

# **Jewish Perspectives on Work and the Good Life**

TAS JST 4931 461 2024A

Wednesday 6:45-8:25PM G308  
Spring 2024, Yeshiva University, Yeshiva College  
Professor: Ari Bergmann

## **Description of the Course**

This course will explore and analyze the various perspectives of the Talmud and various other seminal Jewish works regarding important aspects of work and the good life in contemporary times. These perspectives will be contrasted and debated in relation to various worldviews of influential thinkers and the top works on these subjects. We will explore the importance and the value of incorporating the Humanities into professional work and daily life, by analyzing the rich perspective of the Talmud and various rabbinic authorities, as well as of the top contemporary thinkers, on these issues. We will be reading excerpts of the most influential works by top thinkers who have imparted their wisdom and experience. Topics to be covered are: life mission; Torah and mundane life; time management; the fallacy of control, Jewish identity and observance of halakhah; hurtful and improper speech; economic perspectives and the value of money; wealth, income inequality and social responsibility; among others. Primary texts will be learned together in class and translations will be provided.

## **Student Learning Outcomes**

- Think about the mission and the structure of a meaningful life.
- Learn the collective wisdom of top thinkers and successful professionals.
- Read, debate, and contrast the seminal contemporary works with the traditional Jewish sources on various topics of professional life.
- Critically evaluate and debate the various attitudes and perspectives on building a successful and balanced work-life path.
- Develop interpretive strategies for analyzing diverse literary texts.
- Appreciate the continuing significance of talmudic ideas and their application to contemporary issues.

## Course Outline

Please note that these reading assignments are tentative. They may be adjusted and refined throughout the semester.

### Section I

#### *Introduction*

Learning to find perspectives in the Talmud on defining our life-mission.

Topics to be discussed: Balancing spirituality with mundane work, finding meaning in gainful professions, setting goals and priorities. We will be examining various sugyot dealing with the topic of exiting the world of Torah into the mundane world, and how various thinkers from diverse ideologies developed new interpretative methods to justify their approaches.

### Week I: January 24<sup>th</sup>

#### Introduction

Life Mission: b. Berakhot 35b and b. Shabbat 33b-34a

#### **Primary Texts:**

b. Berakhot 35b  
b. Shabbat 33b  
*Mesilat Yesharim*, Chapter 1, 26  
Torah Shlema

#### Required Readings:

Yakov Nagen, "Scholarship Needs Spirituality, Spirituality Needs Scholarship: Challenges for Emerging Talmudic Methodologies," *Torah u-Madda Journal* 16 (2012-2013): 101-133

<https://www.wsj.com/articles/good-schools-arent-the-secret-to-israels-high-tech-boom-1490051053>

#### Suggested Readings:

Jeffrey L. Rubenstein, *The Culture of the Babylonian Talmud* (Baltimore & London: The Johns Hopkins University Press, 2003), 31–8

Charlotte Elisheva Fonrobert, "Plato in Rabbi Shimeon Bar Yohai's Cave (b. Shabbat 33b-34a): The Talmudic Inversion of Plato's Politics of Philosophy," *AJS Review* 31, no. 2 (2007): 277–96

David J. Schnall, "Torah is Their Trade," *Jewish Political Studies Review* 15, no. 1/2 (2003): 5–21

Benjamin Brown, "Jewish Political Theology: The Doctrine of Da'at Torah as a Case Study," *Harvard Theological Review* 107:3 (July 2014): 255-289

**Week II: January 31<sup>st</sup>**

Life Mission: b. Ta'anit 21a

**Primary Texts:**

b. Ta'anit 21a  
b. Avodah Zarah 10b, *Rashi* s.v. *yatza*  
Epistle of Rav Sherira Ga'on

**Required Readings:**

Moshe Sokol, *The Snake at the Mouth of the Cave* (Jerusalem: Touro College and University System & Maggid Books, 2021), 121–39

Reuven Margolies, *Margaliyot Hayam*, Introduction

**Suggested Readings:**

Jeffrey L. Rubenstein, *Stories of the Babylonian Talmud* (Baltimore: The Johns Hopkins University Press, 2010), 41–61

David Shatz, "Practical Endeavor and the Torah u-Madda Debate," *The Torah U-Madda Journal* 3 (1991–92): 98–149

Joseph De La Vega, *Confusion de Confusiones*, 1688 ed., selected and translated by Hermann Kellebenz (Mansfield Centre, CT: Martino Publishing, 2013), v-xxi

Mihir A. Desai, *The Wisdom of Finance* (Boston & New York: Houghton Mifflin Hartcourt, 2017), xi-9

**Section II**

***Life Balance***

Perspectives and frameworks on finding a rich life-balance.

