

Errata

Chumash *Bereishit* (Genesis)

second printing

Technical errors are indicated by a yellow background; content errors by an orange background.

*“CI” = Chassidic Insights; “ID” = Inner Dimensions; “CL” = A Closer Look
These corrections (plus some other minor ones) have been incorporated into the third printing (5713/2013)*

page	location	error	correction
throughout		<i>ephah</i>	<i>eifah</i>
ix	6 th paragraph	in this Torah.	of this Torah.
	last paragraph	the center of the humanity’s	the center of humanity’s
	“	Ultimate Redemption	ultimate Redemption
vii	last paragraph	complete redemption	complete Redemption
vii-ix		[switch locations of Foreword and Preface]	
xiii	3 rd paragraph	Mt. Sinai.	Mount Sinai.
xiv	4 th paragraph	they, too were	they, too, were
xvi	footnote 15	According some sources	According to some sources
	footnote 16	Haftarah himself.	<i>Haftarah</i> himself.
xviii	footnote 26	language the Rebbe delivered his public addresses in	language in which the Rebbe delivered his public addresses
xix	5 th paragraph	as well as the Onkelos’	as well as Onkelos’
xx	2 nd paragraph	any of connections the	any of the connections that the
	“	when it is read.	when it is read. ¹
xxiv	4 th paragraph	attestation of particular	attestation of a particular
xxvi	4 th paragraph	into the each other’s	into the other’s
xxviii	3 rd paragraph	the person in order be	the person in order to be
6	3 rd paragraph	living life in order fulfill	living life in order to fulfill
7	1 st paragraph	if the sould	if the soul
	footnote 13	See Rashi on, <i>inter alia</i> , v. 11	See Rashi below, on v. 11
	“	on Deuteronomy	and on Deuteronomy
	“	earth);	earth), etc.;
	“	p. 334.	p. 334; (limited), <i>ibid.</i> , vol. 7, p. 75.

¹ References in the footnotes to CI, Closer Looks, and ID on a particular verse are indicated by the words “See on...,” whereas the simple word “See...” refers to the interpolated translation of the verse cited.

page	location	error	correction
9	footnote 38	<i>BeShaah SheHikdimu</i> 5672 §438, etc.	<i>Tanya</i> , chapter 36 (45b); <i>Besha'ah Shehikdimu</i> 5672, vol. 2, p. 897, etc.
10	footnote 41	5708, <i>ibid.</i>	5708, <i>ibid.</i>
11	CL, last paragraph	twelve months in Purgatory is sufficient	a maximum of 12 months in Purgatory is needed
	footnote 52	2:17	3:17
	footnote 64	<i>Eduyot</i> 6; <i>Shabbat</i> 33b.	<i>Eduyot</i> 2:10.
12	1:14	the heavenly sky	the sky
	1:15	the heavenly sky	the sky
	1:17	the heavenly sky	the sky
	1:20	across the face of the heavenly sky.	across the sky.
	CL, 1 st paragraph	since free will can override predestination	since free will and Divine providence ² can always override predestination
	“	and there are instances in the Torah of astrologers doing this. ³ Astrology as practiced today, however, has suffered from millennia of corruption and therefore cannot be considered reliable, even provisionally.	but since we do not possess the expertise to do this precisely, ⁴ it is impossible, and therefore forbidden, to rely on astrological predictions. ⁵
	<i>Ibid.</i> , 2 nd paragraph	cycle) consistently.	cycle) consistently. ⁶
13	1:24	amphibians, worms, ants, beetles, worms, moles	amphibians, worms, ants, beetles, moles
	1:26	the birds of the heavens	the birds of the sky
15	1:30	bird of the heavens	bird of the sky
	1:31	all that he had made	all that He had made
16	2:4	These are the chronicles of heaven and earth, having been created on the day that God made earth and heaven.	[delete]
	footnote 113	below.	above.
17	CI, 2 nd paragraph	Garden of Eden that this	Garden of Eden is that this
	CI on v. 7, 5 th paragraph	adam is from the word for “earth” (<i>adamah</i>)	<i>adam</i> is from the word for “earth” (<i>adamah</i>)
	“	adam is also be related to the word <i>adameh</i>	<i>adam</i> is also related to the word <i>adameh</i>
	footnote 127	vol. 3, p. 1044.	vol. 3, 522b.
	footnote 134	<i>Kuntreisim</i> , vol. 1, pp. 7-8.	5688, p. 186.
18	CI on v. 9, par. 2	Rabbi Dovber, the Maggid of Mezeritch,	Rabbi DovBer (the Maggid) of Mezeritch

² See below, 11:30 and 15:3-5.

³ See Exodus 1:22.

⁴ See Exodus 1:22; *Sotah* 12b.

⁵ *Pesachim* 113b.

⁶ See Leviticus 23:2, 39; Deuteronomy 16:1.

page	location	error	correction
21	CI on v. 18, 1 st paragraph	all that he had made	all that He had made
22	footnote 202	p. 2, note 6.	p. 3, note 26.
23	2:24	relationships	relations and some forms of incest ⁷
	2:25	and shortly after conceiving,	and later that day,
	footnote 219	p. 3036.	p. 3036; <i>Hitva'aduyot 5746</i> , vol. 1, p. 464.
24	CI on vv. 2-3, 2 nd paragraph	as was Eve was before	as Eve was before
26	CI on v. 12, 1 st paragraph	Had you not created	Had You not created
27	CI on v. 16, 1 st paragraph	childrearing child-rearing	child rearing child rearing
	footnote 262	<i>Eitz Yosef</i>	<i>Yeri'ot Shelomo; Divrei David</i>
28	3:18	when you plant grain,	when you plant grain, ⁸ legumes, or vegetables,
	“	This situation persisted until Noah invented farming tools, such as the plow and hoe.	This situation persisted until Noah's generation. ⁹
	3:19	The first stage of this restoration will occur with the advent of the Messiah; the second stage will occur with the resurrection. At that point, all the souls of those people who lived on earth and died will be restored to their bodies.	The first stage of this restoration will begin with the advent of the Messiah; the second stage will begin with the Resurrection of the dead.
	CI, 1 st paragraph	will be much shorter than they are now.	will be much shorter than they are now. ¹⁰
	“	in the space of a few hours.	in the space of a few hours. ¹¹
	Ibid., 2 nd paragraph	more innate shame and modesty than men,	more innate shame and modesty than men, ¹²
	Ibid., on v. 17, 1 st paragraph	either partner's particular contributions.	either partner's particular contributions. ¹³
	“	and deferred to her.	and deferred to her. ¹⁴
	Ibid., 4 th paragraph	child-raising	child raising
		taught is that of patience.	taught is that of patience. ¹⁵
	Ibid., on v. 19	“You shall eat bread	You shall eat bread

⁷ See *Likutei Sichot*, vol. 12, p. 87, note 24.

⁸ Rashi on 5:29, below.

⁹ Below, 5:29.

¹⁰ *Shabbat* 30b.

¹¹ Above, 2:25.

¹² See *Yevamot* 42b.

¹³ *Likutei Sichot*, vol. 31, pp. 96-97, etc.

¹⁴ *Torah Or* 7a-c.

¹⁵ *Likutei Torah* 2:29ab, etc.

page	location	error	correction
29	3:21	made out of animal hides and fur	made out of animal fur
	CI, 1 st paragraph	to inspire us to be to our best	to inspire us to be our best
30	4:1	shortly thereafter	later that day
	4:3	species he was cultivating the ground ,	species of the ground he was cultivating,
	footnote 291	See above, on 1:26.	See above, 3:19, and on 1:26.
32	4:12	“When you	When you
	footnote 306	9:2.	9:2; <i>Tanya</i> , chapter 24 (30b).
33	4:18	To Enoch was born Irad; Mechuyael [twice] Metushael [twice]	Irada was born To Enoch; Mechuya’eil Metusha’eil
	footnote 312	Below, 6:5.	Below, 6:4; Rashi ad loc.
34	4:23	In (or just before) the year 130, ¹⁶ God again removed the Divine image from Cain, giving him the appearance of a beast. ¹⁷	[remove]
	“	Once, Tuval-Cain saw Cain	Once, in (or just before) the year 130, ¹⁸ Tuval-Cain saw Cain
	4:26	began offering sacrifices to them	began offering up sacrifices to them
	“	bodies and to offer sacrifices to them	bodies and to offer up sacrifices to them
	footnote 319	<i>Avodat Kochavim</i>	<i>Avodah Zarah</i>
35	5:3	Adam lived 130 years, and he had a son	When Adam had lived 130 years, he had a son
	CI, v. 3	Adam lived 130 years	When Adam had lived 130 years
	CL, v. 3	Adam lived 130 years	When Adam had lived 130 years
	5:6	Seth lived 105 years, and	When Seth had lived 105 years,
	5:9	Enosh lived 90 years, and	When Enosh had lived 90 years,
	footnote 329	<i>Kuntresim</i> , vol. 1, pp. 382 ff.	<i>5691</i> , pp. 317-329.
36	5:12	Keinan lived 70 years, and Mahalalel	When Keinan had lived 70 years, Mahalal’eil
	5:13	Mahalalel	Mahalal’eil
	5:15	Mahalalel lived 65 years, and	When Mahalal’eil had lived 65 years,
	5:16	Mahalalel	Mahalal’eil
	5:17	Mahalalel	Mahalal’eil
	5:18	Yered lived 162 years, and	When Yered had lived 162 years,
	5:21	Enoch lived 65 years, and	When Enoch had lived 65 years,
	5:24	God rewarded him	He rewarded him

¹⁶ As evident from 5:3, below.

¹⁷ See above, vv. 14-15.

¹⁸ As evident from 5:3, below.

page	location	error	correction
	“	Thus, although he did not die as did the rest of humanity, he was no longer in the physical world, because God had taken him alive directly into the afterlife.	Thus, he was no longer in the physical world and could not live out his natural life, because God had taken him before his time.
	5:25	Methuselah lived 187 years, and	When Methuselah had lived 187 years,
37	5:28	Lemech lived 182 years, and	When Lemech had lived 182 years,
	5:29	not possible ever since God had cursed it in response to Adam's and Cain's sins.	not possible previously. Furthermore, God's curse that the ground produce thorns and thistles when grain, legumes, and vegetables were planted ¹⁹ expired in Noah's generation, and the earth once again produced what was planted in it.
	5:32	wiped out with the rest of humanity, and had	wiped out with the rest of humanity, which would have grieved Noah, and had
	“	flood ³⁴⁰	flood ³⁴⁰
	CI, 1 st paragraph	When God took Enoch,	According to the Midrash, when God took Enoch,
	CI, 2 nd paragraph	the pre-flood era; in the flood. that build the post-flood	the pre-Flood era; in the Flood. who built the post-Flood
	footnote 340		<i>Hitva'aduyot 5745</i> , vol. 1, pp. 579-580.
	footnote 345	<i>Zohar</i>	<i>Targum Yerushalmi</i> on 5:24; <i>Zohar</i>
38	6:2	Azael	Aza'eil
39	6:7	superfluous.)	superfluous. Since the fish did not crossbreed, they will all be spared. ²⁰)
44	6:9	faultless	faultless ²¹
	CI, 3 rd paragraph	that they, as Noah was in his time, are	that they are, as Noah was in his time,
	CI, par. 12	The Maggid of Mezeritch	Rabbi DovBer (the Maggid) of Mezeritch
45	6:12	in cross-species relations.	in cross-species relations. ²²
46	ID on v. 16, last paragraph	as was Noah's ark ³⁶ This elevation	as was Noah's ark. ³⁶ This elevation
47	footnote 51	<i>Bereishit Rabbah</i> 38.	<i>Bereishit Rabbah</i> 30:8.
48	CL	...the ark will only allow the animals who did not crossbreed to enter:	...the ark will only allow the animals who did not crossbreed to enter:
	Ibid., 2 nd paragraph	miraculously was transformed	was miraculously transformed
	footnote 62	6669a	669a
49	7:3	face of the earth.	surface of the earth.

¹⁹ Above, 3:17-18.

²⁰ Rashi on 7:22, below; *Bereishit Rabbah* 7:4

²¹ *Likutei Sichot*, vol. 14, p. 65.

²² Above, 6:7.

page	location	error	correction
	7:4	forty days and forty nights , corresponding to the forty days	40 days and 40 nights , corresponding to the 40 days
	“	from the face of the earth.”	from the surface of the earth.”
	7:6	six hundredth	600th
	7:10	forty	40
	7:11	six hundredth seventeenth	600th 17th
	CI, v. 11, 1 st paragraph	six hundredth six hundredth	600th 600 th
	“	1840, the gates	1840 CE, the gates
	“	The <i>Zohar</i> interprets this verse as a prophecy: “In the six hundredth year of the sixth [millennium, i.e., around the year 1840 CE], the gates of supernal wisdom and the wellsprings of earthly wisdom will open up. This will prepare the world to be	The <i>Zohar</i> ²³ interprets this verse as a prophecy: “In the six hundredth year of the sixth [millennium, i.e., around the year 1840 CE], the gates of supernal wisdom and the wellsprings of earthly wisdom will open up, thereby preparing the world to be
	footnote 72	<i>HaTorah</i> , vol. 3, p. 1228	<i>HaTorah, Bereishit</i> , vol. 3, 614b.
50	7:12	forty days and forty nights	40 days and 40 nights
51	CI, 6 th paragraph	Forty days and forty nights	40 days and 40 nights
52	7:17	forty	40
	7:20	fifteen	15
	ID	fifteen fifteen [7 times]	15 15
	footnote 111	<i>Sukah</i> 53a; <i>Or HaTorah Bereishit</i> , vol. 3, p. 1252.	<i>Sukah</i> 53a.
	footnote 112	vol. 3, p. 1252.	vol. 3, 626b.
53	7:22	remained alive.	remained alive. ²⁴
	“	had not engaged in crossbreeding, neither before entering the ark nor during their stay within it.	had not engaged in crossbreeding before entering the ark and had not mated during their stay within it, as they had been commanded. ²⁵
	7:23	from the earth; Noah and	from the earth; only Noah and
	“	Azael	Aza'eil
	8:1	He also remembered that all the beasts and livestock with him in the ark had not engaged in crossbreeding before entering the ark and had not mated during their stay within it, as they had been commanded. ²⁶	He also remembered that all the beasts and livestock with him in the ark had not engaged in crossbreeding before entering the ark (in contrast to the animals that perished in the Flood) and had not mated during their stay within it, as they had been commanded. ²⁷

²³ 1:117a.

