

KOLEL

"I have a strong desire that Yungerleit should be involved in learning" (Shabbos Eikev, 20th Av 5733)

A collection of quotes on the importance and merit of learning in Kolel and supporting those who learn there

הדפסת קובץ זו

מוקדש

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Forward

We are proud to present to *Anash* this collection of sources on the importance of learning in Kōlel after marriage. This collection covers the topics of: 1) the obligation¹ that the *chosson* has to “learn for two or three years after his marriage,” 2) The privilege of the woman who enables her husband to learn for some time unimpeded after marriage², 3) the mitzvah and privilege of supporting a *yungerman* (young man) in kōlel (especially one’s own son or son in law.)



This collection is intended for *chassanim*, *kalos* and their parents, as every one of them has a part in the decision of the young couple to choose the path of Torah. This means, that the *chosson* should sit and learn Torah without any distractions for a significant amount of time after his wedding.

Throughout the history of the Jewish people, the notion of learning full time for a period after one’s wedding has always been an important one. Every father strived to marry his daughter off to a *lamdan* who would then sit and learn while supported by his father-in-law, meanwhile becoming a *talmid chacham*. At the same time, every working man knew that Torah is not meant only for those who can dedicate the entire day to its study; rather, in his spare time he would run to the *beis*

¹ Hilchos Talmud Torah Perek 3, Halacha 1.

² In this collection we have not listed the many sources printed in the earlier anthology “Nashim B’may Zachyan” (Yagdil Torah 5768) that discuss the merit of the woman’s opportunity and privilege and her ability to encourage her husband in his Torah study.

medrashi and study Torah. In later generations young men would sit and learn for several years in *kolel* while being supported by gracious donors.

In our times, the Rebbe himself developed and encouraged the concept of *kolel* in Lubavitch, and very much wanted to remove the financial burden from the *yungerleit* through donor's financial support of the *kolel*.

The Rebbe even stated once, that full-time study of Torah in the period after one's wedding is the litmus test that indicates whether he energetically put himself into his study in his earlier years in yeshivah.

At another occasion the Rebbe said that part of his reason for starting a *kolel* is that he simply has a "desire" that young men be involved in learning, and being that in the time after the wedding the wife removes the financial burden from her husband, there remains no reason for a *yungerman* not to sit and learn. The Rebbe also said, that this arrangement of learning is the most appropriate preparation for *shlichus*.

In general, learning in *kolel* has a great influence on the future life of the young couple, because then the foundation of their "everlasting edifice" is Torah, making theirs a strong and eternal foundation.



It must be pointed out that this booklet contains only selections that discuss the significance of learning in *kolel*; in the original sources one can find more than is presented here. Also, this translation is a free-translation, in order for it to be easier to understand.

We would like to thank Sichos In English for allowing the use of their translations to be incorporated herein, *Zchus Harabim Tolui Bum*.

It is fervently hoped that increased awareness of the significance of study in kollel will add to the ranks of those already studying in kollel, and extend the number of years they choose to study (as the Rebbe requested.) Through this addition in Torah study may we merit the revelation of the Torah of Moshiach speedily in our days.

**Publication Division
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Part I – Learning in Kōlel

The obligation to study after marriage

After having learned all the laws of Torah one should then marry, and throughout his life engage in an in-depth study and dialectical analysis [of the Torah] according to the time available and his capabilities... For even after marriage he will be able to study [for two or three years without being greatly disturbed [by [financial worries] as many children have not yet been born to him.

(Hilchos Talmud Torah of the Alter Rebbe, Perek 3 Halacha 1)

Study in kōlel for three years ... and more!

The Alter Rebbe writes in Hilchos Talmud Torah that “even after marriage one is able to study [for two or three years without much disturbance as many children have not yet been born to him”. This is a clear psak- din in Shulchan Aruch, which means that studying in kōlel is applicable to everybody.

