

Errata

Chumash Shemot (Exodus)

first printing

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

All the following corrections have been incorporated into the second printing (2009)

page	location	error	correction
xi		Levi Reinitz	Yonason Reinitz
xiii		49 years later	almost 40 years later
xv		The Public Reading the Torah	The Public Reading of the Torah
xix	2 nd paragraph	as these have been elucidated by the Rebbe.	as elucidated by the Rebbe. ¹
10	translation	“Covenant between the Parts”	“Covenant between the Halves”
16	Inner Dimensions	eq ual	equal
20	translation, v. 2	By revealing Himself in a lowly thorn bush, God intimated to Moses that He empathized with the Israelite’s humiliation and suffering.	By revealing Himself in a prickly thorn bush, God intimated to Moses that He felt the Israelite’s pain and suffering.
24	translation, v. 22	silver and gold and clothing	silver and gold, and —most importantly for the journey, both for protection from the elements and because it wears out quickly on a journey ² —
34	The directions for where to find the <i>haftarot</i> should not be in bold.		
40	translation of vv. 10, 11	[should be in bold]	
40	translation, v. 13	In addition, He commanded them to speak patiently to the Israelites and to speak respectfully to Pharaoh, king of Egypt,	In addition, He made them His emissaries ³ to the Israelites and to Pharaoh, king of Egypt, charging them to speak patiently to the former and

¹ It often happens that the Rebbe’s elucidation of the Torah’s text or of Rashi’s explanation thereof spans an entire passage. In such cases, we reference the Rebbe’s elucidation at the end of the passage. If however, the elucidation covers discontinuous passages, we cite the source in each passage.

² *Shemot Rabbah* 3:11; *Bereishit Rabbah* 60:11.

³ Rashi on Genesis 50:16.

page	location	error	correction
			respectfully to the latter,
41	translation, v. 21	Nefeg and Zichri.	Nefeg, and Zichri.
41	translation, v. 22	Eltzafan and Sitri.	Eltzafan, and Sitri.
41	add		<p style="text-align: center;">A CLOSER LOOK</p> <p>[20] Amram’s aunt: The Torah prohibits a man from marrying his father’s sister.⁴ However, as we have seen,⁵ before the Torah was formally given, only the Torah’s for non-Jews were legally binding, and non-Jews are permitted to marry paternal relatives,⁶ so Amram was permitted to marry his father’s sister.⁷</p>
51	The “Inner Dimensions” box attached to 8:18 should be attached to 9:18. The words “of the mixed horde” should read “of hail”		
60	translation	Tevet 15, 2448	on the 15 th of Tevet, 2448
61	Rashi	ויושב	8 ויושב
62	translation, v. 10		<p>10 Pharaoh said to them sarcastically, “Yes, of course! May GOD be with you when I let you leave with your children, and your animals, as well!” Angrily, he continued: “I have no intention of letting your children go, for you do not need them to perform your religious rites in the desert! The fact that you are asking to take them reveals your true intentions: You are not planning on going for a three-day holiday; you are planning to flee the country altogether! Therefore, watch out! Your evil intent will backfire and I will not let you go at all! Furthermore, I am warning you: look, a bad omen, the star <i>Ra’ah</i> [‘evil’], which foretells blood and slaughter, is rising against you in the desert. It will be perilous for you to journey now. 11 As I said...</p>
63	translation, v. 20	But once again	But once again [i.e., not bold]
64	translation, v. 23	his brother , but	his brother , even by firelight, but
65	translation, v. 7	Egyptians terror	Egyptians’ terror

⁴ Leviticus 18:12.

⁵ Genesis 43:16.

