

ADANI MINHAGIM ON SEDER NIGHT

מנהגי עדן בליל הסדר

This time every year we all look forward to the up and coming Seder night. The traditional sights, smells, sounds and customs join together giving us a taste of how our holy fathers performed the Seder night in Adan.

Following are a few examples of Pesach customs brought down by the holy rabbis of Adan that have taught us how important it is to keep strictly to the customs that we have received from our fathers.

Firstly is Kevod morenu verabenu harav **Banin Ben Harav Menachem Banin z"l** who was appointed the Rosh av-beth din of Adan after the death of the previous av-beth din his father in the year 1889 (approx). He compiled a booklet containing the customs practised by our holy community in Adan.

מנהגים ונוסחי גירסאות

שאנחנו ק"ק עדן יע"א נוהגים בהם מקדם כפי מה
שאבותינו נע"ג וכפי מה שאסף וליקט
כ"מ הרב בנין בן כמח"ר מנחם בנין זצ"ל.

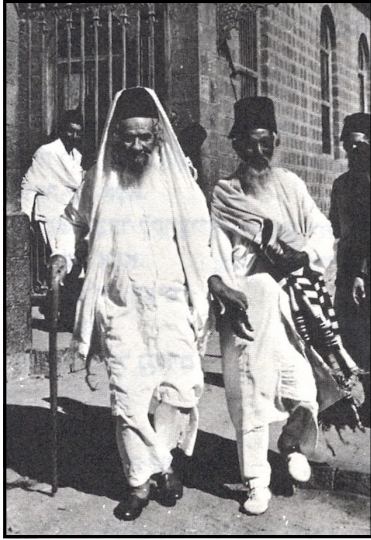
נחלת יוסף

להגאון הגדול בנש"ק ממשפחת מקובלים וחכמים
מתו"ר עיר עדן בתימן, בקי בגולה ובנסתר, כל דא לא
אנים ליה בתורה וביראה, החכם השלם והכולל, אור
גליל, עצום ורב
במ"ר שמואל בן יוסף ישועה זלה"ה

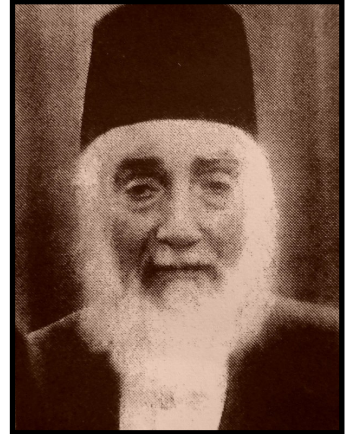
Next is Kevod morenu verabenu harav **Shemuel Ben Harav Yosef Yeshua z"l** best known for his sefer **Nahalat Yosef**. In this sefer he dedicated a chapter to the customs of our holy community.

- The Adani people refer to the Seder plate as “Mayda”
- In Adan it was the women of the house who would take upon themselves to prepare and bake the matzot to be eaten over Pesach. Of course they were extremely careful not to leave the dough out long enough, so that there should be not doubt of hametz. The matzot would come out of the oven thick and soft, something like a pita Iraqi.
- The Adani people call the Charoset “Duka” this is because to make it its ingredients must be pounded and ground up. The word Duka is based on the pasuk that we find by the mann where the Jewish people would grind up the mann to make it in to cake “or pound it in a mortar” (במדבר י"א ה) "או דכו במדוכה" (הגאון רבי יצחק רעאבי שליט"א)

There are different minhagim as to having a separate cup of wine on the table for Eliyahu Hanavi, some have this minhag and some do not.



- The original practice in Adan was that on Shabbatot and Chagim nights the men would put on the Talit Gadol before going to the Bet Hakneset leaving it on all the way until after saying Kiddush at home. On Seder night there were those that would remain with the Talit during the reciting of the Hagada. This was the minhag of the holy sage **Harav Salem**



Yaakov Menachem z"l Head of the Beth din. Today there are not many families that keep this minhag but I did find one that at least put the on Talit by each of the four cups of wine.

- **Kadesh - קדש**

Both Harav **Banin** and Harav **Shemuel** z"l write that it is the Adani minhag to make a Bracha 'Boreh peri hagafan' on **All** of the four cups of wine. Harav **Shemuel** writes that is our minhag to sing the piyut "תרומה הברילנו" before the first cup of wine. Some have the custom to sing it altogether whilst others have the custom that the one making the Kiddush sings the first half of each sentence alone, then every one else answers the second half. Once completing the piyut the mekadesh goes back and sings the first two of the last three sentences alone to then which all sing the last one together.

- Harav **Banin** writes that it us our minhag to sing the piyut "אתה גאלת" before the second cup. The differences in customs above apply to this piyut as well. This piyut is usually sung in a slightly saddened melody since that in it is described the pain the Jewish people went through in Egypt.