From this ruling we understand that one who does not have “many children” can study Torah throughout his life just as he studied before he was married.

More than three years to make up what he missed earlier

Furthermore someone who has “many children” and “much disturbance,” who did not spend the two or three years after his marriage, or the years before his marriage, learning Torah properly, he at least needs to make it up now (as the Alter Rebbe directs in Hilchos Talmud Torah.)

It must be pointed out that generally it is impossible to make up for lost time studying, because one is obligated to study at every moment; therefore one cannot make up now what he missed earlier – for this moment comes with its own obligation to study.

When making up for what he missed, one does not look for excuses..

Unfortunately however, nowadays we see that when we talk to someone about the obligation of studying Torah **today**, he has various excuses [for not doing so]: “I have many children and tremendous preoccupation.” He finds justification for himself in Shulchan Aruch, that he may fulfill his obligation to study “on occasion”³ with the scheduled sessions he that has made for himself in the written Torah, oral Torah, as well as in the revealed part of Torah and in Chasidus.

In contrast, when he is approached and told: Even according to your reasoning that you can fulfill your obligation with minimal learning sessions; that takes care of your obligation according to your **current** situation. Yet, for the two or three years after your wedding, before you had many children and great disturbances, or before your marriage, you should have devoted yourself to Torah study in keeping with the Alter Rebbe’s directive in Hilchos Talmud Torah. However, since you didn’t do this properly, then you must **make it up** now!

Studying for two or three years won’t affect his income!

For two or three years after marriage one can rely on the Alter Rebbe and learn diligently, without it adversely affecting his livelihood;

³ See Sanhedrin 99b

And for the years in which, he had no great disturbances and he nevertheless didn't learn appropriately he has an outstanding obligation to pay for.

This obligation precedes the obligations that he has towards his wife, and therefore, he must certainly pay off this debt before he gets carried away with his new obligations.

The knowledge of this will help not only the learning during the two or three years following marriage, but also the learning before the marriage and even before the engagement...

Studying in kolel hastens the coming of Moshiach

When there will be a great increase of diligent Torah studying in a manner of “preceding the study with a blessing on Torah” [having the recognition that it is Hashem's Torah⁴] ... through this Moshiach will come very soon⁵.

(Toras Menachem Vol. 33 P. 299)

The *chosson's* learning is the ultimate goal in life

It was a given that the chosson will study Torah

It used to be taken for granted that after the wedding the *yungerman* would be involved in Torah study for a while. During that time the parents of both sides would worry about the livelihood in whatever way

4 See Bach, Orach Chayyim 47 s.v. Umah sheKasav d'Amar Rav Yehuda...

5 Cf. the letter of the Baal Shem Tov printed in the beginning of Keser Shem Tov relating the conversation between himself and Moshiach.

possible, so that it should not disturb him and he should be able to study Torah in a pure and calm manner.

This feeling was not only that of the parents but also of the *chosson* and the *kalah*. They knew that this was the ultimate purpose in their life.

Even the gentile maid in the house, *lehavdil*, knew not to make noise by knocking on the door, since the new *chosson* is sitting and learning and it's not right to disturb him. The focal point of the entire house was to marry off their daughter to a *yungerman* who would sit and learn Torah for its own sake, without worrying about the future.

He thinks he needs to interrupt his studies to gain his livelihood..

Nothing in this world happens suddenly. In order to have this *emunah* outlook [that HaShem will certainly provide] one needs to set and implant the trait of having faith in Hashem.

There are parents that are worried day and night “lest he lack sustenance”.

There is a sharp line about this in *musar seforim*. We find in the Midrash that the snake is constantly sad. When asked about the reason for his sadness (despite the fact that he is guaranteed a livelihood, as the *posuk* says “you shall eat dust all the days of your life,”⁶) the snake responds that he is worried about what he will eat once he finishes the entire earth!