⁶ Rashi on Genesis 20:12

⁷ *Likutei Sichot*, vol. 6, p. 43, note 15.

page	location	error	correction
67	translation	since they have neglected fulfilling My commandments for son long,	since they have neglected fulfilling My commandments for son long, ⁸
67	translation	the Passover offering, which embodies all the active commandments, and circumcision, which embodies all the passive commandments.	the Passover offering, which embodies all the passive commandments, and circumcision, which embodies all the active commandments.
70	translation, v. 13	in this merit I will pass over you	in this merit I will mercifully pass over you
70	translation, v. 12	that happen to be in Egypt	that happen to be in Egypt—since these nations also relished the Jewish people’s suffering ⁹ —
72	translation, v. 21	to first conveyed	to first convey
72	translation, v. 23	will pass over the entrance	will mercifully pass over the entrance
73	translation, v. 27	the promise of children.	the promise of children. ¹⁰
75	translation, v. 35	and clothing from the Egyptians.	and clothing —which they valued the most, in light of their impending journey ¹¹ — from the Egyptians.
75	translation, v. 36		[new paragraph before “The bodies of all...”]
76	translation, v. 38	Moses to join	Moses if they could join
76	“	when he came to Egypt and	when he came to Egypt and that he
76	translation, v. 39	brought out of Egypt	brought out of their homes in Egypt
76	translation, v. 40	on Nisan 15, 2018	(Nisan 15, 2018)
78	translation, v. 48	If a convert lives among you and would offer	When a convert living among you offers
78	“	his family	his household
78	“	but wait	but should wait
78	translation, v.	function until you the Tabernacle	function until the Tabernacle is

⁸ See above, 1:6.

⁹ *Maskil LeDavid*; cf. above, 11:5.

¹⁰ Vv. 24-26, above.

¹¹ Above, 3:22.

page	location	error	correction
	2	is	
78	“	its stead	their stead
80	Inner Dimensions	paragraph break before [7]	
81		“Unless God tells you to sanctify and redeem the firstborn before, this, ¹⁹⁴ the following commandment will apply only when GOD brings you into the land of the Canaanites, as He swore to you and your ancestors, and gives it to you. In the merit	“The following commandment will apply only when GOD brings you into the land of the Canaanites, as He swore that He would to you and your ancestors, and gives it to you— and, of course, on any specific occasion God commands you to observe it before this. ¹⁹⁴ In the merit
88	translation, 13:17	As was mentioned before,	As mentioned above,
	“	Pharaoh sent	Pharaoh had to send
	Chasidic Insights, left page right col.	be tempted us to slide	be tempted to slide
89	translation, v. 21	and cleaned and pressed	and that cleaned and pressed
	“	They did not surround	The clouds did not surround
	v. 22	they were heading into the desert, the majority of the people	the people were heading into the desert, the majority of them
90	translation, v. 4	the end Pharaoah	the end that Pharaoh
	“	his final end	his end
	v. 6	he	Pharaoh
	“	how they had made off	how the Israelites had made off
91	translation, v. 8	with arms held high	triumphantly
92	Chasidic Insights, left page	<i>Your shall remain silent.</i>	<i>You shall remain silent.</i>
92	Ibid.	the Pharoahs of dark our world	the Pharaohs of our dark world
92	Chasidic Insights, right page, 2 nd par.	“travels forth”	“journey forth”
93	translation, v. 19	the camp of Israel...behind them	the Israelite camp...behind it

page	location	error	correction
	“	From the point that	From the point when
	“	moved in front of them and stood	moved in front of the Israelites and stood
94	translation, v. 22	formed a wall for them	formed a wall for each tribe
95	translation, v. 23	the Egyptians ability	the Egyptians’ ability
	translation, v. 24	their numbers	the Egyptians’ numbers
95	translation, v. 25	as the people emerged	as the Israelites emerged
	“	Biblical prophets	Biblical prophets after Moses
96	v. 27	congealed	solidified
97	translation, 15:1	once and for all	once and for all ¹²
98	translation, v. 2	He is My father’s	He is my father’s
	“	father’s God , the same one he worshipped,	father’s God —i.e., the same God he worshipped—
	translation, v. 4	the mud	the mud that
98	translation, v. 3	not with weapons but	not with weapons, like a mortal king, but
99	Rashi, v. 8	נע רמו	נערמו
99	translation, v. 8	congealed	solidified
99	translation, v. 11	among the supernal beings	among the mighty
100	translation, v. 17	Meaning	meaning
100	A Closer Look	Moab was Abraham’s nephew	Moab was Abraham’s grandnephew
100	footnote 118	below 15:17	below, 15:17
101	Rashi	כי בא סוס פרעה	19 כי בא סוס פרעה
101	translation, v. 19	In addition...to sing.	In addition, after the women saw how the horses of Pharaoh, with his chariots and horsemen, went into the sea, and how GOD turned the waters of the sea back on them while the Israelites had walked on dry land in