²⁴ See above, 6:7.

²⁵ Above, 6:18.

²⁶ Above, 6:18.

page	location	error	correction
54	8:4	sixteen seventeenth fifteen eleven	16 17th 15 11
	8:5	forty-four [2x] tenth [2x] eleven fifteen	44 10th 11 15
	8:5	from when the rain stopped falling, in Kislev.	from when the rain began to fall, in Marcheshvan.
	8:7	That same day	That same day ²⁸
55	8:13	six-hundred-and-first	601st
	8:14	twenty-seventh	27th
	CI on v. 14, 2 nd paragraph	in contrast, are, like the moon:	in contrast, are like the moon:
	footnotes		[add]: 136. Avot 3:3.
56	8:20	Noah correctly intuited	Upon emerging from the ark, Noah felt gratitude to God for having rescued him and his family from the Flood. To express this gratitude, he thought to offer up a sacrifice, ²⁹ correctly intuiting
56	footnotes	136. 137. 138. 139. 140. 141.	137. 138. 139. 140. 141. 142.
	footnote 142	[delete]	
	8:21	fragrance, and God said	fragrance (i.e., He acknowledged Noah's gratitude), and in response, God said
59	9:7	commanded them,	commanded them, ³⁰
61	ID, par. 1	went up	emerged
	footnote 201	5:21	5:29
62	10:7	Ra'amah [2x]	Ra'mah
63	10:10	Kalneh Shinar	Kalneih Shin'ar
	10:18	Zemarites Hamathites	Tzemarites Chamatites
	10:20	Tzoan [twice]	Tzo'an
	10:22	Elam	Eilam
	10:24	Ever	Eiver

²⁷ Above, 6:18.

²⁸ *Hitva'aduyot 5745*, vol. 4, p. 2406.

²⁹ *Likutei Sichot*, vol. 32, p. 2.

³⁰ Above, vv. 4-7, 2:24.

page	location	error	correction
64	10:25	Ever	Eiver
	10:28	Avimael	Avima'eil
	10:30	Mesha	Meisha
	11:1	disperse and populated world	disperse and populate the world
65	11:2 (and map)	Shinar	Shin'ar
	footnote 232	<i>Sefer HaMa'amarim 5226</i>	<i>Sefer HaMa'amarim 5626</i>
65-66	Rashi footnotes	63. 64. 65. 66. 67. 68. 69.	67. 68. 69. 63. 64. 65 66.
67	11:11	Shem lived 500 years after	Shem lived another 500 years after
	11:13	Arpachshad lived 403 years	Arpachshad lived another 403 years
	11:14	Ever	Eiver
	11:15	Shelach lived 403 years Ever before died in at the of 433	Shelach lived another 403 years Eiver before he died in at the age of 433
	11:16	Ever	Eiver
	11:17	Ever lived 430 years great-grandson Ever Shem and Ever	Eiver lived another 430 years great-grandson Eiver Shem and Eiver
	11:18	Reu	Re'u
	11:19	Peleg lived 209 years after he fathered Reu	Peleg lived another 209 years after he fathered Re'u
	11:20	Reu	Re'u
	11:21	Reu lived 207 years	Re'u lived another 207 years
	11:23	Serug lived 200 years	Serug lived another 200 years
	11:25	Nachor lived 119 years	Nachor lived another 119 years
68	11:28	Plain of Shinar [2x]	Valley of Shin'ar
	11:29	Abram and Nachor married.	Abram and Nachor both married.
	11:31	Terach to himself espouse	Terach to also espouse
68-69	Rashi footnotes	70. 71. 72. 73. 74.	72. 73. 74. 70. 71.
69	11:31	idolatry after the Flood. ²⁵⁵	idolatry after the Flood. ²⁵⁵ As part of his monotheistic revival, Abram instituted the practice of praying to God every morning. ³¹

³¹ *Berachot* 26b; cf. 28:11, below.

page	location	error	correction
	“	were preserved by Shem and Ever.	had been preserved by Shem and Eiver.
	ID, 2 nd paragraph	as severely as appropriate	as severely as would otherwise be appropriate
73	par. 1	lead it to the Giving	lead to the Giving
74	par. 5	the notion of <i>teshuvah</i> to the world,	to the world the notion of <i>teshuvah</i> ,
76	CI, par. 14	God’s command to Abraham in this verse	God’s command to Abram in this verse
	ID, last par.	<i>From your fathers’ house:</i>	<i>From your father’s house:</i>
77	12:4	seventy-fifth sixty	75th 60
	CL	[4] The followers	[5] The followers
	ID, 2 nd paragraph	attri butes	attributes
	“	influencedthem	influenced them
78	12:7	would be fullfilled.	would be fulfilled.
	CI on v. 5, par. 3	and fulfilling of the commandments.	and fulfilling the commandments.
	ID, 4 th paragraph	The numerical value of the word <i>Charan</i> (258) is the same as that of the word for “throat” (<i>garon</i>),	The numerical value of the word <i>Charan</i> (258, plus 1 for the <i>kolel</i>) is the same as that of the word for “throat” (<i>garon</i> , 259),
79	12:11	of beautiful appearance.	of beautiful and fair facial complexion. ³²
	CI on v. 11, par. 1	a woman of beautiful appearance:	a woman of beautiful complexion:
	Ibid., pars. 1, 2, 3	“beautiful appearance”	“beautiful complexion”
	footnote 52	p. 1368	p. 684b
80	12:16	servants handmaids	bondmen bondwomen
	ID	seventh. ⁷⁰ bodily form. ⁷¹ God, as well. ⁷²	seventh. ⁶⁸ bodily form. ⁶⁹ God, as well. ⁷⁰
	CL	to them. ⁶⁸ his sister. ⁶⁹	to them. ⁷¹ his sister. ⁷²
81	12:7	This did not faze Pharaoh however,	This did not faze Pharaoh, however,
	12:20	his daughter, Hagar, to Sarai as a handmaid	his daughter Hagar to Sarai as a bondwoman
	CI on v. 17, par. 1	Sarah’s resistance	Sarai’s resistance
	CI on v. 17, par. 2	the example of Sarah	the example of Sarai
	CI, last paragraph	we are told that that when	we are told that when
82	13:10	city of Bera Tzoar	city of Bela Tzo’ar
83	13:12	Cities of the Plain	cities of the Jordan River plain

³² Rashi on 29:17, below.

page	location	error	correction
	13:18	Mamre [2x]	Mamrei
	“	page 83	page 82
	“	Aner	Aneir
84	14:1	Shinar Kedorlaomer Elam Tidal	Shin’ar Kedorla’omer Eilam Tid’al
	14:2	Kedorlaomer Shinav [2x] Shemever [2x] Tzoar humanity.The king	Kedorla’omer Shin’av Shem’eiver Tzo’ar humanity. The king
	14:4	twelve Kedorlaomer thirteen	12 Kedorla’omer 13
	14:5	fourteenth Kedorlaomer Karnaim Shaveh-Kiryataim	14th Kedorla’omer Karnayim Shaveih-Kiryatayim
	14:6	Seir [2x] El-Paran Kedorlaomer	Sei’ir Eil-Paran Kedorla’omer
85	14:7	Kadesh	Kadeish
	14:8	Tzoar	Tzo’ar
	14:9	Kedorlaomer Elam Tidal Shinar	Kedorla’omer Eilam Tid’al Shin’ar
	CI, par. 5	ties with Lot: even when he	ties with Lot: Even when he
86	14:13	Mamre Aner	Mamrei Aneir
	13:14	Aner Mamre	Aneir Mamrei
	14:15	them ,	them,
	14:17	Kedorlaomer	Kedorla’omer
	Map	Karnaim Valley of Sidim [southern portion of Dead Sea] Kiryataim Kadesh El-Paran Seir	Karnayim Dead Sea Valley of Sidim Kiryatayim Kadeish Eil-Paran Sei’ir
87	14:18	(“My King is Righteousness”)	(“My King [teaches] Righteousness”)
	“	Elamites	Eilamites

page	location	error	correction
	14:24	Aner Mamre that this eventually became a	Aneir Mamrei that this became a
	CI, par. 3	Abraham	Abram
	CI, par. 4	Abraham [2x]	Abram
88	15:3	am destined to never father children!	am destined to never father children! ³³
	footnote 150	vol. 1, pp. 703-710	vol. 2, 352a-355b
89	15:7	inherit it.”	take possession of it.”
	15:8	I will inherit it?	I will take possession of it?
	15:9	means. ¹⁶⁹ Slaughter	means. ¹⁶⁹ Slaughter
90	15:10	people will likewise survive	people will survive
	CL (3x)	Yom Kippur	<i>Yom Kippur</i>
	CL, last par.	the halves after Abraham in order	the halves in order
	footnote 176	p. 82.	82a.
91	footnote 188	away from each other, God was unhappy	away from each other when God was unhappy
92	15:17	and behold a smoking	and behold, a smoking
93	15:19	Kenites	Keinites
	16:1	handmaid	bondwoman
	16:2	handmaid	bondwoman
	CI on v. 1	handmaid	bondwoman
	ID, chart	Kenites	Keinites
	Map caption	Abraham	Abram
94	16:3	handmaid	bondwoman
	16:5	handmaid	bondwoman
	16:6	handmaid	bondwoman
	16:7	the road to Shur.	the road to Shur. ³⁴
	16:8	handmaiden	bondwoman
95	16:13	Hagar called by name upon God who had spoken to her , saying, “ You are the God of Seeing , who mercifully saw my humiliation!”	Hagar gave a new name to God who had spoken to her through these angels, saying, “ You are the God of Seeing , who sees all but cannot be seen, and who has mercifully seen my humiliation!”
	16:14 (and map)	Be’er LaChai Ro’i Kadesh	Be’eir LaChai Ro’i Kadeish
	16:16	eighty-six	86
	17:1	ninety-nine	99
	CI, par. 1	Called by name upon God who had spoken to her:	Gave a new name to God who had spoken to her:

³³ Above, 11:30.

³⁴ See 20:1, below.

page	location	error	correction
96	17:1	without any defect—in walking in My ways	without any defect—in walking in My ways ³⁵
	CI, last par.	Chassidic	Chasidic
	footnote 240	18:3	18:13
97	17:6	I will make you exceedingly fruitful —even more than I promised you before: I will make you into many nations, and kings will descend from you.	I will make you exceedingly fruitful: Besides the nation that will descend from Ishmael, I will not only make you into one additional nation from your promised son; I will make you into two more nations , descended from your grandson: the Edomites and the Jews. The kings of these nations will also descend from you.
98	CL on v. 10	Noahides. ²⁵⁷	Noahides. ²⁵⁷
	CL on v. 12	when we reach legal maturity in Jewish law (the age of <i>bar</i> or <i>bat mitzvah</i>).	when we reach majority in Jewish law (the age of bar or bat mitzvah).
	“	This is because before the age of maturity,	This is because before this age,
	“	once reaching the age of legal maturity	once they reach majority
99	17:17	a man of a hundred ninety	a 100-year-old man 90
	CI on v. 18, par. 1	that Ishmael becomes	that Ishmael become
	CI on v. 18, par. 4	God therefore chose Isaac be	God therefore chose Isaac to be
	CI on v. 19	thirteen	13
100	17:20	beget twelve twelve	father 12 12
	17:22	God was directly above	God was directly “above”
	“	resting above Abraham.	resting “ above ” Abraham.
	ID	beget twelve twelve [19 x]	father 12 12
	ID, par. 5	which we all have in common and unites us all.	that we all have in common and that unites us all.
	ID, par. 7	principle	principal
	footnote 277	Maharal	<i>Derech Chayim</i>
	footnote 286	<i>Bereishit</i> , p. 15 ff, <i>Bo</i> , pp. 254-255;	<i>Bereishit</i> , p. 15a ff; <i>ibid.</i> , <i>Shemot</i> , vol. 1, pp. 254-255;
101	17:23	Aner [2x] Mamre [2x]	Aneir Mamrei
	17:24	24	Maftir 24
	“	ninety-nine	99
	17:25	thirteen	13
	17:26	ninety-nine thirteen	99 13

³⁵ *Likutei Sichot*, vol. 14, p. 65.

page	location	error	correction
108	18:1	Mamre [2x]	Mamrei
	“	a reward to him for	a reward for
	“	entrance of the tent	entrance to the tent
	“	to circumcise himself.	to circumcise himself. ³⁶
	“	God’s presence My presence	God’s Presence My Presence
109	18:2	When He noted	When he noticed
	“	“men,” rather than “angels,”	“men” rather than “angels”
	“	entrance of the tent	entrance to the tent
	18:4	water be brought, and wash	water be brought, wash
	CI, 1 st paragraph	approval to his step	approval to Abraham’s step
	ID, 4 th paragraph	by performing of a commandment	by performing a commandment
	“	of something detached	of vegetation detached
110	18:5	The angels did not refuse	The angels replied, “Yes, do as you said.” They did not refuse
	“	a highly-respected individual	a highly respected individual
111	18:9	the first angel was inquiring	the first angel was politely inquiring
	“	Sarah some of the wine over which they had recited the grace after meals. (Abraham could not give Sarah any of <i>his</i> wine, for he himself had not eaten and therefore had not recited the grace after meals; he had been too busy hosting the angels. Although the angels only feigned eating, they had to recite grace or else it would have been clear that they were only pretending to eat.)	Sarah some of their wine as a sign of the blessing he was about to give her for a child. ³⁷ (Abraham could not give Sarah any of <i>his</i> wine, for he himself had not eaten; he had been too busy hosting the angels. ³⁸)
	18:10	entrance of the tent	entrance to the tent
112	18:16	to destroy the Cities of the Plain	to destroy the cities of the plain
	18:17	the Cities of the Plain	the cities of the plain
	CI, 1 st paragraph	the men to escort them:	them to escort them:
	CI, 3 rd paragraph	neither in numbers or power.	neither in numbers nor in power.
113	18:22	the Cities of the Plain	the cities of the plain
	18:23	arguing with God, and blot out	arguing with God and obliterate
	CI, 6 th paragraph	to keep GOD’s way	to keep GOD’s ways
	CI on v. 23, 1 st paragraph	with his basic nature that Abraham	with Abraham’s basic nature that he

³⁶ Above, 17:23.