Topics to be discussed: Balancing risk-taking with risk-aversion, examining the "fallacy of control" dilemma, placing boundaries between work, family and other pursuits, aiming for a balanced life. We will be studying seminal Jewish works and contrasting their views with the works of great contemporary thinkers as Makidrakis, Bahcall and others as well as the biographies of great entrepreneurs and their risk-taking philosophy.

**Week III: February 7<sup>th</sup>**

The Fallacy of Control:  
Life Balance

**Primary Texts:**

b. Shabbat 31a  
b. Sotah 46b, 48b  
Rashi ad loc.  
*Sha'aray HaLeshem, Bitakhon*  
*Emunah U'Bitakhon*, Chapter 2

Required Readings:

Spyros Makridakis, Robin M. Hogarth, and Anil Gaba, *Dance with Chance* (Oxford, UK: Oneworld, 2010), 1–15, 59–86

Suggested Readings:

Safi Bahcall, *Loonshots* (New York: St. Martin's Griffin, 2019), 45–64

Craig Wright, *The Hidden Habits of Genius* (New York: Dey St., 2020), 191–207

Aharon Lichtenstein, *By His Light: Character and Values in the Service of God* (Jerusalem: Maggid Books, 2016), 117–40

Peter H. Diamandis and Steven Kotler, *Bold* (New York: Simon & Schuster, 2015), 71–139

Adam Grant, *Originals: How Non-Conformists Change the World* (New York: Viking, 2016), 210–43

**Week IV: February 14<sup>th</sup>**

Life Out-of-Work:  
Life Balance

**Primary Texts:**

b. Shabbat 31a  
*Shulkhan Arukh*, YD 246:1, OH 155:1  
*Mishnah Berurah*, ad loc. 155:7

Required Readings:

William Green, *Richer, Wiser, Happier* (New York & London: Scribner, 2021), 229–52

Aharon Lichtenstein, *By His Light: Character and Values in the Service of God* (Jerusalem: Maggid Books, 2016), 55–66

Suggested Readings:

Joana Ardelean, *Burnout 911* (Des Plaines: Work-Life Balance Academy, 2022), 45–76

Daniel Kahneman, *Thinking, Fast and Slow* (New York: Farrar, Straus and Giroux, 2011), 398–407

Thomas Kuhn, *The Structure of Scientific Revolutions* (Chicago: University of Chicago Press, 2012), vii–22

Moshe Einstadter, “The Nocturnal Sound of Torah Study,” *Dialogue* 1, no. 1 (2011): 97–108

Craig Wright, *The Hidden Habits of Genius* (New York: Dey St., 2020), 191–207

### **Section III**

### ***Values***

Perspectives and approaches on pursuing and embodying the right values.

Topics to be discussed: Identity and behavior, integrity and success, capitalism versus socialism, wealth redistribution versus charity, social justice and self-interest. We will be analyzing various Talmudic sugyot in light of these issues and we will contrast the rabbinic views with the various contemporary schools of thought on these subjects.

#### **Week V: February 21<sup>st</sup>**

Jewish Identity:  
Behavior and Attitude

#### **Primary Texts:**

b. Yoma 86a  
*Hiddushey Hatam Sofer*, ad loc.  
*Mishneh Torah, Yesodey HaTorah* 5:1, 11  
*Mishneh Torah, Teshuvah* 5:4

#### **Required Readings:**

<https://www.rabbiacks.org/covenant-conversation/pinchas/moral-vs-political-decisions/>

Patrick Radden Keefe, *Empire of Pain* (New York: Anchor Books, 2022), 13-39, 464-506

#### **Suggested Readings:**

Jonathan Sacks, *Morality: Restoring the Common Good in Divided Times* (New York: Basic Books, 2020), 183-94, 213-24

Adam Grant, *Give and Take* (New York: Viking, 2013), 61–93

Jonathan Haidt, *The Righteous Mind: Why Good People Are Divided by Politics and Religion* (New York: Vintage Books, 2013), 274–318