¹² See above, 14:2, and on 14:21.

page	location	error	correction
			the midst of the sea , they were also inspired to sing. ¹³
	“	the generation of the Exodus	the Israelites who left Egypt
102	translation, v. 25	of honoring parents,	of honoring parents, ¹⁴
102	Chasidic Insights, v. 22	that when that when	that when
103	translation, v. 26	He said, “If you	God said , referring to Himself in the third person, “If you
	“	then I will bring none	the I, God, will bring none
	“	brought upon Egypt	brought upon Egypt during the plagues ¹⁵
103	translation, v. 26	for six days.	for six days. ¹⁶
	translation, 16:1	Sinai	Mount Sinai
104	translation, v. 4	regarding it	regarding the bread
106	translation, v. 14	protected	protected from dirt and insects ¹⁷
106	Chasidic Insights	at apex of	at the apex of
111	translation, v. 8	God inspired the nation of Amalek to attack them, so the people would have to elicit His aid and He would answer immediately. Amalek was as frightened of the Israelites as all the other nations, ²⁰⁹ but God emboldened them for this mission. ²¹⁰	God emboldened the nation of Amalek—which was otherwise as frightened of the Israelites as all the other nations ²⁰⁹ —to attack them, so the people would have to elicit His aid and He would answer immediately. ²¹⁰
	“	They attacked the spiritually weak individuals whom the clouds had expelled and were thus unprotected. The Amalekites seduced these spiritually weaker Israelites, engaged in homosexual relations with them, and then killed them. After this,	They attacked the spiritually weak men who had sinned and whom the clouds had therefore expelled and were thus unprotected. The Amalekites seduced these spiritually weaker Israelite men to engage in carnal relations with them and then

¹³ Chizkuni.

¹⁴ Rashi on 24:3, below, and on Deuteronomy 5:16.

¹⁵ See Deuteronomy 7:15, 28:27, 28:60 and Rashi *ad loc.*

¹⁶ Since they arrived on the 25th of Nisan (v. 23) and left on the 1st of Iyar (v. 27).

¹⁷ *Sifrei, Beha'alotecha* 31 (on Numbers 11:9).

page	location	error	correction
		they cut off these Israelites' genitals and threw them heavenward, mocking the commandment of circumcision by crying to God, "Here is what you wanted!"	killed them. After this, they and cut off their victims' reproductive organs and threw them heavenward, mocking the commandment of circumcision by crying to God, "Here is what you wanted!"
112	translation, v. 9	for you and me, who	for you and I, who
	"	one should honor one's student as one honors oneself, one should honor one's friend as one honors one's teacher, and one should honor one's teacher as one honors God.	one should honor one's student as one honors oneself, one's friend as one honors one's teacher, and one's teacher as one honors God.
113	translation, v. 12	became heavy.	became heavy much sooner than they otherwise would have.
	"	won and he let the	won; then he let
113	The directions for where to find the <i>haftarot</i> should not be in bold.		
119		<p>This requires us to subdue the Amalek within us by silencing our doubts about Divine providence and convert the Jethro within us by convincing the part of us that, despite what we know to be the truth, still prefers to serve the idols of material desires, to abandon its wanton animalistic pursuits and truly accept the Godly path of Torah and its commandments.</p> <p>But in order to do <i>this</i>, we must first immerse ourselves—totally, if only temporarily—in holiness. Experiencing the undiluted consciousness of Divinity in our morning prayers and regular Torah study enables us to tackle the materialism of the world afterwards. Once we have planted ourselves firmly on this grounding, we can safely bring Divine awareness into all aspects of our material lives: eating, earning a living, interacting with other people, and so on. Then, when we make time throughout the day to study Torah, we will be able to uncover the new insights that make it eternally relevant, so that we may hear God's voice from Sinai on a day-to-day basis.</p>	<p>This requires us to subdue the Amalek and convert the Jethro within us. Subduing the inner Amalek means silencing our doubts about Divine providence; converting the inner Jethro means convincing the part of us that, despite what we know to be the truth, still prefers to serve the idols of material desires to abandon its wanton animalistic pursuits and truly accept the Godly path of Torah and its commandments.</p> <p>But in order to do <i>this</i>, we must first immerse ourselves—totally, even if only temporarily—in holiness. Experiencing undiluted consciousness of Divinity anew each day in our daily morning prayers and daily Torah study sessions that follow our morning prayers enables us to tackle the materialism of the world afterwards. Once we have planted ourselves firmly on this ground, we can safely bring Divine awareness into all aspects of our material lives during the ensuing day: eating, earning a living, interacting with other people, and so on. Then, when we make time throughout the day to study Torah, we will be able to uncover the new insights that make it eternally relevant, so that we may hear God's voice from Sinai on a day-to-day basis.</p>

