

Introduction

1. Professionalism Topics covered in this presentation
- 5.3 Best practices for career and profile management as a legal professional
- 5.4 Mentoring best practices for lawyers and paralegals
- 5.5 Work/life balance and wellness principles for lawyers and paralegals, excluding training in yoga, meditation, and nutrition

2. Justice George Strathy, The Litigator and Mental Health, Aug '22

<https://www.ontariocourts.ca/coa/about-the-court/publications-speeches/the-litigator-and-mental-health/>

Mental illness is stigmatized by our society and by our profession. Stereotypical thinking about mental health in the legal profession associates poor mental health or illness with an inability to control emotions or thoughts, a lack of judgment, the inability to work hard or withstand pressure, and unreliability.

By contrast, the stereotypical barrister is held in high esteem: a fearless gladiator, wielding a razor-sharp intellectual broadsword. Always in control of their emotions. Erudite and articulate. Powering through long hours of work with pride and not breaking a sweat under pressure. Sometimes wounded, but never defeated. Suffering in silence and quietly bandaging their own wounds, ready to fight another day. And able to “play hard” as well as “work hard”.

The grip of these two myths on our profession – that mental health is something that affects others, not us, and the gladiator litigator myth – means that we rarely discuss mental health in the same conversation as litigation because we believe one precludes the other. For too long, members of our profession have been beholden to the idea that our experiences in navigating mental health challenges, whatever they may be, are incongruous with a successful career in litigation. We have internalized the myth that only the invincible are successful. We need to call out these myths – not only because they are false, but also because they send the wrong message about who “belongs” in litigation. And because they cause terrible suffering for those who believe that they cannot or do not measure up to the gladiator ideal.

3. Wellness Study of the Federation of Law Societies of Canada

<https://flsc.ca/what-we-do/wellness-of-the-legal-profession/>

- Out of 6626 respondents across Canada, 59.4% report psychological distress
- Of those who report distress, 20.6% say it is “very high”, 36.9% say it is “high”
- 24.1% of 5836 legal professionals report suicidal thoughts
- Particular groups reporting psychological distress
 - 63.7% of female legal professionals
 - 71.1% of legal professionals between the ages of 26 and 35
 - 72% of articling students
 - 65.9% of Ontario paralegals
- 67% of legal professionals between 31 and 35 report burnout

Vignettes

- 1> Samantha, 48, is a veteran litigator at Akers & Paine, specializing in prosecuting lawsuits against corporations for harm to the public interest, and particularly in health matters. Samantha gains great satisfaction from her work, but in recent years she has felt a growing malaise and an increasing desire to leave the profession. Samantha has read about the [Gladiator Litigator](#) phenomenon, and feels that this is the source of her trouble. Can Judaism offer help with this?
- 2> Michelle, an articling student at Akers & Paine, is experiencing depression and anxiety. She associates this with the standard challenges of the articling experience, but also with incessant criticism by her supervisor, Roger. Roger describes Michelle as “stupid” and “useless”, even as other counsel within the firm describe her work as reasonably efficient and of good quality. What is the responsibility of Akers & Paine toward Michelle?

- 3> Arthur, 28, married with one child, is in his second year as an associate at Missry & Burnouth. Like 71% of his age cohort as described in the [Wellness Study of the Federation of Law Societies of Canada](#), Arthur reports experiencing psychological distress. The distress is manifest in feelings of anxiety and depression. What recommendations can Judaism offer Arthur for managing his situation?
- 4> Arthur faces a billable hours target of 2,200 hours per year, which is putting great strain on his marriage. The local norm is for associates in a similar position to have targets in the range of 1,800 hours per year, and Arthur is mulling approaching Missry & Burnouth about reducing his target. What would Judaism say about Arthur's billable hours target?

