Mitzvah 21

The commandment to recount the exodus from Egypt: To tell about the exodus from Egypt on the night of the fifteenth of Nissan (the first night of Pesach) - each person according to his own power of expression - to laud and to praise God, may He be blessed, for all the miracles He performed for us there, as it is stated (Exodus 13:8), "And you shall tell your son." [Although the verse doesn't specify when this should be done,] the Sages have already explained (Mekhilta d'Rabbi Yishmael 13:8) that this commandment of retelling is on the night of the fifteenth of Nissan - which is the time of the eating of the matsah. And that which the verse states, "[and you shall tell] your son," [does not mean] exclusively one's son; but rather even with any creature (Pesachim 116a).

Rambam, Mishneh Torah, Chametz u'Matza Chapter 7

The reason why the Sages write 'at the table' in a first-person form - and not in the plural form - is that when a person recites the following blessing (Shmot 34:6): "זָכוֹר אֶׁת הַיּוֹם הַזֶּה אָשֶׁר יָצָאתֶּם מִמִצְרַיִם" - "Remember the day on which you left Egypt," the blessing is meant only for him and not for others. Nevertheless, the Sages explain (Mekhilta d'Rabbi Yishmael 13:8) that this commandment of retelling is on the night of the fifteenth of Nissan - which is the time of the eating of the matsah.
It is a positive commandment of the Torah to relate the miracles and wonders wrought for our ancestors in Egypt on the night of the fifteenth of Nisan, as [Exodus 13:3] states: "Remember this day, on which you left Egypt," just as [Exodus 20:8] states: "Remember the Sabbath day."

From where [is it derived that this mitzvah is to be fulfilled on] the night of the fifteenth? The Torah teaches [Exodus 13:8]: "And you shall tell your son on that day, saying: 'It is because of this...'

[The mitzvah applies] even though one does not have a son. Even great Sages are obligated to tell about the Exodus from Egypt. Whoever elaborates concerning the events which occurred and took place is worthy of praise.

* It is a mitzvah to inform one's sons even though they do not ask, as [Exodus 13:8] states: "You shall tell your son."

* He should make changes on this night so that the children will see and will [be motivated to] ask: "Why is this night different from all other nights?" until he replies to them: "This and this occurred; this and this took place."

What changes should be made? He should give them roasted seeds and nuts; the table should be taken away before they eat; matzot should be snatched from each other and the like.

When a person does not have a son, his wife should ask him. If he does not have a wife, [he and a colleague] should ask each other: "Why is this night different?"

This applies even if they are all wise. A person who is alone should ask himself: "Why is this night different?"

DEVARIM 4:29

ובכהים מספר את-יהוה אלהיכי ארפים ביצאת מצרים וכל המ↗ריכי בتكوוכי: "בראה העריך, ויהא מ.sleep:...."
But if you search there for the LORD your God, you will find Him, if only you seek Him with all your heart and soul—

SOLOMON ASCH EXPERIMENT ON CONFORMITY

SHEMOT 13:8

וְהִגַּדְתִּֽ֚ל בְּנֵיֽךְ לְבִּימ֥וֹ הַהַֽיּוֹם לְאַמֶּרֶ֖ם גָּזָּֽה עָשָּֽֽׂ֔תָּּ לְיָֽהוָּ֖ה לִּֽיְהוָֽה֙ לְבִלְתִּֽיְֽפְרַעְתִּי֞ מִמְּשֶֽׁׁ֗ם׃

And you shall explain to your son on that day, ‘It is because of what the LORD did for me when I went free from Egypt.’

BEREISHIT 3:9-11

וַיֵּקְרָא יְהוָֽה אֱלֹהִים אֶל־הֶֽאָדָָ֑ם וַיֶֹּּ֥אמֶּר לֶ֖וֹ אַיֶֶּֽׁׁכָה׃

The LORD God called out to the man and said to him, “Where are you?”

וַיֹֹּֽ֚֔אָמֶר מִִֽ֖֚י הִגִִּ֣ד לְךֶָֽ֔כַּה כִֶֽׁי־עֵֶֽׁ֖רָֽם אֶָֽֽ֔נְתָּ אֲִֽ֔נֶּֽ֗כֶּֽהַֽו׃

Then He asked, “Who told you that you were naked? Did you eat of the tree from which I had forbidden you to eat?”
And the Jewish people will say before Him: Master of the Universe, to whom shall we go? Shall we go to Abraham, to whom You said: “Know certainly that your seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years” (Genesis 15:13), and he did not ask for mercy on our behalf? Or perhaps we should go to Isaac, who blessed Esau and said: “And it shall come to pass when you shall break loose, that you shall shake his yoke from off your neck” (Genesis 27:40), and he did not ask for mercy on our behalf. Or perhaps we should go to Jacob, to whom You said: “I will go down to Egypt with you” (Genesis 46:4), and he did not ask for mercy on our behalf. And if so, to whom shall we go? Shall we go to our Patriarchs, who do not have mercy on us? Rather, now God Himself says what punishment we deserve. The Holy One, Blessed be He, said to them: Since you made yourselves dependent on Me, “If your sins be like scarlet, they will become white like snow.”

Apropos the Jewish people assessing their forefathers, the Gemara cites a related teaching. Rabbi Shmuel bar Naḥmani said that Rabbi Yonatan said: What is the meaning of that which is written: “For You are our Father; for Abraham knows us not, and Israel does not acknowledge us; You, Lord, are our Father, our Redeemer, everlasting is Your name” (Isaiah 63:16). In the future that will surely come, the Holy One, Blessed be He, will say to Abraham: Your children have sinned against Me. Abraham will say before Him: Master of the Universe, if so, let them be eradicated to sanctify Your name. God said: I will say it to Jacob. Since he experienced the pain of raising children, perhaps he will ask for mercy on their behalf. He said to Jacob: Your children have sinned. Jacob said before Him: Master of the Universe, if so, let them be eradicated to sanctify Your name. The Holy One, Blessed be He, said: There is no reason in elders and no wisdom in youth. Neither Abraham nor Jacob knew how to respond properly. He said to Isaac: Your children have sinned against Me. Isaac said before Him: Master of the Universe, are they my children and not Your children? At Sinai, when they accorded precedence to “We will do” over “We will listen” before You, didn’t You call them, “My son, My firstborn son Israel” (Exodus 4:22)? Now that they have sinned, are they my children and not Your children?
And furthermore, how much did they actually sin? How long is a person’s life? Seventy years. Subtract the first twenty years of his life. One is not punished for sins committed then, as in heavenly matters, a person is only punished from age twenty. Fifty years remain for them. Subtract twenty-five years of nights, and twenty-five years remain for them. Subtract twenty-five years of nights, and twenty-five years remain for them. Subtract twenty-five years of nights, and twenty-five years remain for them. If You can endure them all and forgive the sins committed during those years, excellent. And if not, half of the sins are upon me to bear and half upon You. And if You say that all of them, the sins of all twelve and a half years that remain, are upon me, I sacrificed my soul before You and You should forgive them due to my merit. The Jewish people began to say to Isaac: You are our father. Only Isaac defended the Jewish people as a father would and displayed compassion toward his children. Isaac said to them: Before you praise me, praise the Holy One, Blessed be He. And Isaac points to the Holy One, Blessed be He, before their eyes. Immediately they lifted their eyes to the heavens and say: “You, Lord, are our Father, our Redeemer, everlasting is Your name.”