

HOME BEIS: TORAH VALUES FOR THE WORLD OF NEZIKIN

The last משנה in קידושין talks about different jobs that a בן תורה should and should not have, essentially giving עצה for going into the workforce. Then, the משנה makes an interesting pivot, quoting that רבי נהוראי said no job is worth it, and I'm only teaching my son תורה. While רבי נהוראי may be right that תורה is obviously very important and having a job may not necessarily be ideal, what is the connection between the רישא and the סיפא of the משנה? Additionally, why is this a fitting end to מסכת קידושין and סדר נשים as a whole?

I think the idea may be that the גמרא is telling us that we're about to enter נזיקין; we're about to enter a messy world governed by דיני ממונות where people don't always get along, and חז"ל are telling us how to approach that. We have to develop certain יסודות before we go out into the world. We are told what NOT to do, but it is framed in the context of לתורה עיתים, of surrounding yourself with תורה.

This is the focus of סדר נשים, developing a בית נאמן בישראל to be able to go with the proper יסודות in hand and venture out into this dangerous world. If you go through סדר נזיקין, you see that each מסכת alludes to this idea:

- **בבא קמא** starts with נזיקין אבות. The תורה warns us that there are damaging forces out there that want to hurt us.
- **בבא מציעא** begins with אוחזין בטלית. These damaging forces are other people, who pick fights and start arguments.
- **בבא בתרא** then tells us that sometimes, the people who are fighting with you are the ones who you thought you trusted most. השותפין שרצו לעשות מחיצה; people break up and partnerships dissolve.
- Moving onto סנהדרין, the מחלוקת goes so far that people take you to court.
- In מכות, we learn about העדים יעשה זוממים, about people conspiring and plotting against you.
- Finally, in שבועות, based on the פסוק in ויקרא of פרשת ונשא עונו, אם לוא יגיד ונשא עונו, people will not only conspire against you, but will withhold vital information and abandon you in your time of need.

To get through this dangerous world that is נזיקין, we need the foundations we developed in סדר נשים (being grounded in זמן and מועד), (קביעות), (אמונה) (being grounded in זרעים), and (תורה). With this, we should אם ירצה השם be זוכה to fulfill the פסוק of ינתק לא במהרה. The מקיים מילי דברכות מילי דאבות ומילי מאן דמהוי למעבד חסידא says גמרא בבא קמא ל. The מילי דברכות says that these are 3 aspects of one's relationship with the world: דנזיקין symbolizes למקום, בין אדם למקום, which is בין אדם למקום, סדר מועד and סדר זרעים, אמונה. The מילי דאבות is בין אדם לאדם, which represents סדר נשים of being grounded in תורה values, and דנזיקין refers to בין אדם לחבירו, obviously paralleling סדר נזיקין. We should be זוכה to develop the holistic picture of what it means to be a Jew and reach the exalted level of למעבד חסידא.

הדרן עלך עשרה יוחסין וסליקא לה מסכת קידושין