³⁷ *Biur Setumot BeRashi*, vol. 1, pp. 279-280.

³⁸ *Likutei Sichot*, vol. 15, p. 110 ff.

page	location	error	correction
	footnote 67	<i>Bati L'Gani</i> , vol. 1, p. 31 (<i>Bati L'Gani 5711</i> , section 3)	5711-5713, p. 3
114	18:24	fifty [2x] wipe out the Cities of the Plain	50 obliterate the cities of the plain
	18:26	ten fifty [2x]	10 50
	CI, 1 st paragraph	when Abraham saw	When Abraham saw
	CI, 3 rd paragraph	we, too, must	we too must
	CI, 4 th paragraph	blot out with the wicked?:	obliterate with the wicked?
115	18:28	fifty forty-five [2x]	50 45
	18:29	forty [3x] ten thirty-six [2x]	40 10 36
	18:30, 31, 32	my GOD	my Lord
	18:30	thirty [3x] twenty-seven [2x]	30 27
	18:31	twenty [3x] eighteen	20 18
	18:32	ten [3x]	10
	CI, 2 nd paragraph	benefit as well.	benefit, as well.
	CI, 5 th paragraph	the words from the parchment to be erased.	the verse to be erased from the parchment.
116	19:1	narrative, and because (b) Lot was not as accustomed to being visited by angels as was Abraham. ⁹⁴	narrative, so there is no need to imply that relative to Him, angels are as mundane as “men”; and (b) Abraham was as accustomed to being visited by angels as he was by “men,” ⁹⁶ whereas Lot was not.
	19:2	He said, “Please, my lords,	He said, “Now that I perceive that you are strangers, I would like to invite you to be my guests and serve you as if you were my masters. But now, my lords,
	“	turn aside	please turn aside
		to remain dirty in order that,	to remain dirty until just before they left in order that,
	19:3	people;	people,
	19:4	the whole city	the entire city
117	19:5	we may know	the men among us may know
	19:11	entrance of the house	entrance to the house
	“	and they tried to find the entrance but in vain.	so the people tried in vain to find the entrance.
	19:15	lest you be swept away on account of the city’s sinfulness!	lest you be obliterated along with everyone else on account of the city’s sinfulness!

page	location	error	correction
118	19:17	lest you be swept away!	lest you be obliterated along with everyone else!
	19:22	Tzoar	Tzo'ar
119	19:23	Tzoar	Tzo'ar
	19:29	Cities of the Plain had been living even though	cities of the plain had been living, even though
120	19:30	Tzoar [3x]	Tzo'ar
	19:32	sleep with him	lie carnally with him
	19:33	and slept with her father she lay down next to him	and lay carnally with her father she lay next to him
	19:34	who slept with and sleep with	who lay carnally with and lie carnally with
	19:35	and slept with	and lay carnally with
121	20:1	the Cities of the Plain Kadesh	the cities of the plain Kadeish
	20:2	As he had been in Egypt, Abraham was again asked about Sarah,	As had happened in Egypt, Abraham was asked about Sarah,
	map	Kadesh Be'er	Kadeish Be'eir
122	20:11	or drink, and not	or drink, not
	20:12	In any case, she really <i>can</i> be considered my sister: she is the granddaughter of my father, and a person's grandchildren are considered his own children. But she is not the granddaughter of my mother, so, since we are related through my father and not through my mother, ³⁹ it was permissible for us to marry, ⁴⁰ and she became my wife.	In any case, she really is my sister. Because she is the daughter of my father but not of my mother, it was permissible for us to marry, ⁴¹ and she became my wife. " Although Sarah was in fact Abraham's <i>niece</i> , not his sister, ⁴² people often refer to grandchildren as their grandparents' children, ⁴³ so just as Abraham earlier called his nephew Lot his "brother," he similarly called his niece Sarah his "sister." Thus, he did not technically lie to Avimelech.
	20:13	When God	"When God
	CI, 3 rd paragraph	you might get	you might receive
123	20:14	servants, and handmaids	bondmen, and bondwomen
	20:16	a thousand	1000
	21:1	the rule: when someone	the rule: When someone
124	21:4	his son, Isaac, on	his son Isaac on
	21:5	a hundred	100

³⁹ Above, 11:26.

⁴⁰ *Likutei Sichot*, vol. 12, p. 87, note 24.

⁴¹ Above, 2:24; *Likutei Sichot*, vol. 12, p. 87, note 24.

⁴² Above, 11:26.

⁴³ See above, 13:8 (where the word for "relative" literally means "brother"), and Rashi on Exodus 18:1.

page	location	error	correction
	21:6	And so it was: many previously-barren	And so it was: Many previously barren
	“	thus many people	thus, many people
	21:8	Ever	Eiver
	21:9	Hagar, the Egyptian,	Hagar the Egyptian
	CI on v. 6, 1 st paragraph	and woman of 90	and a woman of 90
	CI on v. 6, 3 rd paragraph	we, too will	we too will
	footnotes	[add:]	143. <i>Sichot Kodesh 5731</i> , pp. 462 ff.
125	21:14	from the household of Abraham,	from Abraham’s household,
	footnotes	143. 144. 145. 146.	144. 145. 146. [delete]
126	21:17	YF	
	21:19	with water, and gave	with water and gave
	21:22	the Cities of the Plain	the cities of the plain
127	21:30	this well.”	this well.”⁴⁴
	CI, 1 st paragraph	Shem and Ever	Shem and Eiver
	CI, 2 nd paragraph	The word for “orchard” (<i>pardes</i>) can also can be	The Hebrew word for “orchard” (<i>pardes</i>) can also be
	“	to his or her receptive	to his receptive
128	21:34	twenty-six	26
	CI, 1 st paragraph	Since God created the world through speech, His word must constantly be present in creation, for if not, creation would revert to nothingness just as a person’s words cease to exist as soon as they leave his mouth.	[remove sentence]
	CI, s.v. “He planted...,” 2 nd paragraph	but also warmheartedly	but warmheartedly
	“	an act which	an act that
	Ibid., 5 th paragraph	people: over the course	people: Over the course
	Ibid., 6 th paragraph	in a scope	on a scope
129	22:1	he had not offered an	he had not offered up an
	“	that he was more worthy	that he was the one more worthy
	“	thirteen	13
	22:2	the land of Mount Moriah.	the land of Moriah.
	“	pass this test on Mount Moriah,	pass this test in this district,

⁴⁴ *Likutei Sichot*, vol. 19, pp. 331-332.

page	location	error	correction
	“	as a burnt-offering	as an ascent-offering
	CI on v. 1, 4 th paragraph	in seeming contradiction of	in seeming contradiction to
	CI on v. 2	Please pass this test, so that no one will think that the previous ones were not real tests:	Please pass this ultimate test, so that no one will think that your devotion to Me is limited:
130	22:3	his two young men with him, Eliezer and Ishmael, together with Isaac, his son,	his two young men, Eliezer and Ishmael, with him, together with his son Isaac,
	“	to offer a sacrifice	to offer up a sacrifice
	22:4	Hebron to Mount Moriah is less	Hebron to the land of Moriah is less
	“	over the mountain	over Mount Moriah
	CI, 9 th paragraph	The Land of Moriah is the future site of the Temple:	Mount Moriah is to be the site of the future Temple:
	ID, 3 rd paragraph	Dobver [twice] of Mezeritch	DovBer (the Maggid) of Mezeritch
131	22:6	burnt-offering	ascent-offering
	“	walked together	walked on together
	22:7	for the offering?	for the ascent-offering?
	22:8	a burnt-offering	an ascent-offering
132	22:13	to be offered in Isaac’s stead	to be offered up in Isaac’s stead
	“	a burnt-offering	an ascent-offering
	“	when He gave the Torah	when He would give the Torah
	22:14	HaShem Yireh [“GOD will see”],	“GOD will see,”
133	22:20	Aner Mamre	Aneir Mamrei
	22:21	Kemuel	Kemu’eil
	22:24	Reumah	Re’umah
	CI on v. 20, 2 nd paragraph	capable of bearing children.	capable of fathering children.
	CI on v. 24	Reumah Reumah <i>reu mah</i>	Re’umah Re’umah <i>re’u mah</i>
	chart	Reumah Kemuel	Re’umah Kemu’eil
134	CI, last paragraph	<i>reumah</i>	<i>re’umah</i>
	“	as well: we can	as well: We can
137	2 nd paragraph	for Rebecca’s betrothal to Isaac	for his betrothal to Rebecca
138	2 nd paragraph	organism is compromised.	organism are compromised.
	5 th paragraph	Machpelah	Machpeilah
140	23:2	her son coupled with the relief of hearing that he was spared was	her son, coupled with the relief of hearing that he was spared, was

page	location	error	correction
	CI, 7 th paragraph	until her last days,	until her final days,
	CI on v. 2	Hearing about Abraham's attempt to sacrifice her son was too much for her:	The shock of Abraham's attempted sacrifice of her son was too much for her to bear:
	ID, 2 nd paragraph	one's	ones
	ID on v. 2	in the Land of Canaan	in Canaan
141	CI, 5 th paragraph	the Cave of the Machpelah	the Machpeilah Cave
	CI, 7 th paragraph	God's presence	God's Presence
	ID, 5 th paragraph	<i>in the land of Canaan:</i>	<i>in Canaan:</i>
142	23:8	listen to me, and	listen to me and
	23:9	the Cave of the Machpelah [2x]	the Cave of Machpeilah
	ID on v. 9	The Cave of the Machpelah: Machpelah [4x]	The Cave of Machpeilah: Machpeilah
143	23:15	What's four hundred silver	What's 400 silver
	CL, 3 rd paragraph	and it had been offered it to him	and it had been offered to him
	CL, 4 th paragraph	the Cave of the Machpelah	the Machpeilah Cave
	footnote 50	1 Samuel	2 Samuel
143-144	footnotes	51. 52. 53. 54. 55. 57. 58. 59. 60. 61. 62. 67. 68.	55. 51. 52. 53. 54. 59. 60. 61. 62. 67. 68. 57. 58.
144	23:17	Field of the Machpelah Mamre	Field of Machpeilah the plains of Mamrei
	23:18	of all who came	of all who had come
	23:19	of the Machpelah Mamre	of Machpeilah the plains of Mamrei
	24:1	for Isaac to marry Rebecca.	for Isaac to marry Rebecca. ⁴⁵
	“	to guarantee	for guaranteeing
	CI on v. 18, par. 1	Machpelah	Machpeilah
	Ibid., par. 3	the Cave of the Machpelah	the Machpeilah Cave
145	footnote 81	<i>Shavuot</i>	<i>Shevuot</i>
146	24:4	sixty-five	65
	24:5	sixty-five	65

⁴⁵ See 22:20-24, above.

page	location	error	correction
	CI 1 st paragraph	therefore to be allowed	therefore be allowed
147	24:7	and this how they still	and is this how they still
	24:8	Aner [2x] Mamre [2x]	Aneir Mamrei
	24:10	seventeen-day	17-day
148	CI, 1 st paragraph	From this, we see	From this we see
	Ibid., 5 th paragraph	no-longer necessary	no longer necessary
	Ibid., 9 th paragraph	expedience	expedition
149	24:15	finished speaking when	finished speaking to God when
	24:16	of beautiful appearance	of very beautiful appearance
	“	rose as she approached,	rose as she approached, ⁴⁶
	CI on v. 15, 1 st paragraph	themselves from God less	themselves less from God
	Ibid., 3 rd paragraph	making them in to	making them into
	Ibid., 9 th paragraph	while the His revelation	while His revelation
	Ibid., par. 11	God’s answers our prayers can too, immediately. As God Himself promises,	God answers our prayers immediately, too, as He Himself promises,
	Ibid., last paragraph	that, no matter	that no matter
	ID, last paragraph	declares, “the world	declares, “The world
	footnote 156	<i>Torat Chaim</i> 128a.	<i>Torat Chayim, Bereishit</i> , 128a.
150	24:22	which weighed ten gold shekels	weighing 10 gold shekels
	CI, 1 st paragraph	about her, silently wanting	about her silently, wanting
151	24:30	the expensive nose-ring,	the expensive nose-ring
	CI, 1 st paragraph	after the Giving of the Torah, we were	after the Giving of the Torah we were
	CI on v. 34, par. 2	open miracles), occur	open miracles) occur
	CI on v. 34, par. 3	Another answer: the	Another answer: The
	“	infinite nature: Eliezer	infinite nature. Eliezer
152	24:35	servants and handmaids	bondmen and bondwomen
154	24:55	ten twelve	10 12
	24:57	mean that God wanted	mean that He wanted
	CL on v. 58	even if you do not give me your	even if you do not give your
155	24:62	Be’er	Be’eir
	CI on v. 63, par. 1	He had instituted	He had initiated
	Ibid., par. 3	influences of [extra space] “the field”	influences of “the field”
	CL	at the day’s end	in the afternoon
	footnote 191	19:27	11:31

⁴⁶ Cf. 21:26, above.

page	location	error	correction
	footnote 204	<i>Tosefot Yesheinim</i>	<i>Tosafot Yeshanim</i>
	footnote 205	<i>Tosefot Yesheinim</i>	<i>Tosafot Yeshanim</i>
156	25:1	handmaid	bondwoman
	“	Nonetheless, in deference to Sarah, he did not remarry Hagar as a full wife, but rather as	Nonetheless, in order to keep their future children from having the legal status of inheritors, ⁴⁷ he did not remarry her as a full wife but as a
	CI on v. 66	66 Eliezer cited the miracles God performed for him as proof that he had fulfilled his mission devotedly, without any personal motives. Similarly,	66 As proof, he described all the miracles: Similarly,
	CI on v. 67	The lamp she lit on Friday again remained	The lamp she lit on Friday remained
	map	Be'er	Be'eir
157	25:4	Efer	Eifer
	25:6	Abraham gave other, spiritual gifts to the sons of Hagar, the concubine⁴⁸ whom Abraham had taken. He taught them how to manipulate the forces of impure spirituality. He also gave them all the material gifts he had received over time from various people and had not earned himself, including what he received from Pharaoh ⁴⁹ and Avimelech ⁵⁰ on account of the incidents with Sarah; since he did not receive these gifts directly from God, he did not wish to benefit from them.	Abraham gave to the sons of Hagar, the concubine⁵¹ whom Abraham had taken, all the material gifts he had received over time from various people and had not earned himself, including what he received from Pharaoh ⁵² and Avimelech ⁵³ on account of the incidents with Sarah; since he did not receive these gifts directly from God, he did not wish to benefit from them.