Michel Villette and Catherine Vuillermot, *From Predators to Icons* (Ithaca and London: ILR Press, 2005), 17-39

Morton L. Mandel, *It's All About Who You Hire, How They Lead* (San Francisco: Jossey-Bass, 2013), 21-49, 147-62

#### **Week VI: February 28<sup>th</sup>**

Choosing a Profession:  
Success and Integrity

#### **Primary Texts:**

*Hovot Halevavot*, Introduction, *Bitakhon* IV:3  
*Mishneh Torah, Gezeleh* 6:11  
*Sefer Hazikaron*, Hatam Sofer

#### **Required Readings:**

Ari Berman, *The Final Exam* (New Milford: Yeshiva University Press, 2023), 49–65

Aaron Lopiansky, *Ben Torah for Life* (Jerusalem: ESHEL Publications, 2019), 29–40

Geoffrey Claussen, “The Legacy of the Kelm School of Musar on Questions of Work, Wealth and Poverty,” in *Wealth and Poverty in Jewish Tradition*, ed. Leonard J. Greenspoon (West Lafayette: Purdue University Press, 2013), 151–8

Suggested Readings:

Ray Dalio, *Principles* (New York: Simon & Schuster, 2017), 125–81

Matthew Syed, *Black Box Thinking: Marginal Gains and the Secret of High Performance* (London: John Murray, 2016), 3–65

Adam Grant, *Think Again* (New York: Viking, 2021), 225–43

John Carreyrou, *Bad Blood: Secrets and Lies in a Silicon Valley Startup* (New York: Alfred A. Knopf, 2018), 3–17, 281–99

<https://www.npr.org/2023/05/30/1178728092/elizabeth-holmes-prison-sentence-theranos-fraud-silicon-valley>

**Week VII: March 6th**

Income Inequality and the Social Gap I:  
The Talmud’s Perspective on Wealth

**Primary Texts:**

y. Sheqalim 5:2

Avot de-Rabbi Natan A:2:9

b. Yoma 38b

b. Eruvin 86<sup>a</sup>

*Ahavat Chesed*, 2:2

Required Readings:

Jonathan Sacks, *Morality: Restoring the Common Good in Divided Times* (New York: Basic Books, 2020), 85–126

Suggested Readings:

Thomas Piketti, *Capital in the Twenty-First Century*, translated by Arthur Goldhammer (Cambridge, Mass. and London: The Belknap Press of Harvard University Press, 2014), 1–25

Krzysztof Pelc, *Beyond Self-Interest* (London: Bloomsbury Publishing, 2022), 49–84

Jonathan Sacks, *The Dignity of Difference* (London & New York: Continuum, 2003), 87-104

Andrew D. Berns, “Medieval Spanish Jews and the Dangers of Wealth,” in *All Religion is Inter-Religion: Engaging the Work of Steven M. Wasserstrom*, edited by Kambiz GhaneaBassir and Paul Robertson (London and New York: Bloomsbury Academic, 2019), 159–69

Aaron Levine, *Economic Morality and Jewish Law* (New York and Oxford: Oxford University Press, 2012), 191–214

**Week VIII: March 13<sup>th</sup>**

Income Inequality and the Social Gap II:  
Charity as a Means of Redistribution

**Primary Texts:**

t. Pe'ah 4:17  
b. Baba Batra 8b, 10a  
*Ahavat Chesed*, 2:15

**Required Readings:**

Tzvi Novick, "Charity and Reciprocity: Structures of Benevolence in Rabbinic Literature," *The Harvard Theological Review* 105, no. 1 (2012): 33–52

Jonathan Sacks, *The Dignity of Difference* (London & New York: Continuum, 2003), 105–24

**Suggested Readings:**

Aaron Levine, *Economics & Jewish Law* (New York: Yeshiva University Press, 1987), 107–137

Gregg E. Gardner, *The Origins of Organized Charity in Rabbinic Judaism* (New York: Cambridge University Press, 2015), 1–35, 139–56

Rivka Ulmer and Moshe Ulmer, *Righteous Giving to the Poor: Tzedakah ("Charity") in Classical Rabbinic Judaism* (Piscataway, NJ: Georgias Press, 2014), 45–67

Moses L. Pava, "Jewish Ethical Perspective on Income and Wealth Distribution," in *Handbook of Spirituality and Business*, edited by Luk Bouckaert and Laszlo Zsolnai (New York: Palgrave Macmillan, 2011), 111–17

Aryeh Cohen, "The Violence of Poverty," in *Wealth and Poverty in Jewish Tradition*, edited by Leonard J. Greenspoon (West Lafayette: Purdue University Press, 2015), 33–52

**Section IV**

***Interpersonal Conduct***

Building a framework on interpersonal and halakhic behavior.

