

Reeh-Wheel of Fortune [From the Kli Yakar]

By Rabbi A. Kirsh

In Devarim 14:10 we are told that in merit for opening our hands and heart to help our poor, we will receive brachos. It is interesting to note the phraseology the Torah uses to teach this point. The Torah states that *biglal* this thing, which literally means because of this thing, Hashem will bless us. The Kli Yakar quotes the Gemara in Shabbos 151b that states that this word *biglal* is a hint to *galgal* which is here means the wheel of destiny and fortune. The Kli Yakar points out though, that there is a letter *gimel* missing as the word *biglal* contains only one *gimel*. The Kli Yakar states though, that the word *biglal* contains *galal* which means roll as we find in Bereishis 29:3 that crowds were gathered around the well *legolel*, to roll over the stone.[This well was the scene of Yaakov first meeting Rachel.] So we see the idea of Tzedaka being connected to a 'wheel of fortune' and the best way to protect one's resources is to give Tzedakah.

The Kli Yakar then asks why is that there is this wheel of fortune rolling in the world? Why doesn't the economy stand still and the rich stay rich and the poor stay poor? Why is it build into the creation that material fortunes do change? The Kli Yakar answers that Hashem does not want any person to feel too comfortable on his/her property and be guaranteed possession of it for posterity. The earth and all of its resources belong to Hashem alone and we cannot forget this. There will always be some form of poverty so that we realize that there are those less fortunate than ourselves. We need to always realize that all we have is Hashem's gift and Hashem alone is the real owner. If we want to keep what we have, we must be like Hashem and have compassion on all, especially the poor, just as Hashem is the master of compassion.