Whoever finds it is free to take it. However, if a string is attached to it, then regardless of the distance between the owner and the object, it is considered to still be in his possession. The rope serves as an unbreakable bond connecting the owner with his object.

When the Torah writes that Hashem cast us to another land, it would seem that we would thereby become *hefker*, ownerless. After all, our G-d has rejected us, and, therefore, the nations can do with us what they please. Our status of strength continues unabated as long as we embrace Hashem, maintaining an unseverable bond with Him. When we begin to make cracks in the connection, one might assume that Hashem would allow us to become *hefker* and revoke His ownership. This will never happen. The Torah teaches us in *Parashas Ha'azinu* (*Devarim* 32:9), *Yaakov chevel nachalaso*, the word *chevel* literally means rope. The Torah is suggesting that whatever happens, Hashem will always maintain an attachment with His People – we are "the portion (lit. rope) of His possession." Even if in His anger we are cast away, we are still connected by a long rope. It is almost like a bungee cord. Regardless of the length of the rope, or the distance that He throws us, the connection has not been severed.

This connection/rope is symbolized by the enlarged *lamed*. Although Hashem might toss us into the public domain, He still retains possession over us by means of His holding on to our rope.