Topics to be discussed: The value of interpersonal relationships, Truth and dishonesty, Verbal abuse and use of foul language and the impact of gossip and slander on society. We will also explore halakhic adherence as a form of identity expression and the role of consistency in this process. We will be analyzing various Talmudic sugyot, contrasting the rabbinic ideas with the social research of Dan Ariely, Margaret G. Holland and Adam Grant among others.

**Week IX: March 20<sup>th</sup>**

Halakhic Observance:  
Kashrut, Shabbat and Holidays, Male/Female Interactions

**Primary Texts:**

Numbers 32:12  
*Torah Temimah*, ibid.

m. Shekalim 3:2  
*Iggrot Moshe*, OH 2:40  
R Osher Weiss  
*Taz*, OH 8:3  
*Iggrot Moshe*, OH 4:2, HM 1:93

*Mishneh Torah*, Isurey Byiah 21:1  
*Shach*, YD 197:10, 195:20  
*Shaaray Teshuva*, 3:80  
*Iggrot Moshe*, EH 2:14  
*Noda B'Yehuda*, II:YD 122  
*Nishmat Hayyim*, 135:6

#### Required Readings

Joseph B. Soloveitchik, *Halakhic Man* (New York: Jewish Publication Society, 1984), 3–48

#### Suggested Readings/Additional Bibliography:

Melvin Konner, *Believers: Faith in Human Nature* (New York: W.W.Norton, 2019), 153–74

Dan Ariely, *The (Honest) Truth About Dishonesty* (New York: Harper, 2012), 255–81

Joseph B. Soloveitchik, *The Halakhic Mind* (New York: Seth Press, 1986), 85–102

Joseph B. Soloveitchik, *The Emergence of Ethical Man* (Jersey City: Ktav Publishing House, Inc., 2005), 149–204

#### Week X: March 27<sup>th</sup>

#### *Ona'ah* – Truth in Exchanges The Pursuit of Truth

#### **Primary Texts:**

b. Baba Metzi'a 44a, 47b-48a  
b. Makkot 23b–24a  
b. Yoma 69b  
b. Sotah 42a  
b. Yevamot 65b  
b. Ketubbot 17a

#### Required Readings:

Dan Ariely, *The (Honest) Truth About Dishonesty* (New York: Harper, 2012), 1–29

Daniel Z. Feldman, “Not to Be Brutally Honest: Lying for the Sake of Peace,” in *The Right and the Good: Halakhah and Human Relations* (Northvale, NJ: Jason Aronson, 1999), 75-93

#### Suggested Readings:

Henri Atlan, *Fraud: The World of Ona'ah*, Translated by Nils F. Schott (Stanford, California: Stanford University Press, 2013), 2–42



Henri Atlan, *Fraud: The World of Ona'ah*, Translated by Nils F. Schott (Stanford, California: Stanford University Press, 2013), 157–202

Jack Simcha Cohen, “Halakhic Parameters of Truth,” *Tradition: A Journal of Orthodox Jewish Thought* 16, no. 3 (Spring 1977): 83–9

Michael J. Chandler and Jamie Afifi, “On Making a Virtue Out of Telling Lies,” *Social Research* 63, no. 3 (Fall 1996): 731–62

Aaron Levine, *Economics & Jewish Law* (New York: Yeshiva University Press, 1987), 3–41

**Week XI: April 3<sup>rd</sup>**

Hurtful Words, Verbal Abuse and Profanities

**Primary Texts:**

b. Baba Metzi’a 58b-59b

b. Shabbat 156b

b. Shabbat 33a

Maharal, *Hiddushey Aggadot* ad loc.