⁴⁷ Nachmanides on v. 6, below.

⁴⁸ Although referring to one-and-the-same woman, this word appears in the plural in the Hebrew text in order to allude to the fact that Hagar was married to Abraham on two occasions, each time as a different type of concubine: first as a handmaid, and now as a free woman (*Likutei Sichot*, vol. 5, p. 231, note 26, p. 232, note 32).

⁴⁹ Above, 12:16.

⁵⁰ Above, 20:14.

⁵¹ Although referring to one-and-the-same woman, this word appears in the plural in the Hebrew text in order to allude to the fact that Hagar was married to Abraham on two occasions, each time as a different type of concubine: first as a handmaid, and now as a free woman (*Likutei Sichot*, vol. 5, p. 231, note 26, p. 232, note 32).

⁵² Above, 12:16.

⁵³ Above, 20:14.

page	location	error	correction
	“	he sent them eastward	he sent these sons eastward
	“	These progeny	Since these lands were rife with sorcerers and the like, ⁵⁴ Abraham taught Hagar’s sons how to protect themselves from the forces of impure spirituality. ⁵⁵ These progeny
	“	miraculously-restored	miraculously restored
	25:9	of the Machpelah Mamre	of Machpeilah the plains of Mamrei
	footnote 228	this word appears in the plural in order to	this word appears in the plural in the Hebrew text in order to
158	25:11	Abraham himself was afraid to bless his son Isaac	Abraham was afraid to bless his son Isaac himself
	“	Be’er	Be’eir
	25:12, par. 2	handmaid his whole lifetime and Ishmael	bondwoman his whole lifetime, and Ishmael
	Ibid., par. 4	handmaid	bondwoman
	Figure 26	[insert Chanoch between Efer and Avida]	
159	25:16	twelve	12
	25:17	One hundred and thirty-seven years,	He was 137 years old
	25:18	all the way to Assyria	along the road from Shur toward Assyria
	CI, 1 st paragraph	the area of all his brethren:	the area of all his descendants:
162	1 st paragraph	on whom they pinned	upon whom they pinned
	2 nd paragraph	handmaids	concubines
163	4 th paragraph	understood that, in order	understood that in order
164	1 st paragraph	intense that, coupled with his material success, it drew	radiant that it, coupled with his material success, drew
165	last paragraph	world-at-large	world at large
166	25:19	Isaac’s elder son, Esau (like Abraham’s eldest son), although born first, was in fact of secondary status, for he had been conceived second.	Isaac’s elder son, Esau (like Abraham’s eldest son), was of secondary status despite having been born first, for he had in fact been conceived second.
	“	(like Abraham’s younger son)	(like Abraham’s younger son—Isaac himself)
	25:20	forty	40
167	25:21	thirteen ten handmaid understood that, because of	13 10 bondwoman understood that because of
	25:22	Shem and Ever [twice]	Shem and Eiver

⁵⁴ Zohar 1:133b.

⁵⁵ Rashi on *Sanhedrin* 91a, s.v. *Sheim Tum’ah*; *Gur Aryeh*; *Chizkuni*; *Maskil LeDavid*.

page	location	error	correction
	CI on v. 22, par. 3	naturally-pious	naturally pious
	CI on v. 22, par. 7	of the synagogue and of studying the Torah.	of prayer and the study of the Torah.
	CI on v. 22, par. 8	Shem and Ever	Shem and Eiver
	CI on v. 22, par. 9	almost none	very few
	footnote	vol. 1, p. 274;	vol. 1, 137a-138b;
	footnote 27	<i>Kli Yekar</i>	<i>Keli Yakar</i>
168	25:23	even when the younger has the upper hand,	even when the elder has the upper hand,
	25:26	sixtieth	60th
	footnote 29	HaNasi (presumably) the	Hanasi (presumably) to the
169	25:27	Abraham's tutelage thirteen Shem and Ever	his grandfather Abraham's tutelage 13 Shem and Eiver
	25:29	fifteen	15
	CI, par. 7	Shem and Ever	Shem and Eiver
	footnote 59	<i>v'Avtalyon</i>	<i>ve'avtalyon</i>
170	25:31	offering the family's	offering up the family's
	25:32	of offering sacrifices "Offering sacrifices thirty	of offering up sacrifices "Offering up sacrifices 30
	"	"Look, I'm going to eventually die, and after my death the birthright will in any event not pass on to my progeny down through the generations; furthermore, even while it still belongs to me, I'm going to die on account of it anyway, so of what use is a birthright to me?"	"Look, if this is the case, I am certain to die on account of it; furthermore, I'm going to eventually die anyway, and after my death the birthright will not pass on to my progeny down through the generations, so of what use is a birthright to me?"
	CI, par. 1	that, while in exile, the Jewish people are considered "children that have	that while in exile, the Jewish people are considered "children who have
	footnote 76	<i>amidah</i> grace after meals	<i>Amidah</i> Grace after Meals
171	26:4	and will give all these lands	and give all these lands
	CI on v. 5, par. 4	instruction:	instructions:
172	26:7	she is of beautiful appearance."	she is of good facial complexion." ⁵⁶
	26:12	fertile area, and it was also	fertile area and that it was also
173	26:20	Esek	Eisek
	CI, par. 2	keeping them thereby uncovering	that kept them and thereby uncovered

⁵⁶ See 12:11-12, above. Rashi on 29:17, below.

page	location	error	correction
	CI on v. 19, par. 1	immersing in a natural body of water or <i>mikveh</i> ,	immersing ourselves in a natural body of water or <i>mikveh</i> , ⁵⁷
	CI on v. 20, par. 1	or spiritual labor should not be discouraged but rather to continue	or spiritual labors should not become discouraged but continue
	CI on v. 22	So he named it Rechovot [“open spaces”]:	So he named it Rechovot [“open spaces”]:
	footnotes 100 and 107	<i>Kuntreisim</i> , vol. 2, pp. 800-804;	5698, pp. 147-153;
	footnote 101	<i>Or HaTorah, Beshalach</i> , p. 367.	<i>Or HaTorah, Shemot</i> , vol. 2, p. 367.
174	26:29	and let you leave	and sent you off
	26:31	on their way and they departed	on their way, and they departed
	CI, par. 2	presence [4x]	Presence
	CI, par. 4	we become less attuned to holiness	we are less attuned to holiness
	CI, par. 5	Divine guidance and Divine intervention	Divine guidance and intervention
175	26:33	Shivah	Shiv’ah
	26:34	forty twenty-five Oholivamah Be’eri Elon [2x] Basmat	40 25 Aholivamah Be’eiri Eilon Basemat
	footnote 117	[on “by Anah’s father”]	[on “married two women:”]
	CI, par. 1	<i>Esek</i>	<i>Eisek</i>
	CI, par. 4	<i>Shevuah (Oath or Seven):</i>	<i>Shiv’ah (Oath, but also Seven</i> ⁵⁸ <i>):</i>
	CI on 27:1	that he could be deceived	that he would be deceived
	map	Be’er	Be’eir
176	27:2	eighty-five thirty-seven	85 37
	27:5	to Esau, his son.	to his son Esau.
	CI, par. 1	suspect of his son.	suspect his son of.
176	ID, par. 1	the blessings	the blessing
	ID, par. 2	the blessings	the blessing
	ID, par. 3	the blessings would either they would have they would have	the blessing would Either it would have it would have
	ID, par. 4	the blessings	the blessing
	ID, par. 6	the blessing. the blessings,	it. it,

⁵⁷ See on Leviticus 15:18.

⁵⁸ See 21:29-31, above.

page	location	error	correction
177	27:9	the Passover-offering	the Passover offering
	27:11	to Rebecca his mother,	to his mother Rebecca,
	CI	[remove both of them, replacing them with →]	<p>16 And placed the kid-goat skins on his arms: Isaac wanted to transform Esau into a penitent, since he knew that, as the sages tell us, “penitents can reach levels that even the completely righteous cannot.”⁵⁹ The penitent’s hands-on experience with the forbidden realm and the depths to which it plunges us drives him to pursue holiness and Divinity with a thirst that cannot be matched by someone who has never fallen so low.</p> <p>Although, Esau was not fit for these blessings,⁶⁰ Isaac was correct in perceiving that only by relating to God as penitents can we fully manifest these transcendent blessings. It was in acknowledgment of Isaac’s insight that Rebecca dressed Jacob in Esau-like clothing, making him appear hairy like Esau.</p> <p>Hair, as we will see later,⁶¹ manifests a highly diminished form of vitality; although it grows, it can be cut painlessly. It thus represents the “overflow” of physical vitality that cannot be integrated into the body proper. As such, it also represents the transcendent Divine energy and consciousness that is too sublime to be integrated into the world, and thus “overflows,” manifesting itself in us as the insatiable thirst to transcend the limitations of the world. It is precisely this thirst that characterizes the penitent, and it is for this reason that Rebecca had to make Jacob hairy—she had to ensure that Jacob and his descendants be able to receive the transcendent potentials of Isaac’s blessings as well as the blessings themselves.⁶²</p>
178	27:21	he does not usually mention God,	he never mentions God, ⁶³
	27:27	a field which	a field that
	CI, par. 3	studying Torah	studying the Torah
179	27:29	rest assured that, in	rest assured that in

⁵⁹ *Berachot* 34b.

⁶⁰ On v. 4.

⁶¹ On Numbers 6:5.

⁶² *Sefer HaMa’amarim* 5724, pp. 49-55; *Likutei Sichot*, vol. 10, pp. 80-87.

⁶³ *Sefer HaMa’amarim Melukat*, vol. 4, p. 64, note 14.

page	location	error	correction
	CI on v. 27	of a field which	of a field that
	Ibid., par. 4	<i>Which God has</i>	<i>That God has</i>
	Ibid., par. 5	in order make way	in order to make way
	CI on v. 28, par. 1	the giving of the Torah	the Giving of the Torah
	Ibid., par. 2	ten creational statements thus signify	ten creational statements signify
	“	through learning the Torah	through studying the Torah
180	27:33	that he done something	that he had done something
	27:36	Yaakov,	<i>Ya'akov,</i>
	CI, par. 2	as Jacob's was	as was Jacob's
	Rashi, 27:36	כמו ⁶⁴	כמו ⁶⁵
181	27:42	her older son Esau her younger son Jacob,	her older son, Esau, her younger son, Jacob,
	27:45	and both be buried	and be buried
183	28:9	brother, Jacob; throughout her life. Basmat [2x] Elon clear that, just as the land of Israel Seir	brother Jacob; throughout her lifetime. Basemat Eilon clear that just as the Land of Israel Sei'ir
186	1 st paragraph	first of the final six	first of the last six
	2 nd paragraph	Jacob is thus	Jacob is therefore
	3 rd paragraph	beyond their ability to reach bringing the highest levels	beyond those they could reach bringing the loftiest levels
187	2 nd paragraph	handmaids	bondwomen
		avoided his detractors' provocations, Jacob actively confronts them.	retreated when he was provoked by his detractors, Jacob actively confronts his.
188	28:10	before going there. the academy of Ever	before arriving there. the academy of Eiver
	28:11	in order to force him to spend the night.	in order that Jacob spend the night as a guest in His "house," i.e., the site of the future Temple.
	“	YF his stay in Ever's	his stay in Eiver's
	CI, 2 nd paragraph	10 Jacob left Beersheba	Jacob left Beersheba
	footnote 4	19:27	11:31
189	CI on v. 11, par. 7	Loeweof Prague	Loewe of Prague
	Ibid., par. 11	be then	then be
	footnote 32	[delete]	

⁶⁴ במדבר יא, כה.