From this attitude the worry evolves, ‘lest he lack sustenance’, and in order to guarantee his livelihood he must give up time from his Torah and *mitzvos*; because he does not see how Torah and *mitzvos* bring him any use in the coarse, material world.

⁶ Bereishis 3:14

When we rely on Hashem – we seek the important things in life!

But the Jewish way of life is as we say in the *bentching* “Hashem is the one who sustains the entire world with His good, His favor, His kindness and with His mercy.” A person’s worrying will not help Hashem support him and his family at all..

However, when the parents are not sunken in this worry, they educate their daughters and sons to rely on Hashem, and to know that Hashem is not limited to a college education, or similar things, which we may think are the sole ways of earning a living.

Hashem can give plentiful livelihood to somebody who does not engage in much *Shtus*, and does not do a lot of business, **even** more than to one who does engage in a lot of *Shtus* and business..

And when we raise children in this way, then when the time comes for them to find a *chosson* or *kalah*, they will look for that which is of prime importance and not of secondary concern. And then as a result, that which is secondary will also come along, as it states [regarding the study of Torah] “long life is at its right, riches and honor at its left⁷.” Simply speaking, an abundant livelihood.

The maid knows not to disturb the *chosson* that’s studying Torah...

Learning also has an affect on the **non-Jews** that are in the house, as it says “and the nations of the world will see that the name of Hashem is called upon you and they will fear you.” And the non-Jewish maid knows not to knock on the door, because the chosson is sitting and learning. Even though she has no connection or knowledge about the

⁷ Mishlei 3:16

importance of learning, she nevertheless has a fear that makes her *botul* in order that a Jew be able to learn Torah in peace.

And since this order is set in the Torah (that a *Yungerman* studies Torah after the *chasuna*, it is understood that it is an everlasting directive in all places at all times, even in 5718 in the United States and other countries. This is the best way, which brings spiritual happiness and physical wealth.

(Toras Menachem Vol. 22 Page 46)

He feels bad that he must stop learning and returns immediately!

After the wedding they would travel to Lubavitch to learn Torah

The 23rd of Elul is the *Yofirtzeit* of my late grandfather (R' Meir Shlomo Halevi Yanovsky). In the days of the Rebbe Maharash he was among the Chassidim who studied in the Bais Medrash of the Rebbe Maharash, who were known as the *yoshevim* (sitters.)

The Yeshiva 'Tomchei Temimim' had not yet been established, and at that time it was customary for *yungerleit* soon after their marriage to travel to the city of Lubavitch and spend time in the company of the Rebbe Maharash. As it turned out they would end up staying there for quite a while devoting themselves diligently to Torah study – both the revealed and hidden dimensions – in a settled and permanent manner sitting in the Bais Medrash and studying all day. They were therefore referred to as the "*yoshevim*."

When he must stop learning, he feels bad!

In those days while a young man was still single, there was no question that all his time would be devoted to Torah study. It could not be any other way. When a boy reached the age of bar-mitzvah he did not think of money or honor, but solely about Torah. He was zealously devoted to his studies, not only during class time but also during his free time. When he ate or slept he would also seek ways to make more time for study.

In those days there was no need to gather for a farbrengen to encourage such behavior, or to invoke the special spiritual nature of Elul to motivate the *jungerleit* to learn.

Later, when the young man reached the age of marriage and began to think of settling down, he had to try his hand at business or a trade; but even then the *jungerman* knew that the essential thing was the study of Torah. He saw to it that the majority of time should be devoted to Torah, and that his other endeavors take only a small portion of the day.

When the time actually came to leave his books, he would be upset. At times he would forget that the time for study was up, and would have to be reminded that he had to work to fulfill his responsibilities and he must do so properly and faithfully.

Tzedakah too was something that was assiduously pursued and no one had to be reminded to give ten percent or more of all their profits.

The order in Lubavitch is to learn Torah after the wedding!

