



In memory of my beloved grandfather, Joel Diena, Yoel Imanuel ben David, z”l

## Wyoming district will open 1-student school next fall -The Associated Press, February 23, 2019

LARAMIE, Wyo. — A Wyoming school district plans to re-open an isolated school to serve a single student entering kindergarten this fall.

The Laramie Boomerang reports Cozy Hollow School is about 60 miles north of Laramie. A modular classroom is already there but hasn't been used for about a decade.

It will be the second one-student school in the Albany County School District. They're only a few miles apart, but connecting roads are impassable much of the winter.

Wyoming law requires on-site education for isolated students when it's impossible to transport them to other schools.

The district tried live-streaming classes for isolated students but it didn't work well, especially for young children.

District officials say it will cost about \$150,000 combined to educate the two students next school year.

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Information from: Laramie Boomerang, <http://www.laramieboomerang.com>

### 1. Metaphysical solipsism, Wikipedia

Metaphysical solipsism is the variety of idealism which asserts that nothing exists externally to this one mind, and since this mind is the whole of reality then the "external world" was never anything more than an idea. It can also be expressed by the assertion "there is nothing external to these present experiences", in other words, no reality exists beyond whatever is presently being sensed. The aforementioned definition of solipsism entails the non-existence of anything presently unperceived including the external world, causation, other minds (including God's mind or a subconscious mind), the past or future, and a subject of experience. Despite their ontological non-existence, these entities may nonetheless be said to "exist" as useful descriptions of the various experiences and thoughts that constitute 'this' mind. The solipsistic self is described by Wittgenstein in the Tractatus: "The self of solipsism shrinks to a point without extension and there remains the reality co-ordinated with it" (TLP 5.64).

### 2. Mishna Sanhedrin 4:5 (Open Mishna translation)

כיצד מאימין את העדים על עדי נפשות, היו מכניסין אותן ומאימין עליהן. ושמה תאמרו מאמד, ומשמועה, עד מפי עד ומפי אדם נאמן שמענו, או שמה אי אתם יודעין שסופנו לבדק אתכם בדרישה ובחקירה. הווי יודעין שלא כדיני ממונות דיני נפשות. דיני ממונות, אדם נותן ממון ומתכפר לו. דיני נפשות, דמו נדם ונרעיותיו תלוין בו עד סוף העולם, שפן מצינו בקנן שהרג את אחיו, שנאמר (בראשית ד) דמי אחיד צעקים, אינו אומר דם אחיד אלא דמי אחיד, דמו נדם ונרעיותיו. דבר אחר, דמי אחיד, שהיה דמו משלה על העצים ועל האבנים. לפיכך נברא אדם יחיד, ללמדו, שכל המאבד נפש אחת מישראל, מעלה עליו הכתוב כאלו אבד עולם מלא. וכל המקנים נפש אחת מישראל, מעלה עליו הכתוב כאלו קים עולם מלא. ומפני שלום הבריות, שלא יאמר אדם לחברו אבא גדול מאביך. ושלא יהו מינין אומרים, הרבה רשיות בשמים. ולהגיד גדלתו של הקדוש ברוך הוא, שאדם טובע כמה מטבעות בחותם אחד וכלן דומין זה לזה, ומלך מלכי המלכים הקדוש ברוך הוא טבע כל אדם בחותמו של אדם הראשון ואין אחד מהן דומה לחברו. לפיכך כל אחד ואחד חייב לומר, בשבילי נברא העולם. ושמה תאמרו מה לנו ולצרה הזאת, והלא כבר נאמר (ויקרא ה) והוא עד או ראה או ידע אם לוא יגיד וגו'. ושמה תאמרו מה לנו לחוב בדמו של זה, והלא כבר נאמר (משלי יא) ובאבד רשעים רעה:

How do we press the witnesses in a capital case? We bring them in [to the court's chambers] and press them: "Perhaps what you say [isn't eyewitness testimony] is but your own assessment, or from rumors, or your witnessing an actual witness testify, or your reporting what a trustworthy said. Or perhaps you were unaware that by the end we'd interrogate you, with examination and inquiry. Know that capital cases are not like monetary ones. In monetary cases, [a false witness] can return the money and achieve atonement. But in capital cases, the blood of [the victim [and all his future offspring hang upon you until the end of time. For thus we find in regard to Cain, who killed his brother, "The bloods of your brother scream out!" (Genesis 4:10) - the verse does not say blood of your brother, but bloods of your brother, because it was his blood and also the blood of his future offspring [screaming out]! [Another explanation of the verse: for his blood was splattered over the trees and rocks [there was more than one pool of blood]. [The judges' speech continues] "It was for this reason that man was first created as one person [Adam], **to teach you that anyone who destroys a life is considered by Scripture to have destroyed an entire world; and anyone who saves a life is as if he saved an entire world.**" And also, to promote peace among the creations, that no man would say to his friend, "My ancestors are greater than yours." And also, so that heretics will not say, "there are many rulers up in Heaven." And also, to express the grandeur of The Holy One [blessed be He]: For a man strikes many coins from the same die, and all the coins are alike. But the King, the King of Kings, The Holy One [blessed be He] strikes every man from the die of the First Man, and yet no man is quite like his friend. **Therefore, every person must say, "For my sake the world was created."** [The judges' speech continues:] "Maybe you [the witnesses] will now say, 'What do we need this, and all this anxiety for [let's not come forward even with true testimony]!' But Scripture has already spoken: "If he be a witness - having seen or known - if he does not express it, he shall bear his sin." (Lev. 5:1) Maybe you will now say, 'What do we need this, to be responsible for another man's death?' But Scripture has already spoken: "When the wicked are destroyed there is rejoicing." (Prov. 11:10)