⁶⁵ במדבר יא, כה (עיין לקו"ש ח"ה עמ' 78 הערה 18).

page	location	error	correction
	footnotes	33. 34.	32. 33.
190	28:13	seriously-impaired	seriously impaired
	28:15	territory promised him.	territory promised him.”
	footnotes	35. 36. 37. 38. 39.	34. 35. 36. 37. 38.
	before footnote 40		39. Isaiah 11:6-9. See <i>Zohar</i> 1:191a.
192	maps	Seir Ever’s	Sei’ir Eiver’s
193	29:11	Eliezer was able to impress the family with an abundant show of wealth when he arrived in Charan in search of a bride for Isaac, in contrast, he himself had arrived destitute (after having relinquished all he owned to Eliphaz).	Eliezer was able to lavish the family with precious gifts when he arrived in Charan in search of a bride for Isaac, in contrast, he himself had arrived empty-handed (after having relinquished all he owned to Eliphaz).
	29:13	but rather	but
194	29:16	handmaids	bondwomen
	29:17	Rachel’s face had beautiful features and the luster of her complexion caused her to be of beautiful appearance.	Rachel was a woman of beautiful facial features and complexion.
	CI, par. 2	Rachel had beautiful features and was of beautiful appearance:	Rachel was a woman of beautiful facial features and complexion:
	ID on v. 17	Rachel had beautiful features:	Rachel was a woman of beautiful features:
195	29:21	eighty-four	84
	29:24	handmaid [4x]	bondwoman
196	29:29	handmaid [2x]	bondwoman
	footnote 110	<i>HaMa’amrim</i>	<i>HaMa’amarim</i>
197	CI on v. 35, par. 2	we sung	we sang
	CI on v. 1	Petty jealousy	Petty jealousy
198	30:3	handmaid hopes that, in this merit, would she also	bondwoman hope that, in this merit, she would also
	30:4	handmaid	bondwoman
	30:7	handmaid	bondwoman
	30:9	handmaid [2x]	bondwoman
	30:10	handmaid	bondwoman
	ID	handmaid [3x] handmaids [7x]	bondwoman bondwomen
199	30:11	handmaid [2x]	bondwoman

page	location	error	correction
	30:12	handmaid	bondwoman
	30:13	handmaid	bondwoman
	30:14	son's mandrakes, for she also wanted to have children."	son's mandrakes," for she also wanted to have children.
	30:18	handmaid	bondwoman
200	30:21	handmaids [2x]	bondwomen
	30:24	fourteen	14
	CI on v. 24, par. 3	optimistic name "the son of the south,"	optimistic name Benjamin, "the son of the south," ⁶⁶
201	30:25	fourteen	14
205	30:43	handmaids servants	bondwomen bondmen
	31:4	sent word and summoned	summoned
	CI, par. 6	handmaids...servants handmaids, servants,	bondwomen...bondmen bondwomen, bondmen,
207	31:18	handmaids, servants,	bondservants,
	31:24	24 God appeared to Laban	24 Laban was so incensed over having been duped that he planned to kill Jacob and his whole family—including his daughters and grandchildren ⁶⁷ —but God appeared to Laban
208	31:29	It is within in my	It is within my
	"	harm, but	harm, and I actually did intend to kill you and your whole family, but
209	31:38	twenty	20
	31:41	twenty fourteen years I worked for you	20 I worked for you 14 years
	CI, par. 4	fifteen [2x]	15
	Ibid., par. 5	fifteen	15
	Ibid., par. 6	fifteen	15
	Ibid., par. 7	fifteen	15
	Ibid., par. 8	for us to at times to despond	for us at times to despond
	footnote 207	ben Zimri	ben Zimra
210	31:47, 48	Gal-Ed	Gal-Eid
	CI on v. 43, par. 4	conducting our affairs it in	conducting our affairs in
211	31:52	This mound shall be a witness,	This mound shall be a witness, i.e., a reminder, ⁶⁸
	CL	in describing the feast Abraham prepared for the angels, for example, in order	in describing, for example, the feast Abraham prepared for the angels, in order
212	32:3 and map	Machanaim	Machanayim

⁶⁶ Below, 35:18.

⁶⁷ Rashi on Deuteronomy 26:5.

⁶⁸ *Likutei Sichot*, vol. 19, p. 332.

page	location	error	correction
215	par. 1	<i>Parashat</i> death of his wife and his father	<i>parashat</i> deaths of his wife and father
	par. 3	if only naming Jacob his successor and giving	If only having named Jacob his successor and having given
216	par. 3	when his sons took	when two of his sons took
218	32:4	Seir	Sei'ir
	32:6	recall that, although he blessed menservants, and handmaids	recall that although he blessed bondmen, and bondwomen
	CI on v. 4, last par.	“He Dispatched,”	“he dispatched,”
	ID, last par.	even lower	further
219	CI, par. 3	he mentioned	did he mention
	Ibid., par. 4	must employ strength at times, To do so would mean lowering ourselves to the level of our opposition, which also employs egotistical boldness;	must at times employ strength Doing so would mean lowering ourselves to the level of our opponents, who also employ egotistical boldness,
	Ibid., par. 5	the Torah tells us do so	the Torah tells us to do so
	Ibid., par. 13	Dovber <i>maggid</i> (1) through and (2) through towards materialism.	DovBer Maggid through and through towards materialism, respectively.
	Ibid., par. 14	a flame and	a flame with
	Ibid., par. 15	yearning	passion
	CL, par. 1	(a) the same reason Abel disdained the earth: the earth had been cursed; and (b) his a short while until saying that Jacob anticipated a message from his mother at any moment notifying him that it was safe to return home. Thus, he was unable to work the land, since it would require him to settle for at least a few years.	Firstly, like Abel, he disdained the earth because it had been cursed. Secondly, his a short while, until notifying him that Therefore, since he anticipated a message from his mother at any moment notifying him that it was safe to return home, Jacob could not work the land, for doing so requires settling down for at least a few years.
	CL, par. 2	in order to grow food, did not mention,	for growing food, did not mention them,
	ID, par. 2	the Cave of Machpelah	the Machpeilah Cave
	ID, par. 3	returned [2x]	restored
	footnote 40	vol. 5, pp. 1762-1763.	vol. 5, 881b-882a.
220	32:8	he himself	he
	32:10	Your aid to do so,	Your aid in doing so,
	CI, par. 1	averse to do	averse to doing
	ID, par. 1	When Jacob realized to elicit this light	When he realized to elicit this energy

page	location	error	correction
	Ibid., par. 3	who mind cannot	whose mind cannot
221	CI, par. 2	because of	on account of
	Ibid., par. 3	self-transcendence and God responds	self-transcendence, and God responds
	Ibid., par. 7	when Jacob did not hesitate	when he did not hesitate
221-222	CI on v. 14, par. 2	One would have thought that Jacob's frame of mind during the latter two activities would have differed from when he was praying to God and expressing his trust in Him. One would have thought that they were carried out with lesser Divine consciousness.	We would have thought that Jacob's frame of mind during the latter two activities would have evinced less Divine consciousness than his frame of mind would have evinced when he was praying to God and expressing his trust in Him.
223	32:23	his two handmaids, his eleven sons	the two bondwomen he had taken as concubines, his 11 sons
	32:29	<i>Yisrael</i>	<i>Yisra'eil</i>
	CI, par. 2	Baal we are drawn to objects of those objects.	Ba'al we are naturally drawn to objects in those objects.
	Ibid., par. 3	This is why, as the Talmud comments regarding Jacob, the righteous they contain	This, as the Talmud comments regarding Jacob, is why the righteous contained in them
	Ibid., par. 4	and which were shrouded	and that were shrouded
	CI on v. 29, par. 1	Unlike by Abraham, whom the Torah no longer refers to as Abram once his name was changed,	Whereas the Torah no longer refers to Abraham as Abram once his name has been changed,
	“	was not meant displace the name Jacob. Rather, it was meant to be an additional name,	was not meant to displace the name Jacob but to be an additional name,
224	32:31	Peniel	Peni'eil
	32:33	<i>Peniel</i> <i>Penuel</i> [2x] <i>El</i>	<i>Peni'eil</i> <i>Penu'eil</i> <i>Eil</i>
	CI, par. 5	from Him, we are His “children,” and are	from Him: We are His “children” and are
	Ibid., par. 7	transcendence from Divine	transcendence beyond Divine
	Ibid., par. 9	to <i>Havayah</i> , and the six	to <i>Havayah</i> and the six
	Ibid., par. 11	experienced people who	experienced by people who
	Ibid., par. 12	with fulfillment of with study of	with the fulfillment of with the study of
	Ibid., par. 13	study of the Torah as pure Divine wisdom, utterly transcendent from this world.	Torah study as pure, transcendent Divine wisdom.
	Ibid., par. 15	why the four volumes of the code	why the code

page	location	error	correction
	Ibid., par. 16	they consent to his taking of the blessings and bless him,	they consent to his acquisition of the blessings—and even bless him themselves,
225	33:1	handmaids	bondwomen
	33:2	handmaids	bondwomen
	33:4	shoulders	neck
	CI, par. 2	people that, despite	people that despite
	CI on v. 3, par. 1	the prophecy and blessing of Isaac	Isaac’s prophecy and blessing
	Ibid., par. 2	that Jacob like the other patriarchs was	that Jacob, like the other patriarchs, was
	Ibid., par. 3	This would have been to Jacob’s advantage, since he could have avoided the messy business of entanglement with evil.	This would have spared Jacob the messy business of entangling himself with evil.
	Ibid., par. 4	that would return him	that would restore him
	Ibid., par. 5	route and by so doing would rule over Esau.	route and, by so doing, would rule over him.
	CI, par. 3	<i>haftarah</i>	<i>haftarah</i>
	ID, par. 3	meaning that, besides	meaning that besides
	footnote 112	pp. 461-462.	231ab.
226	33:5	and saw the women and children, and asked	and, seeing the women and children, asked
	33:6	handmaids	bondwomen
	ID, par. 2	the seven measures of impurity that Esau possessed,	Esau’s seven measures of impurity,
	footnote 115	<i>Or HaTorah, ibid.</i>	<i>Or HaTorah, Bereishit</i> , vol. 2, 231ab.
227	33:14	Seir [2x]	Sei’ir
	Rashi on 33:11	ועשו דבר בשלון	[<i>dagesh</i> in כ of דבר]
	CI on 33:13-14, 1 st paragraph	Seir in a described that have not been elevated and refined	Sei’ir before its time, as described that will not have been elevated and refined yet
	Ibid., par. 3	is rushed to occur now, the “flocks will die,” they	is allowed to occur now, prematurely, the “flocks will die”: they
	Ibid., par. 4	<i>Seir</i> were elevated over the course of history would	<i>Sei’ir</i> are elevated over the course of history will
	Ibid., par. 5	reaches the destination faster, but leaves many along the way behind.	reaches its destination faster, but leaves many behind along the way.
	Ibid., par. 6	Seir	Sei’ir
	Ibid., par. 8	Seir a time when Esau is indeed harmless Esau becomes harmless	Sei’ir when Esau will indeed be harmless Esau is rendered harmless

page	location	error	correction
228	33:15	this second offer, as well,	this second offer as well,
	33:16	Seir four hundred [3x]	Sei'ir 400
	33:17	for his family and his livestock.	for his family and livestock.
	33:18	in Ever's academy. that he made with God there the Machpelah Cave	in Eiver's academy. that he had made there with God the Machpeilah Cave
	CI, par. 2	<i>Dovber</i> <i>maggid</i>	<i>DovBer</i> <i>Maggid</i>
	maps	Machanaim Penuel Seir	Machanayim Penu'eil Sei'ir
229	33:19	or 2.8 oz. of silver).	or 2.8 oz.) of silver.
	34:1	ten	10
	34:3	belong to you.	become yours.
	CI, par. 2	intact to	intact in
	Ibid., par. 3	of transforming Esau	of transforming him
	Ibid., par. 4	in which Jacob suffered exile that is later replenished, our spiritual core is compromised, even during exile. Dovber	in which he suffered exile, our spiritual core, is compromised. DovBer
	CI on v. 1, par. 1	was wrong to mingle	was wrong to have mingled
	Ibid., par. 2	Jacob not having given her to Esau in marriage and for tarrying	Jacob's not having given her to Esau in marriage and for having tarried
	Ibid., par. 3	effect: circumcision	effect: Circumcision
	Ibid., par. 5	Dinah's behavior	Dinah's behavior
230	34:10	will be open before you	will be open before you
231	34:17	we will take our daughter and depart	we will take our sister, our father's daughter, and depart
	34:20	to the gate of their city,	to the gate of their city, where they were all gathered, ⁶⁹
	34:21	their compatriot's advantage	their compatriots' advantage
	34:24	who came out who passed through the gate	who had come out who had come out to the gate
	34:31	Should anyone be allowed to treat our sister as if she were a prostitute, who shows no discrimination in her carnal relations?"	Should he have been allowed to treat our sister like a woman who is not protected by her family and whom anyone may therefore violate with impunity?
	CI, par. 1	"Bar Mitzvah"	bar mitzvah
	CI, 2 nd paragraph	Bar Mitzvah the Torah laws.	bar mitzvah the Torah's laws.