Maharal, *Gur Aryeh Devarim* 1:19

**Required Readings**

Daniel Z. Feldman, “Emotional Homicide: Embarrassing Others,” in *The Right and the Good: Halakhah and Human Relations* (Northvale, NJ: Jason Aronson, 1999), 1-28

**Suggested Readings:**

Dan Ariely, *Payoff: The Hidden Logic That Shapes Our Motivations* (New York: Simon & Schuster, 2016), 18–38

Dovid A. Brafman, “*Ona’ahs Devarim: Causing Distress to Another*,” *Torah Business Ethics* 2 (2012): 59-71

Daniel Sperber, “Human Dignity and Avoiding Embarrassing Others,” in *On the Relationship of Mitzvot between Man and His Neighbor and Man and His Maker* (Jerusalem: Urim Publications, 2014), 102-114

Joel Hecker, “The Face of Shame: The Sight and Site of Rebuke (Tazria 45b-47a),” *Kabbalah* 23 (2010): 29-67

**Week XI: April 10<sup>th</sup>**

The Damage of Gossip and Slander:  
Moral Criticism and the Healing Power of Speech

**Primary Texts:**

b. Avodah Zarah 19b

b. Arakhin 15a-16a

b. Shabbat 154b-55a

b. Yevamot 65b

b. Baba Batra 60a-b

b. Arakhin 16b

*Ahavat Chesed*, 3:8

### Required Readings

Margaret G. Holland, "What's Wrong with Telling the Truth? An Analysis of Gossip," *American Philosophical Quarterly* 33, no. 2 (April 1996): 197–209

Moses L. Pava, "The Art of Moral Criticism: Rebuke in the Jewish Tradition and Beyond," in *The Oxford Handbook of Judaism and Economics*, Edited by Aaron Levine (Oxford and New York: Oxford University Press, 2010), 295–306

### Suggested Readings:

Adam Grant, *Give and Take* (New York: Viking, 2013), 126-54

Jonathan Sacks, *To Heal a Fractured World: The Ethics of Responsibility* (New York: Schocken Books, 2005), 3–16, 84–96

Daniel Z. Feldman, *False Facts and True Rumors: Lashon HaRa in Contemporary Culture* (New Milford: The Michael Scharf Publication Trust of Yeshiva University Press, 2015), 3–35, 189–217

Benjamin Brown, "From Principles to Rules and from Musar to Halakhah: The Hafetz Hayim's Rulings on Libel and Gossip," *Dine Israel* 25 (2008): 171-256

### Section V

### *Contemporary Issues and Conclusion*

Perspectives and approaches on navigating newly-developing issues

Topics to be discussed: The fast-developing world of innovation and ideas, how to identify and prepare for paradigm shifts, the philosophical and social issues of artificial intelligence, the role of mentors in character development. We will be analyzing various seminal works which were written at times of great change in the Jewish world of ideas and we contrast their view with the approach and attitudes of the great innovators of the 20<sup>th</sup> and 21<sup>st</sup> centuries.

### Week XIII: April 17<sup>th</sup>

The Information Revolution:  
Integrating Technology and AI

### **Primary Texts:**

*Likkutei M'amarim*, 1

*Tishby*

*Zidkat Ha-Zaddik*, 198, 221

### Required Readings

Adam Grant, *Think Again* (New York: Viking, 2021), 185-222

### Suggested Readings:

Peter H. Diamandis and Steven Kotler, *Bold* (New York: Simon & Schuster, 2015), 3–39

Shoshana Zuboff, *The Age of Surveillance Capitalism* (New York: Public Affairs, 2019), 3–24

Walter Isaacson, *The Innovators* (New York: Simon & Schuster, 2014), 6–33

Erik Brynjolfsson and Andrew McAfee, *The Second Machine Age* (New York & London: W. W. Norton & Company, 2014), 147–62, 187–204

<https://www.economist.com/by-invitation/2023/04/28/yuval-noah-harari-argues-that-ai-has-hacked-the-operating-system-of-human-civilisation>

**April 24<sup>th</sup> – May 1<sup>st</sup>**

Pesach Break: No Classes

**Week XIV: May 8<sup>th</sup>**

Conclusion:  
Mentorship and Guidance

**Primary Readings:**

m. Avot 1:6  
Maimonides, Commentary on the Mishnah ad loc.  
m. Avot 1:16  
Rabbenu Yonah, Commentary on the Mishnah ad loc.  
*Ruakh Hayyim*, ad loc.  
*Zidkat Ha-Zaddik*, 64

