THE GOAL AND STRATEGY OF THE PESACH SEDER

 For more than three thousand years, the night of the Seder has become the most powerful educational experience in Jewish life. Not only because we eat Matzah and bitter herbs — but because on this night we do something much greater:
 We teach our children the story of our people.
By doing so, we fulfill one of the most important mitzvot of the Torah:
 Sippur Yetzi'at Mitsrayim — telling the story of the Exodus from Egypt.
The Torah commands:
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 "And you shall tell your child…" (Shemot 13:8)
 THE RABBIS' GREAT CHALLENGE
Our Rabbis went beyond the literal fulfillment of this mitzvah. They understood that if we simply "tell" or "read" the story, it would be difficult for children to absorb it: some can read, others cannot; some know how to ask questions, others do not. And the goal is that everyone participates.
They also taught that it is not enough to explain the story of the Exodus—we must go back and experience both the suffering and the freedom as if we were there.
Their guiding principle was:
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 In every generation, a person must see himself as if he personally left Egypt.
To achieve this, they designed the Seder—a structured "program" of 14 (or 15) steps as we know it today.
 A process that allows us, in one single night, to experience two opposite realities:
• The experience of slavery
• The experience of freedom
These two ideas are also at the heart of the Haggadah. We do not begin with the miracles or the splitting of the sea. We begin with:
 "Avadim hayinu" — We were slaves in Egypt.
We start from the lowest point—reliving it through the words of the Haggadah—and from there, we rise.
 THE FLAVOR OF SLAVERY
The Rabbis did not want slavery to remain an abstract idea.
 They wanted us to feel it—at least in a symbolic way—as part of the Pesach meal.
That is why they established concrete symbols in the Seder:
 We dip the karpas in salt water or vinegar, to recall the tears of slavery.
 We eat maror—a bitter herb, even though it was originally required only with the Korban Pesach.
 We eat Charoset, a thick, paste-like mixture of fruits, resembling the mortar of the bricks we made in Egypt.
To experience slavery, we engage our senses:
We remember the tears.
We taste the bitterness.
We see the mortar.
 EXPERIENCING FREEDOM
The Sages also taught that we must experience freedom in its fullest expression. For this reason, the Pesach Seder is meant to resemble the meal of nobles and aristocrats.
They derive this idea from a verse we recite in Hallel:
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"He raises the poor from the dust… and seats them among nobles."
Therefore, during the Seder:
 We begin with karpas (a vegetable appetizer)—something associated with refined dining, where people do not eat out of hunger but to awaken their appetite.
 We recline (hasibah) like free and noble individuals.
 We drink four cups of wine, as was customary in formal aristocratic meals.
The Seder is not a history lesson. It is a carefully designed experience in which we move from slavery to freedom, from bitterness to dignity and celebration.
We do not just remember the Exodus—we relive it.