⁶⁹ See 23:10, 18, above.

page	location	error	correction
	CI, 3 rd paragraph	two views would the age	two views is the age
	CI, par. 4	Bar Mitzvah	bar mitzvah
232	34:26	When the two brothers attacked the city of Shechem, Jacob took up his sword and bow and stood at the entrance to the city in readiness to protect his sons if any of its allies would come to side with its inhabitants.	When the two brothers attacked the city of Shechem, its Amorite allies came to its defense. When this happened, Jacob took up his sword and bow, stood at the entrance to the city, and fended them off, even though he disapproved of his sons' attack on the city.
	CI, last paragraph	Yet even according to the first view, the Torah reveals to us that a child matures intellectually at thirteen via a story that transcends the intellectual process, namely the that of Simeon and Levi's <i>selfless</i> act, putting themselves in danger to fight immorality. This alludes to the fact that the rational appreciation we must have when we first mature must be founded upon and permeated with supra-rational passion and unconditional, selfless commitment. Conversely, our supra-rational passion must be channeled and defined via the lens of rationality and reason.	Yet even according to the first view, it is still significant that that the Torah chooses to inform us that a child matures intellectually at thirteen by telling us how Simeon and Levi, disregarding prudent logic, selflessly endangered themselves in order to fight immorality. This teaches us firstly that the rational appreciation for God's commandments that we are expected to cultivate when we first mature must be founded upon and permeated with supra-rational passion and unconditional, selfless commitment, and that conversely, our supra-rational dedication to God's will must be refined and guided by rationality and reason.
233	35:7	El-Bethel	Eil-Bethel
	35:8	Alon-Bachut	Alon Bachut
	maps	Machanaim Penuel	Machanayim Penu'eil
234	Rashi on v. 14	[should be on v. 13]	
	35:11	I am going bless you	I am going to bless you
	35:16	and there was still some distance to Efrat when	and when there was still some distance to Efrat,
	CI, par. 1	[literally: "from	[literally, "from
	Ibid., par. 2	engage in the fulfillment of the commandments	perform a commandment
	"	that engages in Torah study	that study the Torah
	ID, par. 2	Benjamin, the descent of his soul into the physical world, went	Benjamin—the descent of his soul into the physical world—went
	footnote 178	btelow	below
235	35:19	Efrat. Efrat is also the Machpelah Cave that, in her merit,	Efrat, which is also the Machpeilah Cave that in her merit,
	35:21	Migdal Eder	Migdal Eider

page	location	error	correction
	35:22	handmaid [2x] twelve	bondwoman 12
	35:25	handmaid	bondwoman
	CI on v. 19, par. 1	the Cave of Machpelah many centuries later, would pass by her grave in Bethlehem as temple	the Machpeilah Cave would pass by her grave in Bethlehem many centuries later as Temple
	Ibid., par. 2	brought my sister instead O God: if Your children	brought him my sister instead O God: If Your children
	Ibid., par. 5	the Cave of Machpelah of their mistakes.	the Machpeilah Cave of their misdeeds.
	maps	Machanaim Penuel Migdal Eder	Machanayim Penu'eil Migdal Eider
	Footnote 184	31:14 ff.	31:14 ff. Rashi on 48:7, below.
236	35:26	handmaid	bondwoman
	35:27	Mamre , the plain of Kiryat Arba ; this place	the city of Kiryat Arba in the plain of Mamrei ; this city
	35:29	the Machpelah cave	the Machpeilah Cave
	1 st chart	Simeon two sisters	Simeon and two sisters
	2 nd chart	Seir Tzivon Kedar Adbieil Tema Kedmah Gatam Reuel Yeush Yalam Oholivamah	Sei'ir Tziv'on Keidar Adbe'eil Teima Keidmah Ga'tam Re'u'eil Ye'ush Ya'lam Aholivamah
	maps	Machanaim Penuel Migdal Eder	Machanayim Penu'eil Migdal Eider
237	36:2	the daughters of Canaan: Basmat Elon Oholivamah [2x] Be'eri Tzivon	the daughters of the Canaanites: Basemat Eilon Aholivamah Be'eiri Tziv'on
	36:3	Basmat [4x] Oholivamah [2x] twenty-three	Basemat Aholivamah 23
	36:4	Basmat Reuel	Basemat Re'u'eil

page	location	error	correction
	36:5	Oholivamah Yeush Yalam	Aholivamah Ye'ush Ya'lam
	36:6	Seir	Sei'ir
	CI, par. 1	Basmat	Basemat
	Ibid., par. 3	from such work claiming to “spiritual procreation”	from such work, claiming to “spiritual procreation,”
238	36:8	Seir after his nickname,	Sei'ir by his nickname,
	36:9	Seir	Sei'ir
	36:10	Reuel Basmat	Re'u'eil Basemat
	36:11	Gatam	Ga'tam
	36:12	Seir	Sei'ir
	36:13	Reuel sons Basmat	Re'u'eil descendants Basemat
	36:14	Oholivamah Tzivon Yeush Yalam	Aholivamah Tziv'on Ye'ush Ya'lam
	36:16	Gatam	Ga'tam
	36:17	Reuel [2x] Basmat	Re'u'eil Basemat
	36:18	Oholivamah [3x] Yeush Yalam	Aholivamah Ye'ush Ya'lam
	CI, par. 1	Seir [2x]	Sei'ir
	Ibid., par. 2	matters of the soul, Torah and its commandments, and	matters of the soul—the Torah and its commandments—and
	footnote 228	vol. 5, p. 1771.	vol. 5, 886a.
239	36:20	Seir [2x] Tzivon	Sei'ir Tziv'on
	36:21	Seir	Sei'ir
	36:22	Seir	Sei'ir
	36:24	Tzivon [3x] Oholivamah	Tziv'on Aholivamah
	36:25	Oholivamah	Aholivamah
	36:29	Tzivon	Tziv'on
	36:30	Seir	Sei'ir
240	36:32	Beor	Be'or
	36:35	Chadad [2x]	Hadad
	36:36	Chadad	Hadad
	36:37	Saul	Sha'ul
	36:38	Saul	Sha'ul

page	location	error	correction
	36:39	of his city , where Pau Meheitavel, daughter of Meheitavel	of his city , i.e., where Pa'u Meheitav'eil daughter of Meheitav'eil
	ID, 1 st paragraph	[31] These are the kings who reigned in the land of Edom before any king reigned over the descendants of Israel:	[33] Bela died, and he was succeeded by:
	Ibid., 3 rd paragraph	G-d	God
	Ibid, 4 th paragraph	and thus unprotected would	and thus, unprotected, would
	footnote 237	the eighth king Hadar (which means beauty),	the eighth king, Hadar (whose name means "beauty"),
241	36:41	Oholivamah	Aholivamah
	36:43	Magdiel	Magdi'eil
	ID	Magdiel [3x]	Magdi'eil
	Ibid., par. 3	<i>Magdi'eil</i> , which connotes "towering over God,"	<i>Magdi'eil</i> (מגדיאל), which can be seen as a contraction of the words for "towering over God" (מגדיל על כל אל),
246	3 rd paragraph	Divine Providence	Divine providence
247	1 st paragagraph	Divine Providence	Divine providence
248	37:1, par. 2	handmaids	bondwomen
	CI, par. 1	Joseph was	1 Joseph was
	CI, par. 3	posses	possess
249	37:2, par. 2	seventeen handmaids	17 bondwomen
	37:3	from Shem and Ever a fine woolen robe. aroused the jealousy	from Shem and Eiver a robe of fine wool. aroused the jealousy
	CI, 1 st paragraph	from Shem and Ever	from Shem and Eiver
	CL, 3 rd paragraph	law, reported to his father	law, he reported to his father
250	Hebrew text, 37:7	[fix trope]	
	37:9	eleven	11
	ID, par. 3	Jacob worked as shepherd	Jacob worked as a shepherd
	footnote	94b [235b].	235b.
251	37:10	their hatred against them so that could not dismiss	their hatred against him so they could not dismiss
252	37:14	violated	raped
	37:15	appearing the guise of	appearing in the guise of
	CL, par. 3	not be able fulfill	not be able to fulfill
	map	Machanaim Penuel	Machanayim Penu'eil
253	CI, par. 3	alluded to the in	alluded to in the
	CL, 2 nd paragraph	as to whether is to be saved	as to whether he is to be saved
254	37:28	twenty	20
	CI, par. 1	twenty [2x]	20

page	location	error	correction
	CI, par. 2	ten [2x]	10
	CI, par. 4	It is therefore costs	It therefore costs
	CI, par. 8	being preserved the power of	being preserved by the power of
255	37:32	and it was brought to their father.	and thus brought it to their father.
	37:34	twenty-two [2x]	22
	37:35	twenty-two	22
	CL, par. 2	Nachmanidies	Nachmanides
256	38:2	Shua	Shu'a
	38:3	Er	Eir
	38:6	Er	Eir
	“	at least 67 years old	at least 65 years old
	38:7	Er [3x]	Eir
	38:9	unaware why	unaware of why
	map	Penuel	Penu'eil
257	38:12	Shua [3x]	Shu'a
	CL, 1 st paragraph	rules that is an ox presumed	rules that an ox is presumed
258	38:16	Er and Onan ¹¹¹). ¹¹²	Eir and Onan ¹¹¹). ¹¹²
	footnote 120	vol. 6, pp. 2192-2193.	vol. 6, 1096b-1097a.
259	38:24	after the flood,	after the Flood, ⁷⁰
	“	priests' daughters who act	priests' daughters (even unmarried ones) who act
	38:26	Er [2x]	Eir
	footnote 127	Rashi on	Above, 33:22; Rashi on
260	39:1	above, ¹³⁶ Joseph	above, ¹³⁶ Joseph
	footnote 148	pp. 679-680.	340ab.
261	39:6	Joseph became overly impressed with his own success, started to pay attention to the fact that his face had beautiful features and the luster of his complexion caused him to be of beautiful appearance , and began indulging in gourmet food and curling his hair, primping himself even more than he used to when he was a youth. ⁷¹	Joseph began eating and drinking fine foods and curling his hair in order to counteract the detrimental effects of his journeys on his health and appearance, ⁷² thereby restoring and emphasizing his beautiful facial form and complexion. ⁷³

⁷⁰ Above, 9:7.

⁷¹ Above, 37:2.

⁷² See 12:11, above; *Maskil LeDavid* and *Be'er BaSadeh*.

⁷³ Rashi on 29:17, above. *Sichot Kodesh 5740*, vol. 1, pp. 641-644.

page	location	error	correction
	“	Joseph’s regressive narcissism evinced gross insensitivity to the fact that his father was in mourning over having lost him. God therefore set about to correct this flaw by showing Joseph that undue attention to one’s looks can invite undesirable attention from others.	Joseph’s attention to his looks evinced gross insensitivity to the fact that his father was in mourning over having lost him. God therefore set about to correct this insensitivity by initiating a chain of events that would lead to his imprisonment.
	CI, v. 6	Joseph was well built and of fine appearance	His beautiful facial form and complexion:
	Ibid., par. 2	In order succeed as	In order to succeed as
	“	“well built and of fine appearance”	“of beautiful form and complexion”
	Ibid., par. 4	not only ourselves	not only to ourselves
	ID	Joseph was well built and of fine appearance:	His beautiful facial form and complexion:
		“well built and of fine appearance,”	“of beautiful form and complexion,”
262	39:7	So, immediately after Joseph began primping himself and God articulated His intention to correct this insensitivity,	Thus, immediately after God articulated His intention to correct Joseph’s insensitivity,
	39:9	humanity forswore adultery in the wake of the Flood!” ⁷⁴	God prohibited adultery to all humanity!” ⁷⁵
	39:12	as the associate of prostitute?”	as one who associates with immoral women?”
	CI on v. 12, par. !	As a servant, Joseph’s was	As a servant, Joseph was
263	CI, 1 st paragraph	he was obligated not to resist	he was obligated to resist
	CI, 2 nd paragraph	is only temporary setback	is only a temporary setback
265	CI, v. 9, 1 st paragraph	and a foreigner?	and a foreigner.
266	CI, v. 23, 2 nd paragraph	are required to do live	are required to live
	ibid., 4 th paragraph	they hear that was promptly	they hear that he was promptly
268	par. 4	qualities which would started	qualities that would begun
270	41:1	of two full years,	of two full years after the chief cupbearer was released from prison,
	CI on v. 1, par. 3b	otherwise dormant	otherwise-dormant
	CI on vv. 2-6, par. 4	the thought falls into our minds	we are tempted to think
	Ibid., par. 5	for “free”	“for free”
	Ibid., par. 6	The dreams of Pharaoh	Pharaoh’s dreams
	Ibid., par. 9	and food, whereas	and food—whereas

⁷⁴ Above, 9:7.⁷⁵ Above, 2:24.

page	location	error	correction
271	41:7	Pharaoh awoke and	Pharaoh awoke, and
	41:8	sent for and called healthy food and deficient food	sent for an abundance of food and a paucity of food
	41:14	sent messengers and had Joseph summoned, and they hurried him	sent for Joseph, and he was hurried
	CI, par. 2	for kingship superficially	for kingship, outwardly
272	41:15	but there is no one who can interpret it	but none of my necromancers or wise men can interpret it
	41:22	I then saw in my dream	I fell asleep again and saw in my second dream
	41:27	that came up	that emerged
	ID, par. 2	used this name speaking to Avimelech	used this Name speaking to Abimelech
273	41:28	It is as I have told Pharaoh: God has shown Pharaoh what He is about to do.	With regard to these years of famine, it is also as I have told Pharaoh: God has shown Pharaoh what He is going to do after the years of plenty.
	41:30	ate up the robust cows.	ate up the robust cows and yet remained scrawny.
	CI, v. 35, par. 1	be crowned as viceroy	be crowned viceroy
	Ibid., 2 nd paragraph	lives in exile a	lives in exile are a
	Ibid., par. 4	the relation of dreams to the exile,	the similarity of exile to dreams, in order
	“	as consistently possible	as consistently as possible
	Ibid., par. 5	particularly,	in particular,
	Ibid., par. 10	there is an advantage in our spiritual work during the “dream” of exile over	our spiritual work during the “dream” of exile has an advantage over
	“	asleep.	“asleep.”
	footnote	pp. 1950-1951.	975b-976a.
274	41:36	The food will the land will not be	The stored food will the land not be
	41:41	am hereby giving you over the entire land of Egypt	hereby confer on you over all Egypt
	41:43	next to over the entire land of Egypt	alongside over all Egypt
	CI, par. 3	the inner dimension of Torah [2x]	the inner dimension of the Torah
	CI on v. 43	How wise is he, and yet so young!	How wise he is for his young age!
275	41:44	in the entire land of Egypt.	in all Egypt.
	41:45	Paneiach	Pa'nei'ach
	CI, par. 2	Durmaskis	Durmaskit

page	location	error	correction
	Ibid., par. 4	they prostrated themselves to him	but prostrated themselves before him
	Ibid., par. 7	submission Him	submission to Him
	Ibid., last par.	in order to	in order that it
	ID, par. 1	the single verse in the whole Bible	the only verse in the entire Bible
	Ibid., par. 3	great-grandfather, Abraham.	great-grandfather Abraham.
	footnote 30	10:30	10:31
	footnote 34	<i>Durmaskis</i>	<i>Durmaskit</i>
	footnote 46	<i>Bereshit</i>	<i>Bereishit</i>
276	41:46	thirty throughout the entire land of Egypt	30 all throughout Egypt
	41:47	and brought it to the storehouses by the handful , that is, unhurriedly.	and deposited it in the storehouses in unending handfuls , for there was so much that as soon as one person deposited a handful, the next person in line deposited his. ⁷⁶
	41:52	the second child indicate that, for be “fruitful	the second son indicate that for “be fruitful
	CI, par. 1	ensure that it does not	ensure that it not
	Ibid., par. 3	neighborhood	surroundings
	Ibid., par. 4	study of Torah to study Torah	study of the Torah to study the Torah
	Ibid., par. 5	Torah, as the wisdom of the infinite God, remains	Torah—as the wisdom of the infinite God—remains
	Ibid., par. 7	that it is not fleeting.	that it not be fleeting.
	CI on vv. 51-52	52-51	51-52
	footnote 57	<i>D’Bei Eliyahu</i>	<i>d’vei Eiliyahu</i>
277	41:55	Nonetheless, even though everyone had stored up enough grain for themselves for seven years, everyone’s grain rotted except for what Joseph himself had put away.	Nonetheless, even though everyone had stored up some grain for themselves, it all rotted; all that remained was what Joseph had stored in the official granaries.
	CI, par. 5	Dovber of Mezeritch	DovBer (the Maggid) of Mezeritch
	Ibid., par. 6	person, who,	person who,
	CI on v. 55, par. 5	not overreach	not to overreach
	Ibid., last par.	<i>you are pouring kerosene, but increase it.</i>	<i>you are pouring kerosene on the fire, but fuel it.</i>
	footnote 69	<i>Eitz Chaim, Sha’ar Chag HaMatzot 6.</i>	<i>Peri Eitz Chayim, Sha’ar Chag HaMatzot 7.</i>
278	41:56	the grain, and he sold it	the grain and sold it