What was more exceptional was the practice by some *jungerleit*, that even after the wedding they traveled to Lubavitch and spent a period of time there devoted to Torah study, revealed and esoteric. Despite the fact that they had the new responsibility of supporting a family,

(including the particulars of commitment to their wives, and the implied condition of being "free for his family for one year;") this was permitted, as it was done with the full consent of their wives.

During the period that these *yungerleit* stayed in Lubavitch – they laid the foundation upon which they built their families and homes for the rest of their lives. This period sealed their outlook and character for the future.

In regard to spiritual matters, do not consult your yetzer horah...

This is not just a story of days bygone, but also a directive for us.

Today, unfortunately, it is even necessary to remind and encourage the yeshivah students of their obligation, and the vital importance of dedicating the entire day to Torah study. This is true even for *yungerleit* who have no responsibility to earn a livelihood.

First of all, everyone must be aware, that when it comes to religious matters one should not rely on their own evaluations and instincts, and certainly not to ask advice of the yetzer horah. Do not ask the yetzer horah whether to study longer or to cease your studies to go to the pizza store!

This rule should be obvious from the attitude towards physical health. When one suffers some physical discomfort, he does not rely on his own diagnosis, but rather runs to the doctor and pays good money because it pertains to his health. How much more so should one not rely on his own prognosis in spiritual matters.

The foundation for married life must be learning Torah in a settled manner

And therefore, it has become necessary to reemphasize this point. A *yungerman* who is not yet responsible to earn a living must be

completely involved in Torah study. When Torah directs him to seek sustenance, he must continue to schedule times for study, and they must be clearly established times.

There should additionally be a period of time which will serve as the foundation for the future of his family. He should devote himself to Torah in a set fashion for a period of time after the wedding. This program should be similar to the "*yosfivim*" at the time of the Rebbe Maharash in Lubavitch.

When he is involved in Torah he need not toil for his livelihood

If the foundation of married life will be based on Torah in this manner, then it will continue to influence their lives for many long and good years, spiritually and materially - in a manner of "*l'chatchila ariber*," as the Rebbe Maharash was wont to say. Torah and *mitzvos* transcend the usual restrictions; and similarly, earning a livelihood will come without difficulty.

(Shabbos Parshas Nitzavim-Vayeilech 23 Elul, 5746)

One who does not need to support himself is obligated to learn all day!

As the Alter Rebbe *pasakens* in Hilchos Talmud Torah, one who has many disturbances can fulfill his obligation [of Torah study] with one chapter in the morning and one chapter in the evening, and some may even fulfill their obligation by merely reciting *Shema*.

But one whom Heaven grants an easy livelihood and does not need to be so disturbed, is obligated to study Torah according to the time he has available. Moreover, one whom Heaven grants a livelihood without

any effort at all has an obligation to study constantly, as the posuk says, “[Torah] should not depart [[from you] day or night.”

Learning Torah after the wedding is a strong foundation for the ‘building’ of marriage

The time before marriage and [immediately] afterwards is the foundation for the entire lifetime. It is an obvious fact that the more that is invested in the foundation the greater the benefit for the future building. Similarly, the more he gives himself over to Torah study and *avodah* in these days, the more he’ll have later in the ‘building’ of marriage, not only spiritually, but also physically.

(Toras Menachem Vol. 23 Page 110)

Learning in kolel is the litmus test on his previous learning

The learning one does while in yeshiva must affect him in later years, and this is the test if his learning throughout his yeshiva years was up to par.

When one is still in yeshiva it is not possible to know if he is learning with a real desire, for it could very well be that he is learning only because he is in a yeshiva environment where there is no alternative.

But at the time of marriage, there is a choice to stop learning and get involved in business, or on the other hand, to continue to sit and learn. This decision will show if his yeshiva learning was with real desire.

Trough learning in kolel he becomes totally different..

Every person knows in his heart, and such is the fact, that if he would have continued to learn even for just a short amount of time [after the wedding], his [spiritual] status would be totally different [for the better].