### 3. Yad Ramah, Sanhedrin 37a

ויש מפרשים לפיכך כל אחד ואחד חייב לומר בשבילי נברא העולם דאטעמא קמא קאי דקתני לפיכך נברא אדם יחידי בעולם ללמד שכל המאבד נפש אחת מישראל כאלו איבד עולם מלא ותני עלה לפיכך כיון שמאדם אחד נתיישב העולם כל אחד כו'. ...  
 And some explain that "therefore each and every person must say "the world was created for me"" refers to the original [comment] of the Mishna which [says]: "therefore man was created alone in the world to teach that one who destroys one Jewish life, it is as if he destroyed an entire world, and we [said] on it: "since from one man the entire world was settled, each [and every person must say "the world was created for me]""...  
 וכיון שכל אחד ואחד חשוב לפני המקום לברוא לו צורה בפני עצמה חייב לומר בשבילי נברא העולם ולהודות לפני המקום על כך. ויש אומרים חייב לומר חשוב אני בעולם ולא אטרוד עצמי מן העולם בעבירה אחת וימשך הימנה...

And since each and every person is important to G-d to create for him a form of his own, he is obligated to say "the world was created for me", and to thank G-d for this. And some say that he is required to say "I am important to the world, and I will not occupy myself [to remove myself from the world] by doing one aveirah, and that will extend from [this sin]...

### 4. Rabbi Jay Kelman, Sanhedrin 37: The World Was Created For Me

So important is our own unique individuality, the Mishna continues, that "each and every one must say 'the world was created for me'". It is hard to imagine a more powerful, inspiring and uplifting teaching than the fact that G-d created the world for me, Jay Kelman. He created the world for you, too, but that is for you to say. The more one feels empowered, the more one aspires to accomplish. And there is nothing more empowering than knowing that the world exists because of me. At the same time, since the world was created for me, I am responsible for the world. As our rabbis teach, and Maimonides quotes in Hilchot Teshuva (3:8), we are to see every one of our actions impacting on ourselves, our communities, and the world at large.

### 5. Likutei Moharan 5:1 (Mykoff translation)

כי צריף כל אדם לומר: כל העולם לא נברא אלא בשבילי (סנהדרין לז). נמצא, קשהעולם נברא בשבילי, צריף אני לראות ולעין בכל עת בתקון העולם, ולמלאות הסרון העולם, ולהתפלל בעבורם.

Now, each person must say: “The entire world was created only for my sake” (Sanhedrin 37a). Consequently, because the world was created for my sake, I must constantly look into and consider ways of making the world better; to provide what is missing in the world and pray on its behalf.

### 6. Talmud Bavli, Kiddushin 30a (Davidson Edition translation)

כתנאי (משלי כב, ו) "חנ(ו)ך לנער על פי דרכו" ר' יהודה ורבי נחמיה חד אמר משיתסר ועד עשרים ותרתי וחד אמר מתמני סרי ועד עשרים וארבעה

The Gemara notes that this is like a dispute between tanna'im, based on the verse: “Train a child in the way that he should go” (Proverbs 22:6). Rabbi Yehuda and Rabbi Neḥemya disagreed about the age in which the verse instructs the parent to educate his child: One said that the verse is referring to the ages from sixteen until twenty-two, and one said it is referring to the ages from eighteen until twenty-four. The dispute concerning the correct age for marriage and the dispute about educating a child are the same, as while a father still has a large measure of influence over his son, he must both teach him and find him a wife.

### 7. Maharsha, Chidushei Agadot to Kiddushin 30a

ונראה לפרש חנוך לנער ע"פ דרך טבע שלו דהיינו זמנו משיתסר עד כ"ב יש מי שראוי לקבל תוכחה מתחלת ט"ז ויש שזמנו מאוחר בכל השנים מט"ז עד כ"ב לפי שכלו וטבעו...