1: The Gladiator Mentality

4. Preetish Agrawal, *The Dichotomy of the Hero Lawyer in the American Cinema* (2020)

Around the mid-twentieth century, the hero lawyer would often be the one who found himself in the middle of moral conflict; and who had to break the shambles of gross injustice to save a client or a community in distress. The hero lawyer would almost never be concerned with worldly possessions of money and fame, and would often be engrossed in the pursuit of truth and justice. By the late-twentieth century, the difficulty of breaking these shambles was shown to be increasing; and would often become one of the fundamental reasons for a change in the character's identity. The hero in the lawyer would not be existent from the first frame of the film, but would be developed while the camera would still be rolling. Nevertheless, the hero lawyer would in most cases rise by the end; slashing the said shambles of injustice.

5. Prof. Louis Michael Rosen, *The Lawyer as Superhero: How Marvel Comics' Daredevil Depicts the American Court System and Legal Practice* (2019)

6. Thomas G. Heintzman O.C., Q.C., McCarthy Tetrault LLP, *Ethical Issues Relating to Lawyers and Unrepresented Litigants in the Civil Justice System*

Apart from the duty to the court and his professional regulating body, the lawyer's only duty is to the client. The lawyer is prohibited from creating any conflict of interest between that duty and a duty to others...

7. Law Society of Ontario, Rules of Professional Conduct (2014), Rule 5.1-1

When acting as an advocate, a lawyer shall represent the client resolutely and honourably within the limits of the law while treating the tribunal with candour, fairness, courtesy, and respect.

Commentary [1]: In adversarial proceedings, the lawyer has a duty to the client to raise fearlessly every issue, advance every argument and ask every question, however distasteful, that the lawyer thinks will help the client's case and to endeavour to obtain for the client the benefit of every remedy and defence authorized by law.

8. LSO Rules of Professional Conduct (2014), Rule 4.1-1 and Commentary [2]

A lawyer shall make legal services available to the public in an efficient and convenient way.

[2] As a matter of access to justice, it is in keeping with the best traditions of the legal profession to provide services *pro bono* and to reduce or waive a fee when there is hardship or poverty or the client or prospective client would otherwise be deprived of adequate legal advice or representation. The Law Society encourages lawyers to provide public interest legal services and to support organizations that provide services to persons of limited means.

9. Rabbi Moses Maimonides (Rambam, 12th century Egypt), Mishneh Torah, Hilchot Sanhedrin 2:7

ובכלל "אנשי חיל" שיהיה להן לב אמיץ להציל עשוק מיד עושקו, כענין שנאמר "ויקם משה ויושיען."

Including in "men of *chayil*" is that they must have a brave heart, to save the abused from one who would abuse him, as it says, "And Moshe arose and saved them."

10. Talmud, Gittin 37b

כי אתו לקמיה דרב, אמר ליה "מידי פרוסבול היה לך ואבד?" כגון זה 'פתח פיה לאלם הוא'.

When they came to Rav, he would ask, "Perhaps you had a *prozbul* and it was lost?" This is an example of "Open your mouth for the mute."

11. Rabbi Moses Maimonides (Rambam, 12th century Egypt), Mishneh Torah, Hilchot Matnot Ani'im 10:7

מעלה גדולה שאין למעלה ממנה... נותן לו מתנה או הלואה או עושה עמו שותפות או ממציא לו מלאכה כדי לחזק את ידו עד שלא יצטרך לבריות לשאול
The highest level of tzedakah, beyond which nothing is higher... to give him a gift or loan or create a partnership with him or provide him with work, to strengthen his hand until he no longer needs to ask from others.

12. Rabbi Yeshayah Blau (20th-21st century Israel), Pitchei Choshen I 1:14

בעל חנות שעיקר פרנסתו בכך, אינו חייב לתת סחורתו בהקפה.

הערה לו: אהב"ח ב:ח מכמה טעמים, דכיון שעיקר פרנסתו במה שקונה סחורה תמורת מה שמוכר, ואם יקיף לא יוכל לקנות סחורה...

A store owner whose main livelihood is from the store is not obligated to give [a pauper] merchandise on credit.

Footnote: This is stated by Ahavat Chesed 2:8, for several reasons. Since his main livelihood comes from buying merchandise in exchange for his sales, and giving credit would prevent him from buying merchandise...