page	location	error	correction
122	translation, v. 14	king's presence that everyone is required to stand; in a judge's presence on the litigants are required to stand."	king's presence that everyone is required to stand; ¹⁸ in a judge's presence on the litigants are required to stand." ¹⁹
123	Rashi, v. 18	לרבות אהרן וחור	²⁰ לרבות אהרן וחור
123	translation, v. 21, 4th line	transmit to	transmit
123	" 5 th line	them	these teachers
123		and leaders of ten. Since there are 600,000 adult men, this means 600	and leaders of ten. The leaders themselves should also have access to judicial authority in case they need it. Thus, ²¹ since there are 600,000 adult men, appoint 600
124	translation, v. 24	to add a section to the Torah.	to add the section containing his plan to the Torah.
	translation, v. 25	He has made inadvertently misjudging even a	He has made the inadvertent misjudgment of even a
131	translation, v. 11	Secondly, when a couple engages in marital relations, they become ritually defiled until the evening after they next immerse themselves in a <i>mikveh</i> or natural body of water. ²² Therefore, all married couples should refrain from marital relations. In addition, if a woman discharges semen within three days after having marital relations, this renders her ritually defiled and she must immerse herself in a <i>mikveh</i> or natural body of water to regain ritual purity. Therefore, all married couples should refrain from marital relations for the next <i>three</i> days. ²³ In this way, they will be prepared for ritual immersion, at the latest, on the third day from today, the 6 th of Sivan, for on the third day from today I, GOD, will descend on Mount Sinai and give the people the Torah. In order for them all to experience this revelation fully, I will heal them of their infirmities. I will restore sight to the blind among them,	Second, when a couple engages in marital relations, they become ritually defiled until the evening after they next immerse themselves in a <i>mikveh</i> or natural body of water. ²⁵ In addition, if a woman discharges seminal fluid within three days after having marital relations, she is thereby rendered ritually defiled until she immerses herself in a <i>mikveh</i> or natural body of water. Therefore, all couples should refrain from marital relations for the next three days. ²⁶ In this way, they will all be prepared for ritual immersion, at the latest, on the third day from today, the 6 th of Sivan, for on the third day from today I, GOD, will descend on Mount Sinai and give the people the Torah. In order for them all to experience this revelation fully, I will heal them of their infirmities. I will restore sight to the blind among them, speech to the dumb among them, and hearing to the

¹⁸ *Mishneh Torah, Melachim* 2:5.

¹⁹ *Shevuot* 30ab; *Mishneh Torah, Sanhedrin* 21:3. *Maskil LeDavid* here.

²⁰ עיין מזרחי, חזקוני, דברי דוד, גור אריה, שפתי חכמים, באר בשדה, ושי למורא.

²¹ *Midrash Tanchuma, Mishpatim* 6;

²² Leviticus 15:18.