⁷⁶ Gur Aryeh.

page	location	error	correction
	42:1	some type of cure for his anguish over having lost Joseph awaiting him in Egypt .	some type of hope for him in Egypt .
279	42:3	that Jacob had a premonition that Joseph was in Egypt,	that Jacob had a premonition that there was some type of hope for him in Egypt,
	“	ten	10
	42:4	<i>per se</i>	per se
	42:5	a different gate, as	a different gate as
	42:7	regretted selling him	regretted having sold him
	42:8	and now it was fully grown.	and now, some 21 years later, it was fully grown.
280	42:11	Saying this to him, they unwittingly included him, implying that	They chose these words under the influence of Divine inspiration, unwittingly implying that
	“	honorable	truthful
	42:14	a huge sum of money	a huge sum
	42:13	twelve	12
281	42:21	speak, remaining	speak, although remaining
	42:22	that it is clear that he is dead, that Benjamin must come down to Egypt.”	that he is apparently dead, ⁷⁷ that Joseph has died.” ⁷⁸
	42:24	and had Simeon taken away from them and bound before their eyes.	and took Simeon away from them and imprisoned him before their eyes.
	CI, v. 21, par. 2	agony living	agony of living
	CI, v. 21, par. 3	Divine presence we are, so to speak, casting God into “captivity” just as	Divine Presence we are casting God into captivity, so to speak, just as
	CI, v. 21, par. 4	Divine presence	Divine Presence
	CI, v. 22, par. 2	was penitent par excellence. absolute sincerity	was the penitent par excellence. absolute sincerity.
	Ibid., par. 3	to fix our relationship	to repair our relationship
282	42:26	Joseph had Simeon unbound and fed a meal.	Joseph released Simeon and fed him a meal.
	42:28	of having stolen it!	of not having paid for the grain!
	42:30	charged us with	accused us of
	42:31	honorable	truthful
	42:32	twelve	12
	42:35	was his money-pouch!	was his money-pouch , containing the money he had paid for the grain!
283	43:4	we will go down and	we will go down to Egypt and
	43:5	not go down, see my face	not go down there, appear before me

⁷⁷ *Maskil LeDavid*.

⁷⁸ *Yefat To'ar*.

page	location	error	correction
	43:7	described his behavior as being the	presented his behavior as the
	CI, par. 1	his behavior to their father as being the	his behavior as the
	“	we must ask	we must also ask
	“	what we need to do everything	what we need to do, everything
	Ibid., par. 2	to solve!	in solving!
	Ibid., par. 3	in truth we are connected	in truth, we are connected
284	43:8	Benjamin with me,	Benjamin with us,
	43:9	from my hand.	from me.
	“	against you and hereby	against you , and I hereby
	“	for all the days of my afterlife.	for all the rest of my lifetime , both in this world as well as in the afterlife. ⁷⁹
	43:14	that the man have pity on you.	that the man be merciful to you.
	“	when He was creating	when creating
	“	from his bonds and send Benjamin	from his captivity and send him and Benjamin
285	CI, par. 2	will take part in should provide	will partake of should nevertheless provide
286	43:25	They got their gift ready	They readied their gift
287	43:30	Ashbel [2x] Gera [2x] (<i>shavo el</i>) (<i>ger</i>)	Ashbeil Geira (<i>sheva'o eil</i>) (<i>geir</i>)
	CI, par. 1	He went to room how, when we consider compassion on it.	He went to another room how when we consider compassion for it.
	Ibid., par. 2	those who do not deserve.	those who are undeserving.
	Ibid., par. 3	cool	“cool”
	instructions at bottom of left page	Rosh Chodesh and <i>Maftir</i> as the <i>maftir</i>	<i>Rosh Chodesh</i> and the <i>Maftir</i> as the <i>Maftir</i>
288	43:33	about their family.	about their family, and how he could sit Benjamin, a Hebrew, next to him.
	CI, par. 1	and is thus “digestible.”	and thus “digestible.”
	CI on v. 2, par. 2	against Joseph, by doing	against Joseph by doing
	Ibid., par. 3	getting sucked in to	getting sucked into
	Ibid., par. 4	transcendence, such as	transcendence such as
	Ibid., par. 6	Joseph alluded to the sublime, subconscious love for God he was implanting in his brothers with his silver goblet.	In using his silver goblet, Joseph was alluding to the sublime, subconscious love for God he was implanting in his brothers.

⁷⁹ Rashi on 44:32, below. See Deuteronomy 33:7.

page	location	error	correction
	CL	to drink wine Rabbinic prohibition.	from drinking wine rabbinic prohibition.
	footnote 133	pp. 2215-2216;	1108ab;
	footnote 137	<i>Or HaTorah, Bereishit</i> , vol. 2, pp. 681 ff, vol. 6, pp. 2206 ff.	<i>Or HaTorah, Bereishit</i> , vol. 2, 341a ff; ibid., vol. 6, 1103b ff.
289	CI on v. 7, par. 3	they assumed the Egyptian they were talking to felt	they assumed that the Egyptian to whom they were talking felt
	Ibid., par. 5	that is completely foreign	that it is completely foreign
	Ibid., par. 6	engage with	engage
	footnote 143	p. 1956.	1078b.
	footnotes 144 and 148	<i>Or HaTorah, Bereishit</i> , vol. 2, pp. 681 ff, vol. 6, pp. 2208- 2209.	<i>Or HaTorah, Bereishit</i> , vol. 2, 341a ff; ibid., vol. 6, 1104b-1105a.
290	44:10	with whom	in whose possession
	44:14	came to	arrived at
	instructions at bottom of page	<i>Maftir</i>	<i>Maftir</i>
293	3 rd paragraph	instead opting professions: whereas	opting instead professions: Whereas
294	par. 1	the whole kingdom	the entire kingdom
	par. 4	Redemption.	redemption.
	par. 5	we see that the world, with the passage of time, is becoming	we see that with the passage of time, the world is becoming
	par. 7	Redemption.	redemption.
296	44:20	who was born	who was born to him
	44:21	Bring him down to me	Bring him down here to me
	44:23	you shall never again see my face	you will never again appear before me
	CI, par. 1	this face-off Joseph	this face-off, Joseph
	CI, par. 3	Judah did not only not shy	Not only did Judah not shy
297	44:26	go down this time we can go down,	go down to Egypt this time we can go down to Egypt,
	44:33	go up with	go up to Canaan with
	44:34	can I go up to my father	can I go up there to my father
	45:2	the Egyptians heard it, and the members of Pharaoh's household heard it.	the Egyptians whom he had told to leave heard it, and word spread until the servants and members of Pharaoh's household heard about it, too. ⁸⁰
298	45:3	twenty-two	22
	45:5	for your needs	for your needs
	CI, par. 2	He therefore said, "it	He therefore said, "It
	CI, par. 4	"it was in order	"It was in order
	CI, par. 5	immune from exile and	immune to exile and by

⁸⁰ Radak, Rashbam.

page	location	error	correction
	CI, par. 6	the physical food he provided for us	the physical food he provided for us
299	45:11	so that you will not be	so that you not be
	CI, par. 1	earning as remuneration the vast wealth of the storehouses of Egypt,	earning the vast wealth of the storehouses of Egypt as remuneration,
	“	these spark	the sparks
	CI, par. 4	there are those that meditation and remain inherent to	there are those who meditation, remaining inherent in
	CI, par. 5	twenty-two [3x]	22
	“	years was up,	years were up,
	“	one unnecessary moment’s delay.	one moment of unnecessary delay.
	CI, par. 6	absolutely minimum.	absolute minimum.
	CI on v. 13, par. 1	twenty-two	22
	“	He thus said:	He thus said: ⁸¹
	CI on v. 13, par. 2	outside the city, and an escort prior to leaving	outside a city, and escort before he left
	map	Raamses	Ra’amseis
300	45:14	shoulders [2x]	neck
	45:15	shoulders	necks
	45:18	bring your father	take your father
	45:19	you are commanded for your small	you are hereby commanded for transporting your small
	CI, par. 1	shoulders [literally, “neck”] [2x]	neck
	CI, par. 6	everything he could do on not for his own.	everything he could on not for the destruction that occur in his own.
	CI, par. 9	Joseph and Benjamin saw prophetically that the Temples and sanctuary would be destroyed. It	Since Joseph and Benjamin saw prophetically that the Temples and sanctuary would be destroyed, it
	CI, par. 10	is at your neck	has been placed on your neck
	CI, par. 12	restitution The purpose thinking	restoration The purpose of thinking
301	45:23	ten [5x]	10
	CI on v. 23, par. 1	and ten female	and 10 female
	CI on v. 23, par. 4	Torah study beyond our natural inclination to do so based on the pleasure we derive from it.	Torah more than we would do so for sheer pleasure.
	CI on v. 23, par. 5	that, although he foreswore reunited and even prepared	that although he had foresworn reunited, and even prepared

⁸¹ Below, v. 28.

page	location	error	correction
	footnote 49	p. 1976.	988b.
	footnote 52	p. 1977.	989a.
302	45:26	ruler of the entire land of Egypt	ruler of all Egypt
	46:1	Jacob, suspecting he would die in Egypt, prepared a burial place for himself in the Machpelah Cave ⁸² before setting out.	Before setting out, Jacob prepared a burial place for himself in the Machpeilah Cave, ⁸³ suspecting that he would not be returning from Egypt before dying.
	CI, par. 1	the general obligation to study Torah	the general obligation to study the Torah
	CI, par. 6	from studying Torah	from studying the Torah
	CI, par. 7	this trip was the first one one with Torah	this was the first one one with the Torah
	CI on vv. 27-28, par. 1	evil of Egypt and he	evil of Egypt, and he
303	46:5	Israel's sons carried their father	Israel's sons transported their father
	46:10	Yemuel Shaul	Yemu'eil Sha'ul
	CI, par. 1	by the exile and therefore overcoming it.	by it, and therefore, the key to overcoming it.
	CI, par. 2	“it is specifically	“It is specifically
304	46:12	Er [2x]	Eir
	46:14	Elon, and Yachle'el	Eilon, and Yachle'eil
	46:15	thirty-three	33
	46:16	Eri Areli	Eiri Ar'eili
	46:17	Beriah [2x] Malkiel	Beri'ah Malki'eil
	46:18	handmaid sixteen	bondwoman 16
	46:21	Ashbel, Gera	Ashbeil, Geira
	46:22	fourteen	14
	46:24	Yachtze'el Yetzer Shilem	Yachtze'eil Yeitzer Shileim
	46:25	handmaid	bondwoman
	CI, par. 5	safeguarding the kosher standards of the family's food	ensuring that the family's food conforms with the requirements of the Torah's dietary laws
	“	normal human life	ordinary human life
305	46:26	sixty-six fourteen	66 14

⁸² Rashi on 50:5, below; *Likutei Sichot*, vol. 15, p. 462, note 36.