**Required Readings:**

Aaron Lopiansky, *Ben Torah for Life* (Jerusalem: ESHEL Publications, 2019), 113-5  
William Green, *Richer, Wiser, Happier* (New York & London: Scribner, 2021), 225-28

<https://18forty.org/articles/sundays-with-halivni/>

**Suggested Readings/Additional Bibliography:**

George Anders, *You Can Do Anything* (New York: Little, Brown & Co., 2017), 26–50

Daniel Kahneman, *Thinking, Fast and Slow* (New York: Farrar, Straus and Giroux, 2011), 199–220

Michel Villette and Catherine Vuillermot, *From Predators to Icons* (Ithaca and London: ILR Press, 2005), 71-91

Steven Gimbel, *Einstein's Jewish Science* (Baltimore: The Johns Hopkins University Press, 2012), 68–111

Mitch Albom, *Tuesdays with Morrie* (New York: Anchor Books, 2006), 1–54.

**Requirements of the Course**

**1. Attendance, Preparation and Participation (20% of grade):** Participation grades will be based on attendance, preparation of the course readings before class, and your performance during class. **Being prepared means that you have read all the week's required readings and that you have brought ideas and questions to the class that are important to you.** Punctual attendance is required at all classes, if you cannot attend a class, please send me an email in advance. Class participation will be assessed based upon the degree to which you

manifest genuine attention to, and interest in, the material being discussed, and the degree to which you succeed in advancing the discussion.

**2. Class Blog (20% of grade):** You are expected to actively participate and contribute to the class blog by discussing the assigned readings of the upcoming class, the previous class, and the postings. You should contribute a minimum of five postings discussing your thoughts, comments, and opinions and engaging in the conversation. Blog participation will be assessed based upon the degree to which you manifest genuine attention to, and interest in, the material being discussed, and the degree to which you succeed in advancing the discussion. They will be graded based upon quantity (five postings is the required minimum) and their insightfulness and quality.

**3. Mid Semester Assignments (20% of grade):** You will be assigned twice through the semester to write a posting (2 to 5 pages) discussing the topic and the *sugya* learned in class. One of these postings should include an interview and discussion with a professional and the other should be based on a critical review of a contemporary article on of the topic. The postings will be assigned to different students every week and they are to be posted on the discussion board. These assignments will be graded, and they will represent 20% of the total grade of the semester.

**4. Final Paper (40%):** A final paper is due on the last day of class, May 8<sup>th</sup>. The paper should be around 12-15 pages in length. The assignment is to present your perspective on one or more of the topics discussed in class incorporating the works on the Additional Bibliography.

### Course Readings

All course readings are available on Canvas. No book purchases are required for this course.

### Web Resources

1. Jastrow Dictionary on line: [www.tyndalearchive.com/tabs/jastrow/](http://www.tyndalearchive.com/tabs/jastrow/)
2. Soncino English Translation of the Babylonian Talmud: [www.halakha.com/](http://www.halakha.com/)

### Contact Information and Office Hours

ari.bergmann@yu.edu

212 688 8800

Office Hours: (Wed 9-10PM) or by appointment (please email to make an appointment).

Outside of class, I will be available to address any questions, concerns or suggestions you have by email or Skype and during office hours. If you cannot make office hours, or have class during that time, I will try to schedule a time to meet with you that works with both of our schedules.

### Course Policies

**1. Disability and Difficult Circumstances:** In compliance with Yeshiva University's policy and equal access laws, I am available to discuss appropriate academic accommodations that you may require as a student with a

disability. Requests for academic accommodations need to be made during the first two weeks of the semester, except under unusual circumstances, to arrange reasonable accommodations.

2. **Laptops and Tablets:** You may use laptops or tablets in this class to consult online readings or to take notes. Laptops or tablets, however, are not allowed during the discussion portion of the class. In addition, any other use of these devices and the use of cell phones is strictly prohibited. Place your phone on mute before you come to class. Violating this policy will negatively impact your participation grade.

3. **Difficult Circumstances:** It is unfortunately inevitable that some students will face difficult circumstances in the course of their time in school. Please let me know if you are facing circumstances that may interfere with your coursework and I will make efforts to accommodate you.