13. Rabbi J. David Bleich, *Physician Strikes*, Tradition 21:3 (1984)

[http://traditionarchive.org/news/originals/Volume_21/No. 3/Survey Of Recent.pdf](http://traditionarchive.org/news/originals/Volume_21/No._3/Survey_Of_Recent.pdf)

14. Dr. Fred Rosner, *Physicians' Strikes and Jewish Law*, Journal of Halachah and Contemporary Society, Fall 1993

Does that mean that physicians are obligated always to be available for their patients?... This question requires additional deliberation and consultation with competent rabbinic authorities.

15. Rabbi Yosef Shalom Elyashiv (21st century Israel), cited in Nishmat Avraham Yoreh Deah 336:5

כשהרופא נמצא במקום שאין מחסור ברופאים, והדבר ברור שביד החולה להשיג רופא שיטפל בו, גם המקרה אשר עליו הוזמן הרופא איננו ענין דחוף ומסוכן... רשאי הרופא לא לקבל את החולה בזמן שהוא עסוק באכילתו ובמנוחתו הוא.

When a doctor is in a place where there is no shortage of doctors, and it is clear that the patient could find a doctor to treat him, and the case for which he has been called is not urgent... the doctor may decline to see the patient when he is busy eating or resting.

16. Rabbi Elazar Pappo (18th-19th century Bulgaria), Pele Yoetz **חסד**

וביותר ויותר יגדל החיוב עשות חסד עם עצמו וגופו, "וגומל נפשו איש חסד" (משלי יא) וכמו שאמרו על הלל הזקן שכשהיה הולך לאכול היה אומר אלך ואגמול חסד עם אכסניא שיש לי דהיינו נשמתו...

Even greater is the obligation to perform *chesed* with one's self and body; Mishlei 11:17 says, "One who gives to himself is a man of *chesed*." And as they said of Hillel the Elder: When he dined he said, "I will go perform *chesed* for my guest," meaning his soul...

17. Joe Mullich, *The Gladiator*, San Diego Super Lawyers Magazine

<https://www.superlawyers.com/articles/california/the-gladiator/>

As Cynthia Chihak rises to cross-examine the witness, a physician, she's not much taller standing than the witness is sitting. In a deceptively soothing voice, the slender Chihak asks, "Did your mother ever tell you, 'You should always tell the truth?'"

The physician shifts in his seat and stiffly replies, "I believe we had that discussion at one point."

"So why did you forget it when you came into the courtroom today?" Chihak fires back.

Telling that story in her office near Del Mar, Chihak punctuates it with a throaty laugh, delighting in the event as much now as she did then. "I don't come from a silk-stocking firm," she explains. "I have a street mentality. You eat what you kill. That's what being a plaintiffs' lawyer is all about."

18. Eric Appleby, *Legal Research Guide to Ethics* (2006) <http://www.mlb.nb.ca/site/ffiles/ethics06.pdf>

19. LSO Rules of Professional Conduct (2014), Rule 5.1-2

When acting as an advocate, a lawyer shall not

(e) knowingly attempt to deceive a tribunal or influence the course of justice by offering false evidence, misstating facts or law, presenting or relying upon a false or deceptive affidavit, suppressing what ought to be disclosed, or otherwise assisting in any fraud, crime, or illegal conduct,

- (f) knowingly misstate the contents of a document, the testimony of a witness, the substance of an argument, or the provisions of a statute or like authority,
- (g) knowingly assert as true a fact when its truth cannot reasonably be supported by the evidence or as a matter of which notice may be taken by the tribunal,

20. LSO Rules of Professional Conduct (2014), Rule 7.2-1 and 7.2-2

A lawyer shall be courteous, civil, and act in good faith with all persons with whom the lawyer has dealings in the course of his or her practice.

A lawyer shall avoid sharp practice and shall not take advantage of or act without fair warning upon slips, irregularities, or mistakes on the part of other legal practitioners not going to the merits or involving the sacrifice of a client's rights.