⁸³ Rashi on 50:5, below; *Likutei Sichot*, vol. 15, p. 462, note 36.

page	location	error	correction
	46:27	seventy All of Jacob's household	70 All of Jacob's offspring
	46:28	was that he set up	was setting up
	46:29	on his part	however
	“	because he was in the midst of reaffirming his belief in God when Joseph presented himself to him.	for when he saw Joseph, he was overcome by the open manifestation of God's providence, and in response reaffirmed and declared his belief in God's oneness as well as his love and awe of Him. ⁸⁴
	CI, par. 5	they find respite in another land and	they could find respite in another and
	CI, par. 7	no effort to build	no effort in building
	CI, par. 8	Joseph to do,	Joseph to do so,
	CI, par. 9	Torah scholar or teacher	the Torah scholar or teacher
	CI on vv. 29-30, par. 1	from Eastern Europe	of Eastern Europe
306	46:31	to all his father's household I will go up and	to his father's entire household I will go up to the palace and
	CI, par. 3	of Jews that lived after World War I	of Jews who lived during the interwar period
	CI, par. 6	nor that he was	nor about his position as
307	47:6	the whole land of Egypt	all Egypt
	47:9	one hundred and thirty	130
	47:11	Raamses	Rameseis
	47:12	as if he was	as if he were
	CI on v. 12, par. 4	he did so was for	he did so for
	footnote	<i>Bati L'Gani 5710</i> , chapter 7, end.	<i>Sefer HaMa'amarim 5710</i> , p. 121.
308	47:13	the entire country	the entire region
	47:18	year, 2238, and	year (2238, the year that Jacob came to Egypt) and
	CI, par. 1	he understood of the nature	he understood the nature
	CI, par. 4	essence: the essence of Its only sees	essence: The essence of It only sees
309	CI on v. 27, par. 3	holy living and instead became spiritually	holy living, instead becoming spiritually
	CI on v. 27, par. 4	since the people were no longer	since the people no longer
312	1 st paragraph	Machpelah	Machpeilah
314	47:28	seventeen one-hundred forty-seven	17 147
	47:29	one of genuine kindness	one of genuine kindness

⁸⁴ Gur Aryeih.

page	location	error	correction
	CI, v. 28, 1 st paragraph	seventeen [2x]	17
	CI, v. 29, 1 st paragraph	in Egypt then.	in Egypt until then.
315	48:1	studied Torah regularly	studied the Torah regularly
	48:4	properly	rightfully
	47:31, Rashi	רשע (<i>resha</i>)	רשע (<i>rasha</i>)
316	48:7	Efrat itself, but instead I buried her right there	Efrat itself; I buried her instead right there
	“	the Machpelah cave	the Machpeilah Cave
	CI on v. 7, par. 1	the Cave of Machpelah	the Machpeilah Cave
	Ibid., par. 6	the Cave of Machpelah	the Machpeilah Cave
	Ibid., par. 7	Machpelah cave	Machpeilah Cave
317	48:8	withdrew Jacob’s inspiration	withdrew His Divine inspiration from Jacob
	“	descendants that Yehu Yeravam Achav	descendants who Yeihu Yerav’am Ach’av
318	48:22	in consideration for	in consideration of
	“	I am giving you , too, a specially designated burial place, in the city of Shechem	I am giving you the city of Shechem as a specially designated burial place
	“	land inheritance	land-inheritance
	“	over and beyond	beyond
	“	bow. ⁸⁵	bow. ⁸⁶ By making Ephraim and Manasseh into tribes, I award you the birthright, i.e., an extra portion beyond that which your brothers will receive—that I took from Esau, my elder brother (who did not deserve it, for he sinned and then deceived our father into thinking he was righteous ⁸⁷) by means of my cunning and my prayers. ” ⁸⁸
	49:1	called for his others sons	called for his other sons
	footnote 49	Psalms, <i>loc. cit.</i>	Ibid.
319	49:4	improperly, presence	improperly; Presence
320	49:6	clans who	clans that
	49:7	Cursed be	“ Cursed be
321	Rashi on v. 9	בהיות שאול מלך עלינו	“בהיות שאול מלך עלינו”

⁸⁵ Above, 34:26.⁸⁶ Above, 34:26.⁸⁷ Above, 25:27-28; 26:34.⁸⁸ Above, 25:29-34; 27:1-38; 32:4-33:16.

page	location	error	correction
	“	והביא את ישראל	“והביא את ישראל”
	49:9	a subordinate to Saul	a subordinate of King Saul
	“	you raised yourself, my son, from stooping to participate in your brothers’ plot against him, recoiling from treating your brother Joseph like prey , and thereby saving his life.	in fact you raised yourself, my son, above treating him like prey —by refusing to participate in your brothers’ plot against him, and thereby saving his life.
	“	from the infamy	above the infamy
	“	nevertheless he did not	he nevertheless did not
	“	of the kingship,	of the kingship than he,
	“	like a lion, even like an awesome lion, dwelling securely and in peace—who will dare rouse it?	like a lion, dwelling securely and in peace, and like a fearsome lion that no one would dare rouse.
	CI on v. 10, par. 1	is thus numerically equivalent to the name Moses	is thus the same as that of Moses’ name
	CI on v. 10, par. 2	value words for	value of the words for
	“	are thus numerically equivalent to	is thus the same as that of
	CI on v. 10, par. 3	numerically equivalent to	is the same as that of
	footnote 86	pp. 1983-1985.	1092a-1093a.
322	49:11	loading the donkey up	loading up the donkey
	49:16	king whom Jacob was prophetically referring to	king to whom Jacob was prophetically referring
323	49:21	the Machpelah cave	the Machpeilah Cave
	49:22	both of them comparable in size	both comparable in size
324	49:24	because, when he was seduced	because when he was seduced
	“	fingers of his hands	fingers of his hands
325	49:27	Givah	Giv’ah
	“	After the initial conflict,	After the conflict,
326	49:30	of the Machpelah Mamre	of Machpeilah the plains of Mamrei
	49:32	twelve	12
	“	in Levi and Joseph’s stead,	in Levi’s and Joseph’s steads,
327	50:3	forty [2x] thirty seventy	40 30 70
	50:4	Joseph addressed Pharaoh’s court,	Joseph, following court protocol,⁸⁹ addressed Pharaoh’s court,
	50:5	go up and bury my father and then return.	go up to Canaan, bury my father, and then return.
	50:6	Go up and bury	Go up to Canaan and bury

⁸⁹ Rabbi Avraham ben HaRambam; cf. *Bereishit Rabbah* 100:4.

page	location	error	correction
	50:11	set upon Jacob's coffin, they paid homage to Jacob by removing their own crowns and setting them, too, upon	hanging from Jacob's coffin, they paid homage to Jacob by removing their own crowns and hanging them, too, from
	50:11	Mitzraim	Mitzrayim
	footnote 142	33:16	33:18
328	50:13	The sons that he had specified	The sons and grandsons whom he had specified
	“	the Machpelah cave the Machpelah Cave sepulcher and divide “You sold it!” sold my birthright Who should go of the Machpelah Mamre	the Machpeilah Cave the Machpelah Cave sepulcher together and divide “But you sold it to Jacob!” sold him my birthright Which one of us should go of Machpeilah the plains of Mamrei
	50:14	on the trip back.	on the journey back.
	50:15	After Jacob's death, Joseph ceased doing this.	After Jacob's death, Joseph did not continue fraternizing with them in these ways.
	CI on v. 13, par. 1	the Cave of Machpelah	the Machpeilah Cave
	map	Raamses	Ra'amseis
329	50:20	Though	Although
	50:21	Joseph thus calmed	Joseph thus allayed
	“	was noticed	did not go unnoticed
	CI, par. 5	prior to sinning.	prior having sinned.
330	50:22	one hundred and ten	110
	50:25	would not allow this to be done.	would never allow this.
	50:26	one hundred and ten	110
	CI, par. 1	to do the same despite to inspire us without so we ask God to reveal	to be generous to us despite to inspire us to repent without we ask God to reveal
	footnote 180	Responsa	<i>Responsa Chatam Sofer</i>
331	footnote 190	<i>Zohar</i> , end of our <i>parasha</i> .	<i>Zohar</i> 1:251a.
335	5 th Hebrew paragraph	יִתְבַּןךְ שִׁמְךָ בְּפִי כָל חַי	יִתְבַּןךְ שִׁמְךָ בְּפִי כָל חַי
344	Introductory paragraph	In the <i>parashah</i> ,	In the <i>Haftarah</i> ,
	4:1	Achav [3x]	Ach'av
345	4:8	Shunem [2x]	Shuneim
346	4:30	Shunem	Shuneim
348	1:7	Yoav [2x] Tzeruya Avner Ner	Yo'av Tzeruyah Avneir Neir

page	location	error	correction
349	1:8	Binayahu Shimi	Benayahu Shim'i
	1:9	Rogel	Rogeil
	1:10	Binayahu	Benayahu
350	1:19	Yoav	Yo'av
	1:26	Binayahu	Benayahu
354	intro	we read how we read how	we read how
355	12:9	any iniquity or transgression. Yaravam	any iniquity or transgression. Yarav'am
	12:10	Yaravam Ever	Yarav'am Eiver
356	Introduction	Achav [4x]	Ach'av
365	2:5	Yoav [3x] Avner Ner	Yo'av Avneir Neir
	2:8	Shimi son of Gera	Shim'i son of Geira
366	2:11	forty thirty-three	40 33
368	20:25	Avner	Avneir
370	footnote 4	Above, 15:4	Numbers 15:4
	footnote 5	Above, 15:5	Ibid. 15:5
377	7:3	twelve	12
378	7:13, 19, 25, 31, 43, 49, 55, 61, 67, 73, 79, 84	according to the holy shekel	according to the value of the sacred shekel
378-386	7:13, 19, 25, 31, 43, 49, 55, 61, 67, 73, 79	one hundred and thirty seventy	130 70
	7:14, 20, 26, 32, 44, 50, 56, 62, 68, 74, 80	ten	10
379	7:18, 23	Netanel	Netan'eil
	7:24	Eliav the son of Chelon	Eli'av the son of Cheilon
380	7:29	Eliav the son of Chelon	Eli'av the son of Cheilon
	7:30, 35	Shede'ur	Shedei'ur
	7:42	Eliasaf the son of De'uel	Elyasaf the son of De'u'eil
381	7:47	Eliasaf the son of De'uel	Elyasaf the son of De'u'eil
382	3:2	Achav Tzidkياهو	Ach'av Tzidkiyahu
	3:8	Chananiah Mishael Azariah	Chanayah Misha'eil Azaryah
383	footnote 18	Ezra 6:610-	Ezra 6:6-12.
384	7:54, 59	Gamliel	Gamli'eil
385	7:60, 65	Gidoni	Gid'oni

page	location	error	correction
	7:66, 71	Achiezer	Achi'ezer
	7:72	Pagiel	Pagi'eil
386	7:77	Pagiel	Pagi'eil
	7:84	by the princes on the day	by the princes of Israel on the day
	“	twelve [3x]	12
	7:86	twelve ten	12 10
	7:87	twelve [4x]	12
	7:88	eleven	11
387	7:89	Tent of Meeting so GOD could speak	Tent of Meeting so God could speak
	footnote 23	candelabrum	Candelabrum
387-388	8:1	candelabrum [18x] twelve altar [3x] outer stool God's presence	Candelabrum 12 Altar Outer steps God's Presence
388	7:40	altar	Altar
	7:42	four hundred one hundred	400 100
	7:43	ten [2x]	10
	7:44	twelve	12
	7:48	altar table	Altar Table
	footnote 27	See on Exodus 25:31	See Exodus 25:40
389	7:49	ten candelabra [2x] candelabrum	10 Candelabra Candelabrum
	7:50	altar outer altar inner altar inner house outer house	Altar Outer Altar Inner Altar Inner House Outer House
396	<i>parsah</i>	119.3 mile	2.39 mile
398	395, 1290	Mehalel	Mahalal'eil
	1657	Elam	Eilam
399	1723	Ever	Eiver
	1787, 2026	Reu	Re'u
	1996, 2009-2022	Kedarlaomer	Kedorla'omer
	1997	Tzoar	Tzo'ar
400	2148	Oholivamah Anah/Basmat	Aholivamah Adah/Basmat
	2171	Seir	Sei'ir
	2187	Ever	Eiver

page	location	error	correction
	2194	28 Tevet	21 Tevet
	2196 – 9 Elul	2196 Jacob (88)	2195 Jacob (87)
401	2198 – 5 Tishrei	2198 Jacob (90)	2197 Jacob (89)
	2208	Seir	Sei'ir
	2216	Shua	Shu'a
	2217, 2224, 2225	Er	Eir
405	Introduction	an upper-case	a superscript
	2517-2556	Otniel Givah	Otni'eil Giv'ah
	2557-2636	Ehud ben Gera	Eihud ben Geira
	2637-2676	Devorah	Deborah
	2727-2749	Puah 10:2	Pu'ah 10:1
	2749-2770	Yair	Ya'ir
406	2871	ark [2x] Eli Yearim	Ark Eili Ye'arim
	2883, 2884	Givon	Giv'on
	2884	Yonaton	Jonathan
	2891-2924	63 years	33 years
	2891	ark Yearim	Ark Ye'arim
	2964-2981	Rechavam	Rechav'am
	2964-2985, 2981-2983	Yeravam	Yarav'am
	2986-3009, 2993	Basha	Ba'sha
407	3021-3041, 3024-3049	Achav	Ach'av
	3043-3055	Chazael	Chaza'eil
	3055	Chazael Yehu [2x] Yoash	Chaza'eil Yeihu Yo'ash
	3055-3083	Yehu	Yeihu
	3061-3100	Yehu Yoash	Yeihu Yo'ash
	3083-3098, 3083, 3097-3098, 3099-3014	Yoash [2x]	Yo'ash
	3083-3098, 3097-3098	Yehoachaz	Yeho'achaz
	3100-3129	Yoash Amatziah Uziah	Yo'ash Amatzyah Uziyah

page	location	error	correction
	3108	Yoash	Yo'ash
	3096	Chazael	Chaza'eil
408	3112 [2x], 3114, 3114-3154, 3129	Amatziah	Amatzyah
	3114, 3301	Yoash	Yo'ash
	3114-3166, 3140, 3153, 3154, 3164-3166, 3166-3185	Uziah	Uziah
	3114-3166	Azariah	Azaryah
	3114-3154, 3140, 3153	Yeravam	Yarav'am
	3153	Zechariah	Zecharyah
	3164-3166	Pekachiah	Pekachyah
	3187-3205, 3195 [2x]	Hoshea	Hoshei'a
	3195, 3202	Shalmenesar	Shalmaneser
	3250 [2x]	Menashe	Menasheh
	3285-3316, 3297-3303 [2x], 3301 [3x]	Yoshiah	Yoshiyahu
	3301	ark	Ark
	“	Jeremiah returns part of Reuben and Gad;	Jeremiah brings back some members of the ten tribes;
	3316	Yehoachaz	Yeho'achaz
409	3327	Yechoniah Chananiah Mishael Azariah	Yechonyah Chanayah Misha'eil Azaryah
	3331	Yoshiah	Yoshiyahu
	3339	Gedaliah	Gedalyah
	3364-3387	Yechoniah [2x] Evil Merodach	Yechonyah Evil-Merodach
	3387-3389, 3389	Belshazar	Belshazzar
	3390-3392, 3390 [2x]	Koresh	Cyrus
	3392-3406 [2x], 3396 [2x], 3399 [2x], 3404 [3x]	Achashverosh	Achashveirosh
	3404	Achashversoh	Achashveirosh
410	3412, 3426 [2x], 3438	Nechemiah	Nehemiah