



להביא לימות המשיח

What More Can We Do?

Tzedaka to bring Moshiach



לזכות
הינדא תחי'
לרגל הגיעה לגיל שתים עשרה שנה
היא עונת בת מצוה
ג' טבת ה'תשע"ח
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וזוגתו מרת ראשא רוזא בת שטערנא שרה
ומשפחתם שיחיו
וויינשטיין

“What I can still do, for my part, to hasten the coming of Moshiach—is to make each and every one of you a shliach to give *tzedaka*. I have already done all I can to bring Moshiach. From now on, you must do all that *you* can...”¹

It was a frightening moment. One that none of the Chassidim could have predicted. The pain and disappointment was evident in the Rebbe’s voice and sent shudders through the crowd and those listening around the world.

“Everything I have done until now to bring Moshiach was for naught. The proof: Moshiach hasn’t come yet!”

For decades, Chassidim were accustomed to turn to the Rebbe for direction and guidance. But now, the Rebbe was leaving it up to us. A new period began; a time when the need to hasten the *geulah* took on a previously unfelt sense of urgency.

But amidst all of this, the Rebbe still says there is one more thing he can do: encourage more *tzedaka* giving.

Chazal say “גדולה צדקה שמקרבת את” —הגאולה—great is *tzedaka*, for it brings the redemption closer.² Often when giving out dollars after a *sicha* or at the end of a *farbrengen*, the Rebbe would quote this *maamar Chazal*, adding that *tzedaka* is also “מזרזת את הגאולה”— hastens the *geulah*.

What is indeed the connection between *tzedaka* and the *geulah*?

The Alter Rebbe explains:

Doing mitzvos in general brings the *geulah*, because through them we reveal Hashem’s presence in this lowly world, transforming the physicality from its attachment to *klipos*, bringing it under the reign of *kedusha*. The more physically involved the mitzvah is, the more *klipos* we can do away with, and the more we can reveal *Elokus* in this world.

In addition to the physical objects used to perform the mitzvah, doing a mitzvah also has an affect on the *nefesh* of the performer. It refines the *nefesh habehamis* and brings it into a world of *kedusha*. The more involved one’s being is in the performance of a mitzvah, the more his *nefesh habehamis* will be refined.

When all the Yidden in the world work to accomplish their part in this process, *Elokus* is gradually revealed more and more, until the whole world is filled with Hashem’s infinite light. Then the world will finally be ready for the *geulah*, and all *klipos* will be done away with for good.

Now we can understand why the mitzvah of *tzedaka* is specifically singled out as the one to bring the *geulah* closer:

The one and only mitzvah that has the most involvement of a person’s

being is *tzedaka*. A person works hard to earn his money; the money he earns includes the *kochos* of his entire *nefesh*. So when he gives that money to *tzedaka*, he is refining all aspects of his *nefesh habehamis* and elevating them to *kedusha*.

Additionally, since this money could have been used to buy basic necessities of life, it contains the very essence of one’s life within it. Therefore, giving this money to *tzedaka* refines all aspects of the *nefesh*; a person’s very life.³

This is why *tzedaka* is especially apt to bring the *geulah*—because it refines so much of the *nefesh habehamis*, making way for the light of the time of Moshiach.



In a similar vein, *Chazal* also say, “אין ישראל נגאלין אלא בצדקה”—the Jewish people will only be redeemed through *tzedaka*.⁴

The Alter Rebbe explains: Nowadays, at the end of the *golus*, our most important mitzvah is to give *tzedaka*. The reason being that the level of *Malchus*, referred to as “*Sukkas Dovid*” has fallen to the lowest level. It is our job to elevate it by way of acts of *tzedaka*, giving to someone who is in a lower state than you and doesn’t have anything of his own.⁵



So what are Chassidim indeed to do? The Rebbe left it up to us to bring Moshiach, but it seemed like he didn’t specify exactly what we need to do.

After scrambling their minds and trying to come up with specific ideas of what to do, the Rebbe himself addressed the issue at a *farbrengen* two weeks after the original *sicha* of 28 Nissan.


The Rebbe famously called on everyone to increase in the study of Torah on the subject of Moshiach and *geulah*.

Additionally, the Rebbe called for an increase in fulfilling mitzvos, especially the mitzvah of *tzedaka*, which is specifically suitable for bringing the *geulah*.

Interestingly, the Rebbe added:

We can connect our increase in *tzedaka* with our increase in studying the *inyanei geulah*, by **giving *tzedaka* with the specific intention of hastening the coming of Moshiach**. Being that this fact (that *tzedaka* hastens *geulah*) is written in Torah, doing the act (*tzedaka*) and thinking the thought (Torah) will connect the two together.⁶

But the main thing is that the *geulah* should actually come already. As the Rebbe once concluded a *farbrengen*:

“We will now give out dollars through the ‘*tankistim*.’ As we’ve explained in the past, the quantity [of just one dollar] doesn’t matter; the most important thing is to give it to *tzedaka*. This will hasten the coming of Moshiach, as *Chazal* say, ‘גדולה צדקה שמקרבת את הגאולה’—the literal and actual *geulah*, through *Moshiach Tzidkeinu!*”⁷ 

1. *Sicha* 28 Nissan 5751, transcribed from the audio recording.

2. *Bava Basra* 10a.

3. *Tanya* Perek 37.

4. *Rambam Hilchos Matnas Aniyim* 10:1; see *Gemara Shabbos* 139a.

5. *Iggeres Hakodesh* Siman 9.

6. *Shabbos Parshas Tazria-Metzora* 5751; *Sefer Hasichos* 5751 vol. 2, p. 501.

7. *Yud Shevat* 5747; *Toras Menachem* 5747 vol. 2, p. 412.