(Toras Menachem Vol. 33 P. 86)

I have a passion that *yungerleit* should be involved in learning!

The intent of the kolel is for people to sit and learn there and learn passionately -- and I wanted to bring about that a *yungerman* should sit and be seriously involved in learning!

I don't blame this totally of my fear of Heaven, just simply on a craving; **I have a strong desire that *yungerleit* should sit and learn passionately!**

... Why is it that outside of these four *amos* there is a reality of *yungerleit* sitting deeply involved in learning, and yet here I cannot make it happen?

The burden of support is taken away from him and placed on the wife, so he has no reason not to sit and learn..

Truthfully if I were to work on this matter, I would turn over worlds!

(From the Sicha of Shabbos Parshas Ekev, 20 Av 5733)

To happily agree in advance to begin their life with Torah

It's obvious that this is the appropriate beginning to one's marriage, that the husband spends (at least) part of the day in Torah study, inasmuch as the wedding is the inception of an eternal edifice. This is the way of *Bnei Yisrael*.

However, it is also self-understood that this limits and curbs [one's ability to earn a livelihood] and slightly reduces the ability to obtain one's material needs.

As this [reduction] is felt on a daily basis, and conversely, a Jew's life is to be lived - as the verse states "with joy and gladness of heart" and with trust [in G-d], it is necessary that there **first be obtained a full-fledged joyous agreement** [from both parties] (to beginning [mutual] lives bound up to a life of Torah, a Torah of Life).

(Igros Kodesh Vol. 23 P. 294) A copy of this letter in the Rebbe's handwriting can be found in the corresponding Hebrew section

Torah Study with a '*koch*' is the Preparation for Shlichus

[In answer to one who wanted to go on shlichus right after his wedding:]

In order to succeed in shlichus, one must first make the necessary preparations. Among them: at least one year of studying Torah with vitality and vigor [after one's marriage].

(Likkutei Sichos, Vol. 23, p. 540)

A story of the Rebbe

The Rebbe took upon himself the responsibility of the kolel.

Rabbi Aharon Chitrik relates: In the summer of 5722 after I got engaged, I was called into the Hanhalah of the yeshiva in 770. There I was told that they had received a directive from the Rebbe to open a kolel, and that I should be the first *jungerman*. I asked them a few questions and was answered that the hanhalah was arranging it.

The time of our wedding neared, and I again asked the hanhalah who would take responsibility for the kolel and how would I be supported. Being that there were only a few weeks left to the wedding, I needed to arrange what I would be doing.

The following Shabbos, the Rebbe spoke a long *sicha* about kolel and I understood that this must be somehow connected to me. On Motzoei Shabbos I wrote to the Rebbe for the first time about my livelihood and my previous conversations with the hanhalah (I hadn't written to the Rebbe earlier, because I didn't know what to write, as the hanhalah had told me that everything was being done by the directive of the Rebbe.)

When I went into *yechidus* before the wedding the Rebbe opened with a few words, which seemingly referred to the kolel arrangement, saying "I am the one responsible."

('Hiskashrus' Vol. 420)

Part II – The Woman’s Merit

The woman’s merit in Torah study

A woman is not obligated in the *mitzvah* of Torah study. Nevertheless, if a woman personally or financially helps her son or her husband to study Torah, she shares their reward. Indeed, her reward is great, for they are commanded [to study, and they are studying] because of her. When a woman studies Torah, she is rewarded, but not to the same extent as a man, as she is not commanded [to study].

(Hilchos Talmud Torah of the Alter Rebbe, perek I, halacha 14)

A woman can fulfill the mitzvah of Torah study through her husband and son!

The woman’s help to her son or husband is the very **mitzvah** of Torah study, meaning that she actively participates in **this mitzvah** of Torah study [as opposed to only preparing for the mitzvah, as one who gives money to a poor person, who then uses it for a mitzvah]. Due to her participation in the mitzvah **itself**, she therefore takes a portion of the reward for the Torah study of her husband and son. When she helps with Torah study, the mitzvah is actually being done with her participation and through her, therefore she also has a mitzvah...