21. LSO Rules of Professional Conduct (2014), Rule 5.1-2 (i)

When acting as an advocate, a lawyer shall not deliberately refrain from informing the tribunal of any binding authority that the lawyer considers to be directly on point and that has not been mentioned by an opponent

22. Talmud, Berachot 6a

אמר רבין בר רב אדא אמר רבי יצחק ומנין לשלשה שיושבין בדין ששכינה עמהם...

Ravin bar Rav Ada cited Rabbi Yitzchak: ... How do we know that when three sit in judgment, G-d is with them?...

23. Rabbi Moses Maimonides (Rambam, 12th century Egypt), Mishneh Torah, Hilchot Geneivah 7:8

אחד הנושא ונותן עם ישראל או עם הגוי עובד עבודה זרה אם מדד או שקל בחסר עובר בלא תעשה וחייב להחזיר... והרי הוא אומר (דברים כ"ה ט"ז) "כי תועבת ד' אלקיך כל עושה אלה כל עושה עול" - מכל מקום.

One who interacts, whether with a Jew or a non-Jewish idolator, measuring or weighing dishonestly, violates a prohibition and is obligated to refund the money... Deuteronomy 25:16 says, "It is abhorrent before G-d to do these things, to perform any corrupt act," in any form.

24. Rabbi Moses Maimonides (Rambam, 12th century Egypt), Mishneh Torah, Hilchot Sanhedrin 4:15

מי שאינו ראוי לדון מפני שאינו יודע או מפני שאינו הגון, שעבר ראש גלות ונתן לו רשות או שטעו בית דין ונתנו לו רשות, אין הרשות מועלת לו כלום עד שיהא ראוי, שהמקדיש בעל מום למזבח אין הקדושה חלה עליו.

One who is unfit to judge, because he doesn't know how or because he is unfit, but the exilarch inappropriately licensed him, or the court mistakenly licensed him, the license is ineffective until he is suitable. If one consecrates a blemished animal for the altar, no sanctity takes effect.

2: The Insulting Supervisor

25. Wellness Study of the Federation of Law Societies of Canada

- 58.7% reported having been exposed to incivility sometimes, often or very often in the past five years
- 9.8% of Ontario paralegals report having experienced threats of violence, ranging from a few times to every day in the 12 months prior to the date they completed the survey
- In 72.2% of the cases, the uncivil and violent acts came directly from the legal community – colleagues, supervisors, or judges

26. Simon Lewson, Articling Horror Stories, <https://precedentjd.com/news/feature-articling-horror-stories/> (2019)

The lawyer seemed engaged and thoughtful. When Erica told him that her father was a general contractor, he said that her exposure to that industry would make her an asset to his real-estate practice. And when she mentioned her Mi'kmaw heritage, he expressed an interest in learning more about Indigenous peoples in Canada. It felt like a great fit, so she took the job.

That turned out to be a terrible mistake. Once she started work, her new boss treated her as if she wasn't there. They barely spoke, and when he gave her tasks, they were of the most menial kind. He'd tell her to file papers or answer the phones.

Erica confronted her boss. It wasn't that she objected to handling occasional secretarial tasks; it was that she wanted experience in the practice of law. Her principal was surprised by this argument. He pushed his glasses to the tip of his nose and looked at her above the frames. "You need to take the firm as it is," he said.

Their relationship never improved. Erica asked, repeatedly, that he assign her meaningful work. He obliged, grudgingly, but his attempts were half-hearted at best. He'd ask her to write a closing report on a real-estate transaction she knew nothing about, or he'd tell her to draft a will for a client but then refuse to let her sit in on the consult meeting. If she made mistakes, he'd yell, swear or call her incompetent.

His temper could be terrifying. A month into the job, he handed her a reference number and told her to retrieve the corresponding file from the storage room.

When she produced the wrong document, he went into a rage. "He stormed to my desk and started flaring pages all over the place looking for the piece of paper he'd given me," recalls Erica. Eventually, he found it, revealing that the mistake had been his all along: he'd written down the incorrect number. Still, he insisted that she was at fault for failing to catch his error.