4. **Academic Integrity:** The University Code of Academic Integrity is central to the ideals that under gird this course. Students are expected to be independently familiar with the Code and to recognize that their work in the course is to be their own original work that truthfully represents the time and effort applied. Violations of the Code are most serious and will be handled in a manner that fully represents the extent of the Code and that befits the seriousness of its violation.

### **Additional Bibliography**

#### **Week I**

#### Introduction

Life Mission: b. Berakhot 35b and b. Shabbat 33b-34a

Ephraim Kanarfogel, "A Monastic-like Setting for the Study of Torah," in Lawrence Fine, ed., *Judaism in Practice: From the Middle Ages Through the Early Modern Period* (Princeton: Princeton University Press, 2001), 191-202

Ephraim Kanarfogel, "Compensation for the Study of Torah in Medieval Rabbinic Thought," in Ruth Link-Salinger, ed., *Of Scholars, Savants, and Their Texts - Studies in Philosophy and Religious Thought: Essays in Honor of Arthur Hyman* (New York: Peter Lang, 1989), 135-147

Immanuel Etkes, "Marriage and Torah Study Among the Lomdim in Lithuania in the Nineteenth Century," in David Kraemer, ed., *The Jewish Family: Metaphor and Memory* (New York: Oxford University Press, 1989), 153-178

Yaakov Elman, "Why Study Talmud: Wellsprings of Torah and the Individual Soul," in Paul Socken, ed., *Why Study Talmud in the Twenty-First Century: The Relevance of the Ancient Jewish Text to Our World* (Lanham: Rowman and Littlefield, 2009), 135-149

Cyril Domb, "Systematic Methods of Torah Study," *Proceedings of the Association of Orthodox Jewish Scientists* 1 (1966): 9-29

#### **Week II**

Life Mission: b. Ta'anit 21a

Aharon Lichtenstein, "Does Involvement in Torah Study Exempt One from Mitzvot," *Alei Etzion* 16 (2009) 71-108

Lawrence Kaplan, "Moses Maimonides' Laws of the Study of Torah," in Lawrence Fine, ed., *Judaism in Practice: From the Middle Ages Through the Early Modern Period* (Princeton: Princeton University Press, 2001), 171-185

Yaakov Elman, "Why Study Talmud: Wellsprings of Torah and the Individual Soul," in Paul Socken, ed., *Why Study Talmud in the Twenty-First Century: The Relevance of the Ancient Jewish Text to Our World* (Lanham: Rowman and Littlefield, 2009), 135-149

### **Week III**

#### The Fallacy of Control: Life Balance

Malcolm Gladwell, *David and Goliath* (New York, Boston and London: Little, Brown and Co., 2013), 3–15, 263–75

Aryeh Leibowitz, "The Pursuit of Scholarship and Economic Self-Sufficiency: Revisiting Maimonides' Commentary to Pirkei Avot," *Tradition: A Journal of Orthodox Jewish Thought* 40, no. 3 (2007): 31–41

Yaakov Elman, "Torah ve-Avodah: Prayer and Torah Study As Competing Values in the Time of Hazal," in Adam Mintz and Lawrence Schiffman, eds., *Jewish Spirituality and Divine Law* (New York: Yeshiva University Press, 2005), 61-124

### **Week V**

#### Jewish Identity: Behavior and Attitude

Spero Shubert, "The Good, the Right and the Morality of Judaism," *The Torah U-Madda Journal* 17 (2016–2007): 202–17

Dovid A. Brafman, "Business Ethics," *Torah Business Ethics* 1 (2012): 15–23

Jaron Lanier, *Dawn of the New Everything* (London: The Bodley Head, 2017), 9–32

### **Week VI**

#### Choosing a Profession: Success and Integrity

Meir Tamari, "The Challenge of Wealth: 'Jewish Business Ethics'," *Business Ethics Quarterly* 7, no. 2 (March 1997): 45–56

Ronald M. Green, "Guiding Principles of Jewish Business Ethics," *Business Ethics Quarterly* 7, no. 2 (March 1997): 21–30

Johann P. Sommerville, "The 'New Art of Lying': Equivocation, Mental Reservation, and Casuistry," in Edmund Leites, ed., *Conscience and Casuistry in Early Modern Europe* (Cambridge: Cambridge University Press, 1988), 159-184

Steven H. Resnicoff, "Lying and Lawyering: Contrasting American and Jewish Law," *Notre Dame Law Review* 77:3 (January 2002): 937-976

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