



Haftarah and Supplement
for Yom Kippur 5786

Haftarah

Blessing before reading the Haftarah, Machzor page 279

וַיִּפְּלוּ עַל-פְּנֵיהֶם וַיֹּאמְרוּ אֶל אֱלֹהֵי הַרוּחַת לְכָל-בֶּשָׂר הָאִישׁ אָחִיד
יִחָטֵא וְעַל כָּל-הָעֵדָה תִּקְצֹף: (במדבר י"ז: כ"ב)

[The rebels of Korach] fell on their faces and said, “O God, Source of the breath of all flesh! When one person sins, will You be wrathful with the whole community?” (Numbers 16:22)

Numbers Rabbah 18:11

“When one person sins, will You be wrathful with the whole community?” (Numbers 16:22)
They said before God: ‘Ruler of the universe, there was a flesh and blood king against whom a province rebelled, and twenty or thirty of them stood and cursed the king and his emissaries. He sent his legions there and created chaos among them and killed the good with the wicked, because he did not identify who among them rebelled and who did not rebel, who honoured the king and who cursed him. But You, who knows a person’s thoughts and what the heart and the mind think, You understand the inclinations of Your creations, You know who sinned and who did not sin, who rebelled and who did not rebel, and You know the spirit of each and every one of them.’ That is why it is stated: “God of the spirits of all flesh, shall *one man* sin...?” The Holy Blessed One said to them: ‘You have spoken well. I will distinguish between who has sinned and who has not sinned.’

Leviticus Rabbah 4:6

Hezekiah taught: “Israel are scattered sheep” (Jeremiah 50:17). Israel is likened to sheep. Just as, if a sheep is struck on its head or one of its limbs all its limbs feel it, so it is with Israel; one of them sins and all of them feel it. “When one person sins, will You be wrathful with the whole community?” (Numbers 16:22). Rabbi Shimon bar Yochai taught: This is analogous to people who were on a boat. One of them began drilling a hole under their seat. The others on the boat said: ‘What are you doing?!’ The person drilling the hole said: ‘Why do you care? I am only drilling under my seat.’

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Avodah

Excerpts from “Living The Letters; An Alphabet of Emerging Jewish Thought” by Rabbi Michael Marmur (Palgrave Macmillan, 2025). Available in full, open access, at <https://doi.org/10.1007/978-3-031-81041-1>

As we approach the three ancient confessions of the High Priest - for (him)self and his family, for the priesthood, and for the Jewish people - we reflect on the widening circles of identity, care, and prayer in our Jewish lives; from each of us as an individual, to the communities to which we belong, to the entire Jewish world.

(1) Each of us as an individual...

The word *bi* offers a window into Jewish conceptions of self and soul. A central prayer of the daily morning service, the first words to be uttered upon waking according to the Babylonian Talmud, begins thus:

My God, the soul which You bestowed in me (bi) is pure. You created it, You formed it, You breathed it into me and You preserve it within me. You will eventually take it from me, and restore it to me in the time to come.



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The sentence which came to replace this prayer as the opening liturgy of every day, *Modeh Ani*, expresses thanks to God who has restored my soul within me (*bi*). The soul, *neshamah*, is understood to be a divine gift, housed and preserved within me.

... My prayer life directs me to that which is beyond me as I turn to that which is within me. Each morning I recite a formula thanking God for having mercifully placed yet again my soul “*bi*.” As each day unfolds, I employ a variety of tactics regarding this inner personality, in turn hiding from and seeking it, deflecting and reflecting upon it, distracting and nourishing it. Sometimes this self within is like someone too young or too old to be exposed to the stark realities of life “out there,” and sometimes that inner voice is telling me something I contrive not to hear.

(Pages 71-72/75, from “*Bi*: Spirituality and Responsibility”)

(2) Our community/ies...

The tension between particularism and universalism, so central to the modern Jewish experience, plays out in communal life. Some are so engaged in the microcosmic drama of their own community that nothing else seems to matter. When the world “out there” seems hostile and controversial, it is all the more tempting to stay within the comfort zone of one’s own community and keep wider political and social questions at bay. *Kehillah*, a community of search and support, is a place where people can be nurtured and experience growth, a place of refuge and retreat. It can also be a springboard—a way of acting in the wider world.

...Bound together by blood, place, mind, practice, neighborhood, or friendship, we humans cluster together in a variety of human associations. Our lives are lived out within a variety of social structures. Frameworks such as ethnic identity, cultural affinity, shared history, class interest, gender, creed, local pride, interest groups, the state, and others inform every person’s existence to some degree. In my understanding, to live a Jewish life means to live in *kehillah*, in community.

(Pages 294/298, from “*Kehillah*: Community”)

(3) Being part of the Jewish people...

How to understand being Jewish? Is it a religion, a civilization, a community of memory, an ethnic group, an ethical imperative, an accident of birth, a joy, a blight? I see it as an alphabet, building blocks of meaning which prompt the formation of vocabularies and modes of discourse; for me, it is an instrument of perception, a way of seeing. It does not follow from this that Jews pronounce the same words or see the same realities as each other. Indeed, there has never been a time in which the question of what being Jewish implies and demands has been subject to such wide and often contradictory interpretations.

...A sad result of our polarized times is that we accuse anyone with a perspective different from our own of delusion or deception. It is harder to consider the possibility that when they look in good faith, they see something different than we do. I gaze upon Jerusalem and see an ancient hope reborn; poverty and social inequity; cultural and intellectual flowering; intolerance and obscurantism. Rather than deride anyone who sees with different lenses from ourselves, it behooves us to consider the multiple *aspaklariot* [lenses, screens, mirrors, prisms, or perspectives] we all employ.

(Pages 53/62, from “*Aspaklaria*: Prophecy and Pluralism”)

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