27. Talmud, Bava Metzia 58b

משנה: כשם שאונאה במקח וממכר, כך אונאה בדברים. לא יאמר לו "בכמה חפץ זה" והוא אינו רוצה ליקח. אם היה בעל תשובה לא יאמר לו "זכור מעשיך הראשונים." אם הוא בן גרים לא יאמר לו "זכור מעשה אבותיך," שנאמר "וגר לא תונה ולא תלחצנו." גמרא: תנו רבנן: 'לא תונו איש את עמיתו' - באונאת דברים הכתוב מדבר...

Mishnah: Just as there is commercial *ona'ah*, so there is verbal *ona'ah*:

- One may not say to someone, "How much does this item cost?" when he does not wish to buy it.
- If someone has repented, one may not say to him, "Remember your earlier deeds."
- If someone is a child of people who converted to Judaism, one may not say to him, "Remember your ancestors' deeds." Shemot 22:20 says, "And do not abuse and do not oppress the convert."

Gemara: Our sages taught: "And you shall not abuse each other (Vayikra 25:17)" – This is verbal abuse...

28. Rabbi Yosef Karo (16th century Israel), Code of Jewish Law Choshen Mishpat 228:4

כיצד הוא אונאת דברים, לא יאמר: בכמה אתה רוצה ליתן חפץ זה, והוא אינו רוצה לקנותו. היו חמרים מבקשים לקנות תבואה, לא יאמר להם: לכו אצל פלוני, והוא יודע שאין לו למכור.

What is "verbal abuse"? One should not say, "How much would you want, to give this item," when he does not wish to buy it. If donkey drivers seek grain, one should not say, "Go to X," knowing that he has no grain to sell.

29. Talmud, Sotah 11b

"את כל עבודתם אשר עבדו בהם בפרך" אמר רבי שמואל בר נחמני אמר רבי יונתן שהיו מחליפין מלאכת אנשים לנשים ומלאכת נשים לאנשים. "All of their labour, which they made them labour in *perach*." Rabbi Shemuel bar Nachmeni cited Rabbi Yochanan: They would switch the tasks of men to women and the tasks of women to men.

30. Midrash, Sifra Behar 6:7:2

"לא תרדה בו בפרך," שלא תאמר בו "החם את הכוס הזה" והוא אינו צריך, "הצין לי את הכוס" והוא אינו צריך, "עדור תחת הגפן עד שאבוא." "You shall not rule over him with *perach*" – You shall not tell him, "Heat this cup" unnecessarily, "Cool this cup" unnecessarily, or "Hoe under the grapevine until I arrive."

31. Ontario Occupational Health and Safety Act (1990)

"workplace harassment" means,

- (a) engaging in a course of vexatious comment or conduct against a worker in a workplace that is known or ought reasonably to be known to be unwelcome, or
- (b) workplace sexual harassment; ("harcèlement au travail")

32.0.7 (1) To protect a worker from workplace harassment, an employer shall ensure that,

- (a) an investigation is conducted into incidents and complaints of workplace harassment that is appropriate in the circumstances;

- (b) the worker who has allegedly experienced workplace harassment and the alleged harasser, if he or she is a worker of the employer, are informed in writing of the results of the investigation and of any corrective action that has been taken or that will be taken as a result of the investigation...

32. Talmud, Bava Metzia 80b

תנו רבנן, "קב לכתף..." אם איתא דלא מצי ביה, בר דעת הוא, לשדיה! אמר אביי בשחבטו לאלתר. רבא אמר אפילו תימא בשלא חבטו לאלתר, לא צריכא אלא לאגרא יתירא. רב אשי אמר הוא סבור חולשא הוא דנקיט ליה.

Our sages taught, "A *kav* is the volume [of prohibited addition] for a porter..."

But if the porter cannot carry more, he is intelligent, let him throw it down!

- Abbaye said: The employer is liable where the load knocked down the employee immediately.
- Rava said: Even where he is not knocked down immediately [and there is no liability], this measure is relevant in permitting the porter to charge more.
- Rav Ashi said: The porter thinks that he has been gripped by weakness.