From the wording of the Talmud, “they split it between them,” (and so too the wording of the Alter Rebbe, “she **shares** a portion of reward with them,” and not “she **gets** reward”) it is clear that she has a portion

in the *mitzvah* of **Torah study** and not reward. Since the *mitzvah* of the husband and son learning Torah, which they are **obligated** to do, is done with her help, the wife and mother has a portion in their *mitzvah*, namely, that of Torah study. [Due to her making their learning possible,] she therefore “splits” and “shares” in the reward as if she had learned Torah as one obligated to do so.

(Likutei Sichos Vol. 14 P. 41-42)

Part III – “Supporters of Torah”

It is a mitzvah to support young men in kolel

If one’s son is wiser and more capable of understanding than oneself and he has a wife and children, it is a *mitzvah* for the father to support them if possible. In this way, the [son’s] wife and children will not be a “millstone around his son’s neck” [financial burden] and [the son] will be able to study Torah.

[The above applies] even when he [the father] is not wealthy enough to be obligated by the laws of tzedakah to support his son.

Nevertheless, [the support that he provides for him] is considered as a donation to tzedakah. Thus he may deduct all the expenses of the [Torah] study of his adult sons from monies set aside as *maaser* or *chomesh* if he cannot afford [to pay for them by other means]...

(Hilchos Talmud Torah of the Alter Rebbe, chapter I, paragraph 7)

Support the yungerleit in kolel and gain!

Supporting yungerleit in kolel is a *minfiag yisrael* which becomes a part of Torah

It is customary, for **many** reasons, (and “a *minfiag yisrael* becomes part of Torah,”) that one doesn’t simply sit and **learn** in kolel, but also

receives for this learning some compensation which removes financial worries from him.

In other words, we give the members of the *kol*el enough to cover their expenses, or at least **part** of their livelihood, so that they may have peace of mind and thereby have the opportunity to learn with diligence and excitement, together with all the other matters that will enhance their learning so that their study level is as it truly ought to be.

The giver gains from giving!

Similarly, since we want the *yungerleit* studying in *kol*el to benefit financially, in order that they not have any worries [about their livelihood], we will make sure that they will receive compensation. Consequently, *yungerleit* and their families will benefit financially. This can be done with happiness, for more than the receiver receives from the giver, does the giver receive through and from the receiver.

The supporters should study with the *kol*el members

Those studying in the *kol*el should **include**⁸ local working people as well, that for at least a few hours they should enter the *kol*el and learn with its members with the same diligence and excitement as the *kol*el members themselves.

Even though [the working man] is called ‘Zevulun’ and [the *kol*el fellow] is called ‘Yisachar’⁹, they have a common name, they are all ‘*shivtei-kah*’, *Shivtei Yisrael* as well as ‘Yackov’, ‘Yisrael’ and ‘Yeshurun’...

⁸ The word “*Kol*el” means include in Lashon Hakodesh

⁹ See Rashi, Bereishis 49:13, sv. Zevulun: “Zevulun would be involved in business and provide sustenance for the Tribe of Yisachar, who would be involved in Torah study”

And this [joining of Zevulun and Yisachar] should bring to the **inclusion** and **unification** ‘all of us as one’, which will immediately draw down ‘bless us our Father’¹⁰ with his blessing ‘from his full, open, holy and generous hand.’¹¹

(Sichos Kodesh 5739 Vol. 2, P. 275)

The kolel brings merit to all, especially to its supporters

[In the sicha of 29 Av 5735, the Rebbe instructed that every yeshiva and kolel should make a siyum on every day of the nine days between Rosh Chodesh and Tisha B'av. In this context the Rebbe spoke about supporting kolels.]

Yeshivos and Kolels have at least a portion of their budget covered by ‘Zevulun’, Jewish donors.

