

JSU CLUB ACTIVITY



SHOCK CLUB

Time needed	30 minutes
Age range	Any teen
Background of teen	Little to no background
Set up	Video capability

Goals:

JSUers will consider how the mitzvos are designed to refine you as a person and that all prohibitions are supposed to help you avoid failings in your character.

Relevance:

Consider if actions with no consequence are still relevant.

Active Learning:

Write your phone number on the board and start setting up the device [Picture of device](#) as kids are coming in, let them get their curiosity piqued. When someone finally asks, tell the group that you have a friend (or you yourself) who is a graduate student at a local university in the electrical engineering department. He/she is developing a new device for the deaf community which gives them phone alerts by way of low level electrical impulses - because let's be honest, no one ever feels their phone vibrate - it isn't meant to hurt, just gives a sensation. Tell them that you were asked to try it out to test and calibrate the system. Put on the wristband/electrode/whatever and ask if anyone would like to call you and test it out. Someone will. React pleasantly, "Oh, that's really cool, it feels like, warm or something, I can't explain it." Someone will ask to try it, tell them that you can't legally and that you still need to calibrate it at higher volumes. Turn up the volume, ask someone to call you. This time let it be slightly painful, but not bad. Turn up the volume again. Scream and ham it up, put on your acting skills, shock them (not electrically!). THAT HURT! Let's try it at a lower setting again. Have them call again, SCREAMING PAIN! Rip it off, or something else to illustrate your pain. Turn it down lower, pain again. "It must be stuck at the higher setting, let's recalibrate it." Disconnect some leads, try again. Have someone call. Scream in pain, go through the charade a few times until it is clear that something is messed up and that it is pretty much sure to shock you painfully. Ask someone to call again. Scream in pain. Remove the device and calmly tell them that the whole thing was not true. No shock, no pain, nothing.

❖ You could also show the Milgram experiment video and discuss it.

http://en.wikipedia.org/wiki/Milgram_experiment

<https://www.youtube.com/watch?v=BcvSNg0HZwk>

Supplies needed:

[Picture of device-](#)

1. Various leads and cables (as per picture)
2. Phone

3. Bracelet band

Step by step planning:

Time	Facilitator Activity	Teen activity
10 mins	Run the shock experiment or show Milgram video	Students texting or watching video
10 mins	Discussion questions	discussion
10 mins	Torah thoughts and wrap up	

Facilitation Questions:

- ❖ Ask the question: Now that you know that I wasn't in pain, was it still wrong or mean to call my phone and shock me?
- ❖ If you intended on hurting someone even if they don't get hurt, is it still wrong/bad?

Wrap up message and Torah thought:

	דברים פרשת ראה פרק יד
One may not eat any carcass of a dead animal, rather he should give it to the convert and he should eat it, or you should sell it to the non-Jew, for you are a holy people to Hashem, your God, one shall not cook a kid in its mothers milk.	<p>כא) לא תאכלו כל-נבלה לגר אשר-בשעריה תתננה ואכלה או מִכַּר לְנִכְרִי כִּי עִם קָדוֹשׁ אַתֶּה לִיקוֹן אֱלֹהֶיךָ לֹא-תִבְשֹׁל גְּדִי בְחֵלֶב אִמּוֹ: פ</p>

	רמב"ן דברים פרשת ראה פרק יד
The explanation of "you are holy to Hashem your God" is connected to "do not cook a kid in its mothers milk", for it is a disgusting food, however it is forbidden for we must be holy with our food, or to be holy so that we should not be a cruel nation that we should milk the mother and use that milk in which to cook her son. And even though all forms of meat and milk are included as part of this prohibition, for anything which nurses is called a mother and anything which suckles is called a kid, and it is only forbidden if done in a normal fashion of cooking, and in all of these cases it is deemed cruelty. And Rashi writes that the prohibition to not cook a kid in its mothers milk is written three times, to exclude wild animals, birds, and non-kosher animals where this prohibition does not apply. The Medrash learns this from the word "kid", but the prohibition itself, one is for the prohibition to eat meat and milk, one to get benefit from it, and one to cook.	<p>כא) וטעם כי עם קדוש אתה לה' אלהיך דבק עם לא תבשל גדי בחלב אמו כי איננו מאכל נתעב, אבל יאסור אותו להיותנו קדושים במאכלים, או להיותנו קדושים שלא נהיה עם אכזרי לא ירחמו שנחלוב את האם ונוציא ממנה החלב שנבשל בו הבן. ואף על פי שכל בשר בחלב יכנס בלאו הזה, כי כל מינקת תקרא אם וכל יונק יקרא גדי, והוא דרך הבישול, והנה בכלום אכזריות. וכתב רש"י לא תבשל גדי בחלב אמו, שלשה פעמים, פרט לחיה ולעופות ולבהמה טמאה. והמדרש הזה הוציאו אותו (ספרי קג, וחולין קיג א) ממלת גדי, אבל הלאו עצמו אחד לאיסור אכילה ואחד לאיסור הנאה ואחד לאיסור בישול, וכן כתב הרב בסדר ואלה המשפטים (שמות כג יט):</p>

Q: What is cruel about it? The animal is dead and has no knowledge or experience of being cooked in its own source of life!

A: It isn't about the animal, it is about YOU. The Torah is teaching us that an action can be *cruel* even if it doesn't have a cruel outcome. Doing something cruel, even if it doesn't hurt anyone, makes *you* cruel and therefore is a bad thing. The Torah is concerned with building a better person and so it forbids cruel actions even if they don't have a cruel outcome.

Bereishis Rabbah 44:1.	בראשית רבה (וילנא) פרשת לך לך פרשה מד
<p>It is written, "G-d, His way is perfect, the word of G-d is refined..."¹³ Said Rav: The mitzvot were given in order to refine the human being. For what does G-d care if one slaughters (an animal) from the throat or one slaughters from the nape? But the mitzvot were given in order to refine the human being.</p>	<p>א [טו, א] אחר הדברים האלה היה דבר ה' אל אברם במחזה לאמר וגו' (תהלים יח) האל תמים דרכו אמרת ה' צרופה מגן הוא לכל החוסים בו אם דרכיו תמימים הוא על אחת כמה וכמה, רב אמר לא נתנו המצות אלא לצרף בהן את הבריות, וכי מה איכפת ליה להקב"ה למי ששוחט מן הצואר, או מי ששוחט מן העורף, הוי לא נתנו המצות אלא לצרף בהם את הבריות,</p>