33. Rabbi Moses Maimonides (Rambam, 12th century Egypt), Mishneh Torah, Hilchot Sechirut 4:7

הכתף שהוסיף על משאו קב אחד הוזק במשא זה חייב בנזקיו, שאע"פ שהוא בן דעת והרי הוא מרגיש בכובד המשא יעלה על לבו שמא מחמת חוליו הוא זה הכובד.

If one added a *kav* to a porter's burden and he was hurt by the burden, one must pay for his damage. Although he is intelligent, and he senses the weight of the burden, he thinks the weight may be due to his illness.

3: Work-Related Stress, Depression and Anxiety

34. Wellness Study of the Federation of Law Societies of Canada

Reasons given for not seeking psychological health support

- | | |
|-----------------------------|-------|
| • Told myself it would pass | 55.8% |
| • No energy for it | 37.6% |
| • No time | 26.3% |
| • No money | 26.3% |
| • Ashamed | 13.6% |

Reasons for not using the law society's assistance program

- | | |
|--|-------|
| • Afraid it would be shared with the law society or regulators | 39.8% |
| • Don't believe it can help | 34.2% |
| • Don't know enough about it | 29.8% |
| • Issues aren't serious enough for professional assistance | 22.6% |
| • Afraid of what colleagues/friends would think | 17.7% |

35. Rabbi Eliezer Waldenberg (20th century Israel), Tzitz Eliezer 5: Ramat Rachel 20

דבריו שם נאמרים ביסוד עיקרי הדברים בשרשן בזמן שאין שום גורמים חיצוניים מפריעים, אבל מכיון שלפי מציאות הדברים דכמעט רובא דרובא דבני אדם אינם זכאים לכך שתבוא רפואתם ע"י נס מן השמים והתורה בעצמה לא תסמוך דיני' על הנסים א"כ שוב כלול נתינת הרשות גם לחולה, ועוד יותר מזה דמצוה וחיובא נמי איכא בדבר כיון דלפי מעשה האדם חיותו תלוי בכך

[Ramban's] words there are stated regarding the foundation of things, at their root, when there are no external factors. However, since almost the great majority of people do not merit healing via miracles from Heaven, and the Torah itself says not to depend upon miracles, this permission [to heal] applies to patients as well. Further, it is a mitzvah and obligation, since his life depends upon it.

36. *Yirah Tehorah* pg. 18

אמנם נודע לנו גם מן המציאות וגם מאנשים העוסקים הרבה בסוגיא שלא היה אדם מעולם שפסקו אצלו הנערוון מאליהם אם לא שהכריזו כנגדם מלחמת חרמה מלחמת קודש!... גם המזניה הענין מחמת עצלותו בשב ואל תעשה "חבר הוא לאיש משחית"! מפני שהורס לעצמו לגמרי צורת התפלה.

In truth, it is known to us, from experience and from those who are very involved in the field, that no one ever had [OCD-related anxiety] halt on its own, without them declaring a war of destruction, a sacred war!... Also, one who neglects

the issue due to laziness, failing to act, "is a colleague to the destructive person (Proverbs 28:24)"! He destroys for himself, entirely, the structure of prayer.

37. Rabbi Dr. Abraham Twerski, formerly at <https://sites.pitt.edu/~cedar/forum/twerski.html>

I think "burnout" is an excellent term. To me, it is a very graphic one.

I had an opportunity for some insight into this a number of years ago when one of my sons was attending seminary. Students were not allowed to have any electrical appliances in the dormitory because of fire hazards. They were permitted, however, an iron because they did their own laundry which included ironing their clothes. My son's roommate, a very ingenious young man, solved the problem of not having access to equipment for cooking and making coffee. Use the iron! Turn it upside down, jam the handle in a drawer and one has a hot surface on which to make scrambled eggs, toast, coffee, popcorn – you name it.

When my son told me about this, I thought how clever! Why spend money for four or five different appliances in the kitchen – all of which provide heat. Just turn the iron upside down, and you have a griddle, a coffee maker, a popcorn popper.