- **Urchatz- רחצ**

It is not our minhag to make a bracha on this netilat yadayim.

- **כרפס-Karpas**

The Adani minhag is to use radish and its leaves as the Karpas. הגאון רבי יצחק רעאבי שליט"א gives a possible reason for this, he explains that since on seder night we act out as if we are 'kings the sons of kings'- "מלכים בני מלכים" who feast large meals, therefore we eat radish as a preparation in order to start up an appetite for the up and coming feast. Today some use salary as the Karpas.

- Both Harav **Banin** and Harav **Shemuel** z"l write that it is our minhag to eat a **KAZAYIT** of Karpas like stated in the **Rambam**. Harav **Shemuel** explains why here there is no need for a bracha **aharona**. (The reason Harav Shemuel gives can also be used to strengthen our minhag that we have on Shabbat, to eat even more than a kazayit of "Ku'laya" straight after making Kiddush before making Ha'motzi, and the minhag on Rosh Hashana to eat the simanim before Ha'motzi)

- Harav **BANIN** writes that it is our minhag to dip the Karpas in salt water.

- **Yachatz-יחצץ**

Harav **BANIN** writes that before starting to recite the Hagada (בבהילו יצאנו וכו'....) it is our minhag to break the Matza in to two, to wrap it in a handkerchief, to place it on ones shoulder and then to read the pasuk "וישא העם וכו'.."

- **Magid-מגיד**

The Adanim have a unique way of reciting the Hagada, it is chanted altogether slowly word by word to the beat that the Adanim use to recite the Mishnayot. This is because that most of the quotations are from the **תנאים במכילתא**, however there are parts of the Hagada that are recited alone by the head of the house to a different tune.

- Some of the Adanim have a custom that when reciting "בבהילו יצאנו" they pick up the Meida and to spin it from right to left, and when reciting "שתא הכא" to spin it from left to right.

- Some of the Adanim have the custom to lift the Mayda when each time answering דיין, this is to symbolize that Hashem picked up the Jewish people from the dumps of Egypt and brought them up to greatness. (הגאון רבי יצחק רעאבי שליט"א)

- **Motzi Matza-מוציא מצה**

It is the minhag of the Ashkenazim and the Sephardim to make the bracha of "Al achilat Matza" right after making the bracha of "Hamotzi" and only then does the Mevarech give out the Matza to each of the participants. According to their minhag each person must eat **two k'zetim** to be yotzeh the mitzvah.

Harav **Banin** writes that it is our minhag like stated in the **Rambam** that the Mevarech makes the Bracha of "Hamotzi" first, and then he gives out Matza to each of the participants. Only then does he goes back to make the Bracha of "AL achilat Matza". It comes out that our minhag is as following:

1. The Mevarech takes the three Matzot in his hands, a complete one on top a complete on the bottom and the broken Matza in between them. (There are some that have the minhag to have only two matzot on the mayda and not three, therefore by Motzi Matza the Mevarech takes the two matzot, the broken matza on top of the complete one)
2. He then makes the Bracha of "Hamotzi". When finishing the Bracha he puts down the bottom Matza, breaks off from the top and middle Matza a total of **ONE Kazayit** for himself, he then gives out a piece from the top and middle Matza to each of the participants.(the participants should be careful to add other **Shemurah Matza** to the two small pieces in order to complete a **full kazayit**)
3. Once all are holding the Matza in their hands, the Mevarech goes back to make the Bracha "Al achilat Matza".
4. Harav **Banin** then writes that it is our minhag like stated in the **Rambam** to then dip the Matza in Duka (Charoset) **not salt**, then to eat the Matza.

הגאון רבי יצחק רעאבי שליט"א writes that according to this minhag, the Mevachem and the participants **do not** have to eat two K'zetim to be yotzeh the mitzvah, rather **One is enough.**

ONE SHOULD BE VERY CAREFUL TO FIND OUT EXACTLY HOW BIG A KAZAYIT OF MATZA IS!

- **Korech- כורֶךְ**

Harav **Banin** writes that it is our minhag to wrap the kazayit of Maror around the kazayit of Matza, so that the Matza is covered up by the Maror. The reason for this is that since that the Maror symbolizes the bitterness that Jewish people suffered in Egypt and the Matza symbolizes the going out from Egypt, we put the Maror on the outside to symbolize the bitterness that came before the exodus from Egypt. (הגאון רבי יצחק רעאבי שליט"א).

- **Shulchan Orech- שולחן עורך**

In Adan the minhag was that the Seder night meal would consists of only one dish called Mechash'chash (Potatoes cooked with Eggs) eaten together with hard boiled eggs. A possible reason for this could be that since Seder night comes out on the same night of the week that Tisha B'av will fall on, we eat eggs as a sign of mourning. Another possible reason could be is that we refrain from eating heavy foods so that there can space left over to eat the Afikoman.