



לעילוי נשמת
הבחור היקר והנחמד
ברוך שניאור זלמן ע"ה
בן יבלחט"א
הרה"ת ר' אברהם אליהו שיחי'
נלב"ע ל' ניסן ה'תשע"ח
תנ"צ'ב'ה
נתרם ע"י הוריו
הרה"ת ר' אברהם אליהו
וזוגתו מרת אסתר גאלדע
ומשפחתם שיחיו
פלאטקין

HAVDALAH

The Rebbe would usually make *havdalah* privately. But on a handful of occasions each year we were fortunate to witness the Rebbe making *havdalah* publicly, being *motzi* all those present. Below we present a pictorial overview of this unique occurrence, along with various *hanhagos* that Chassidim observed.

We encourage our readership to watch the videos of *havdalah* and *kos shel bracha*, with the fervent hope that this Pesach we will be *zoche* to *kos shel bracha* with the Rebbe, with the coming of *Moshiach tzidkeinu*!

As Yom Tov would come to a close, the Rebbe would conclude the *farbrengen* with *bentching*, and would daven *Maariv*.¹ As that was happening, the setup of the room would suddenly change; benches were passed over people's heads and tables were rearranged. The *farbrengen* was now over, and the festive and exhilarating atmosphere of *kos shel bracha* was about to begin.

After *Maariv*, the Rebbe returned to his *farbrengen* place (from where he would distribute *kos shel bracha*) and make *havdalah* for all.



The *meshamesh bakodesh* would fill up the Rebbe's *becher*, to the point that the wine would overflow. The Rebbe would then lift the *becher* in the same manner that it is raised for *kiddush*, and looking in the *siddur*, he would begin "*Hinei Keil yeshuasi*" with a unique tune.


If it was *Motzei Shabbos*, he would make sure that the candle was fully lit before starting. Reb Meir Harlig, who would stand to the Rebbe's side throughout *kos shel bracha*, would usually hold the candle.

There is a very interesting change in the Rebbe's *hanhaga* over the years of the *nesius*. From approximately 5725* and on, the Rebbe would put the *becher* down on the table (if it was Motzei Shabbos) for the *brachos* on the *besamim* and the candle, and then lift it again for the last paragraph.

However in the earlier years the Rebbe wouldn't put the *becher* down at all, as can be seen in this unique picture from the early 5720s*. Instead, he would transfer the *becher* to the left hand, and use only his right hand to hold the *besamim* and then raise the hand towards the fire for *בורא מאורי האש*.

In the following sections we will be following the Rebbe's *hanhagos* from the later years.





Before making the *bracha* on the *besamim*, the Rebbe would put down the *becher* and sometimes wipe his hands with a napkin.

After the *bracha*, the Rebbe would smell the *besamim*, while holding them with both hands.

The Rebbe made sure that he was holding the *besamim* in his hands during the *bracha*, sometimes picking up the *besamim* at the beginning of the *bracha*, and sometimes towards the end of the *bracha*.





For the *bracha* of בורא מאורי האש, the Rebbe would raise both hands towards the candle (in the early years just the right hand).

First, the Rebbe would hold his hands with his fingers bent inwards. Afterwards, the Rebbe turned his hands over so that the fingers were straight, facing the flame.

The Rebbe's thumbs were covered by the other fingers for this *bracha*.



The Rebbe was careful that for the entire *havdalah* the cup would be full and overflowing. Accordingly, as the Rebbe would pick up the *becher* to begin the last part of *havdalah*, the *becher* would be refilled to its top.

If wine would spill from the cup at an earlier point, the Rebbe would signal for more wine to be added.





Following the *bracha*, the Rebbe would sit down and drink the wine.

The *havdalah* candle would then be put out with the wine in the silver plate. If necessary, the Rebbe would pour more wine from his *becher* on to the plate, but he would not pour wine directly over the candle.



Once the candle was put out, the Rebbe would bend down and bring his head very close to the plate, and then dip the two pinky fingers into the wine (sometimes touching the two fingers to each other) and rub them on top of both eyes. The Rebbe would then wipe his hands and eyes with a napkin. With *havdalah* over, *kos shel bracha* would begin.



Hours later, after everyone had received *kos shel bracha*, the Rebbe would sit down and open the siddur for the *bracha achrona*, before leaving the shul for home.

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1. In the earlier years, the Rebbe would walk to his davening place at the front of shul for Maariv. In the later years however, a *shtender* was set up for the Rebbe near the farbrengen place.