Then I stopped to think what would happen to the iron. The heat for the iron is provided by a tiny, delicate filament, designed to be used an hour or so a week for the purpose of ironing clothes. If, in addition to ironing with it, you choose to use it for other purposes – as a griddle, coffee maker, popcorn popper, space heater, what will happen to that tiny, delicate filament? It will burn out. Just as the iron's filament will burn out if we put a greater stress on it than it was designed to take, the same thing will happen to us when greater stress is placed on us in our job situation than it was meant to take.

38. Talmud, Kiddushin 82a

לעולם ילמד אדם את בנו אומנות נקיה וקלה ויתפלל למי שהעושר והנכסים שלו...

One should always teach his son a clean and easy trade, and pray to the One who owns all wealth and assets...

39. Mishnah Ketuvot 5:5

רבן שמעון בן גמליאל אומר אף המדיר את אשתו מלעשות מלאכה יוציא ויתן כתובתה שהבטלה מביאה לידי שיעמום:

Rabban Shimon ben Gamliel said: One who vows that his wife may not work must divorce her and pay her ketubah, for idleness leads to *shiamum*.

40. Avot d'Rabbi Natan II 21

אהוב את המלאכה חייב אדם להיות אוהב את המלאכה ועוסק במלאכה... היה רבי אליעזר אומר גדולה היא מלאכה שכשם שנצטוו ישראל על השבת כך נצטוו על המלאכה שנאמר ששת ימים תעבוד ועשית כל מלאכתך... ועוד היה רבי אומר גדולה היא מלאכה שאפילו לאדם חצר או גינה חרבים ילך ויעסוק בהם כדי שיהא עסוק במלאכה...

"Love work" – One is obligated to love work and involve himself in work... Rabbi Eliezer used to say: Work is great, for just as Israel was instructed regarding Shabbat, so they are instructed regarding work, as it says, "Six days you shall work, and perform all of your tasks." ... Rebbe also said: Work is great, for even one who has a ruined yard or garden should involve himself with them, to be busy...

41. Rabbi Yosef Dov Soloveitchik, שליחות, pg. 21

"צלם אלקים" בא לידי ביטוי בכך שהאדם מחפש ושואף להגשים משהו שהוא עדיין בגדר חזון, תקווה, תפקיד.

"Tzelem Elokim" is expressed in that a person seeks and yearns to realize that which is still a vision, a hope, a mission.

42. Logotherapy

<https://www.yutorah.org/lectures/lecture.cfm/887884/>

4: Billable Hours Targets

43. Wellness Study of the Federation of Law Societies of Canada

78.4% of professionals with a billable hours target of less than 1200 hours felt pressured to meet this target. This proportion rose to 85.8% among legal professionals who were required to complete over 1800 billable hours.

70.7% of professionals with a billable hours target of between 1200 and 1800 hours were afraid to start a family. This rose to 81.5% among legal professionals who were required to complete over 1800 billable hours.

44. Talmud, Bava Metzia 83a

משנה: השוכר את הפועלים ואמר להם להשכים ולהעריב, מקום שנהגו שלא להשכים ושלא להעריב אינו רשאי לכופן....
גמרא: פשיטא! לא צריכא דטפא להו אאגרייהו. מהו דתימא אמר להו "הא דטפאי לכו אאגרייכו אדעתא דמקדמיתו ומחשכיתו בהדאי", קא משמע לן דאמרו ליה "האי דטפת לן אדעתא דעבדינן לך עבדתא שפירתא."

Mishnah: If one hires day labourers and tells them to rise early and stay late, in a place where the practice is not to rise early or stay late, he cannot compel them...

Gemara: That's obvious! No; this is where he set unusually high wages. I might contend that he can tell them, "I increased your wages intending for you to start early and stay late with me." This teaches that they can reply, "You increased it intending that we should perform better work."

45. The prohibition against enslaving one's self to an employer

- "For the Children of Israel are servants to Me, they are My servants" (Leviticus 25:55, Tosafot Bava Metzia 10a)
- The negative approach to the ear-piercing ritual for extended slavery (Kiddushin 22b)
- One may only sell himself if he is destitute (Leviticus 25:39, Rambam, Hilchot Avadim 1:1)
- A rabbinic prohibition (Ketzot haChoshen 333:7)