Nowadays, unlike in the past, when the yeshiva or kolel in a city was supported by the local wealthy businessmen, it has become customary that yeshivas and kolels mail out fundraising letters all over the world. This gives the kolel the halachic status of an institution in a large city¹². This means that every Jew has a portion of inheritance there – even those that never reach it have a portion therein.

It is possible to sell his merit of Torah study

How much more is this so in the case of one who participates in supporting the yeshiva or kolel, for even though he is overseas, he still

¹⁰ From the text of the final blessing of Shemoneh Esrei

¹¹ From the text of the end of the third b'racha of Birkas haMazon

¹² See Megillah 26a, Shulchan Aruch Orach Chayyim 153f, that a synagogue built in a big city may not be sold, as outsiders use it as well, and how much more so when outsiders assist in funding it.

has a portion in it, as it is known that one is able to sell a portion of his Torah study before he learns it, and the buyer can have a portion in it - Therefore we have the power to share the merit with all the supporters and donors, that have given until now, or that will help in the future.¹³

(Sichos Kodesh 5735 Vol. 2 P. 344)

To increase support of the *kolel* members

Like the “eaters of the *mon*” with no worries

Learning in *kolel* is necessary even after one has completed the Torah in its entirety and nevertheless, “his soul desires Torah.¹⁴” Whether for an extended time, or a short time, or even a very short time. During this time he is similar to the “eaters of the *mon*” to whom the Torah was given, who had no worries, even two or three years after the wedding, and he has reached twenty years of age, at which point one generally begins to earn a livelihood.

However, we must help the *kolel* members in a natural way such that they shouldn't have any disturbances.

Moreover, they should not have to attain this [financial] assistance through too much effort. In this way, they may devote all their effort

¹³ “That which will be collected” See Kesubos 108a, Rambam Hil. Shekalim 2:9. When the treasurer of the Beis Hamikdash would enter the treasury to take out coins in order to purchase animals for the daily sacrifices, he would do so intending that he acts on behalf of all Jews, even those whose required annual half-shekel donations had not yet reached the Beis Hamikdash. It seems that the reference here means that similar to the case of the half-shekel, the merit of supporting the *kolel* will be shared even with those who have not yet supported it but will do so in the future.

¹⁴ Cf. Yevamos 63b

and labor in understanding and learning Torah. This is the reason that in a **kolel** we take part financially, or entirely undertake to support the members of kolel.

As much as they may add, it will still not suffice

And to bring up the good custom that already exists in many kolels – that when the month of Nissan comes, not only does one **think** about adding in the [[financial] support of kolel members, but he actually does so, and generously. Additionally, this increase is not given as charity to the poor for Pesach; rather, it is done as a bonus to their wages [in a respectful manner].

As regards the amount of the bonus, the administration & donors of the kolel surely all know, what the Gemara¹⁵ says, that even in the case of [hiring] the simplest of Israel, one has not fulfilled one's obligation [of providing a laborer with his promised meal] even by giving him a meal like King Solomon ate at the height of his reign. Certainly one doesn't fulfill this obligation when giving far less than that.

All of them understand the pleasure of “study and receive reward”

How much more so in the case of the kolel members who stand higher than idle workers and higher even than active workers and the simple folk, due to their dedication to Torah study.

Additionally, his wife and family strengthen him in this decision, because they appreciate the beauty of his Torah study as a result of his enthusiasm [and his previously having instilled in them appreciation for his study] as he exudes enthusiasm that inspires them.

¹⁵ Bava Metzia 83a

Not only do they value the pleasure that he has in his learning when he reaches a conclusive halachic decision [which is need for the household] but they appreciate even learning done in a way of 'study and receive reward' [learning of Torah undertaken for its own sake], and they appreciate it to the point that they are willing to forego various comforts for his Torah study.

(Sichos Kodesh 5740 vol. 2 p. 486)