It [can] be explained that one should educate their child according to their natural ability, of which the timeframe is from 16 until 22. There are some that are able to accept rebuke from the beginning of their 16<sup>th</sup> year, and there are others who are delayed in those years from 16 until 22, according to his intellect and nature...

## Mom on 10-hour flight hands out 200 bags of candy, earplugs in case baby cries

- Gerren Keith Gaynor, Fox News, February 27, 2019

A mother on a flight from Seoul to San Francisco was reportedly so worried that her 4-month-old child would disrupt other passengers, she handed out peace offerings in advance of any inconvenience.

The unidentified mom gave away more than 200 small bags containing Korean candy, earplugs and a note apologizing ahead of time for any crying on the 10-hour flight, according to passenger Dave Corona, who posted pictures on Facebook.

"Today, I am going to the U.S. with my mom and grandma to see my aunt," the note read. "I'm a little bit nervous and scary (sic) because it's my first flight, which means that I may cry or make too much noise. I will try to go quietly, though I can't make any promises... Please excuse me."

Corona described the gesture as “very touching,” adding “as you know when you have kids expect the unexpected.”

He did note, however, despite the advanced warning there was “not a peep out of the kid.”

### 8. Devarim 30:11-12

כי המצוה הזאת אשר אנכי מצוה היום לא־נפלאה היא ולא רחוקה היא:

For this commandment which I command you this day, it is not too hard for you, neither is it far off.

לא בשמים היא לאמר מי יעלה־לנו השמימה ויקחה לנו וישמענו אתה ונעשנה:

It is not in heaven, that you should say, “Who shall go up for us to heaven, and bring it to us, and make us to hear it, that we may do it?”

## 9. Rabbi Jason Weiner, A Minyan on an Airplane, Journal of Halacha and Contemporary Society LVI, Fall 2008

Rav Vosner writes in his responsa *Shevet Halevi* that although *gezel* (theft) is only prohibited when an actual object is taken, there is nevertheless some prohibition of causing another to lose sleep.<sup>25</sup> However, Rav Menashe Klein argues in his *Mishneh Halachot* that in fact there can be *gezel* of a non-tangible object.<sup>26</sup> This position is based on the *Tosefta* in *Bava Kama*, which lists seven types of thieves, all of whose theft involves some sort of trickery, not stealing a physical object.<sup>27</sup>

Indeed, *mussar* sources refer to disturbing another's sleep as being a worse form of theft than stealing mere possessions.<sup>28</sup> This is because taking away someone's sleep actually affects his body, not just his belongings. Furthermore, it is recounted that the Chafetz Chaim would warn people not to wake others, arguing that, "Disturbing anyone's sleep is robbery for which restitution cannot be made (*gezeila sh'ain la hashava*)."<sup>29</sup> It is told about R. Yisrael Salanter that one morning he criticized one of his students for going out to get water to wash his hands by passing by his neighbors' apartments while they were still sleeping, arguing that, "*netilat yadayim* is only a rabbinic decree, whereas stealing someone's sleep is prohibited by the Torah!"<sup>30</sup>

Regardless of which prohibited category *gezel sheina* falls into, it is taken very seriously by *poskim* and has many ramifications in practical halacha. Should one wake up a sleeping person so that he may pray with a minyan? The basic principle in this regard is that a person may only be awakened if it is to afford him the opportunity to perform a biblical obligation, or if it is known that he would be upset if not awakened; in all other cases waking him would be prohibited.<sup>41</sup> R. Shternbuch reasons that the cases in which one may wake someone are based on the assumption that he would be distressed by having slept through the time to perform that particular mitzvah, but if one is in doubt regarding the sleeping person's preference, he must not be disturbed. R. Shternbuch concludes that one should waken someone to pray with a minyan only if one is certain he wants that.<sup>42</sup>

## 10. Rabbi Ari Enkin, Gezel Sheina: Stealing Sleep, Dalet Amot Shel Halacha

To disturb someone who is sleeping or to prevent someone from falling asleep is a violation of *gezel sheina*. In fact, some sources maintain that stealing sleep is even worse than stealing possessions. This is because one who steals another person's possessions can usually make restitution by returning the stolen items or reimbursing the owner for their value. On the other hand, lost sleep can never be returned. Stealing someone's sleep is also considered to be a form of personal injury... Some authorities hold that stealing someone's sleep violates "*v'lo tonu ish et amit*" (you shall not mistreat your fellow), a biblical prohibition known as *ona'at devarim*. While *ona'at devarim* is generally understood to be a prohibition against upsetting or causing pain to others through speech, a number of authorities extend it to include causing others any sort of pain, as well. According to this approach, it can be suggested that disturbing someone's sleep is indeed a Torah prohibition. Similarly, a number of authorities assert that *gezel sheina* is a violation of *v'ahavta l'reiacha kamocho* (you shall love your fellow as you love yourself), as no doubt you would not want to be woken up, either.