²³ Below, v. 15.

page	location	error	correction
		speech to the dumb among them, and hearing to the deaf among them. ²⁴ Thus, I will descend on Mount Sinai in the sight of all the people.	deaf among them. ²⁷ Thus, I will descend on Mount Sinai in the sight of all the people.
132	translation, v. 16	thunder and lightning, a heavy cloud	thunder and lightning, and a heavy cloud
132	translation, v. 17	God uprooted the mountain and suspended it over the people, and they eagerly and lovingly crowded under it.	God uprooted the mountain, threatening to crush the people under it if they would not accept the Torah, but the people accepted this compulsion willingly by lovingly crowding under the mountain. Seeing this, God had the people retreat and lowered the mountain back to the ground.
134	translation, v. 25	Jews	Israelites
139	translation	witnessed the thunder and the flames	witnessed God's voices and the flames
139	“	They miraculously <i>saw</i> the thunder	They miraculously <i>saw</i> God's voices
139	Chasidic Insights, v. 15	All the people witnessed the thunder	All the people witnessed God's voices
139	“	(the thunder)	(the voices)
141	translation, v. 23	genitals...genitals	reproductive organs...reproductive organs
141	translation, v. 23		[paragraph break before “God also told Moses”]
145	2 nd paragraph	As we have mentioned previously,	As we have mentioned previously, ²⁸
150	translation, v. 6		[paragraph break before “Because these laws”]
152	translation, v. 15	righteous or not.	righteous or not. ²⁹
155	translation, v. 27	permanent tooth	permanent ³⁰ tooth
159	translation, v. 7	but not all of them,	but not all of them, ³¹

²⁴ Rashi here and on 20:15, below.

²⁵ Leviticus 15:18.

²⁶ Below, v. 15.

²⁷ Rashi here and on 20:15, below.

²⁸ Overview to *parashat Bereishit*.

²⁹ Rashi on v. 16, below.

³⁰ Rashi on v. 26, above.

³¹ Rashi on v. 8, below.

page	location	error	correction
160	Chasidic Insights	precisely such situations of	precisely in such situations of
162	translation, v. 22	certainly get your just deserts.	certainly be held accountable.
162	translation, v. 25	If, when he does not pay at the appointed time, you repeatedly take your fellowman's day-garment as a pledge, you shall return it to him every morning until sunset,	If , when he does not pay at the appointed time, you repeatedly take your fellowman's day-garment as a pledge, you shall return it to him every morning until sunset ,
163	translation, v. 26	for this alone is his outer cloak, or the inner garment for his skin. If you take his couch as a pledge, you must also return it to him every morning, for if you do not, with what shall he lie down to rest during the day? If you do not return these items, then when he cries out to Me, I will listen, for I am compassionate.	for this alone is his outer cloak, or the inner garment for his skin. If you take his couch as a pledge, you must also return it to him every morning, for if you do not, with what shall he lie down to rest during the day? If you do not return these items, then when he cries out to Me, I will listen, for I am compassionate.
164	translation, v. 4	if you have to.	if necessary.
165	translation, v. 7	do not worry about justice	do not be zealous for justice
166	translation, v. 12	In addition, you must cease working on the Sabbath so that your non-Jewish, uncircumcised bondwoman's son and the resident alien may be refreshed. Normally, all your non-Jewish bondmen must be circumcised. ³² However, if you buy an adult non-Jewish bondman, and he hesitates to undergo circumcision, you may wait up to a year for him to consent. If, after this time, he still refuses, you must sell him back to the non-Jew. ³³ During this interim period, he is not yet termed 'your bondman,' but only 'your bondwoman's son,' whether or not he is actually the son of your bondwoman. According to one opinion, uncircumcised non-Jewish bondmen must observe all the prohibitions against work on the Sabbath a full Jew must observe on a festival, while resident aliens ³⁴ must observe only those prohibitions a full	In addition, two types of people whose legal status is between that of non-Jews and Jews must rest on the Sabbath: your non-Jewish, uncircumcised bondwoman's son and the resident alien. (Normally, all your non-Jewish bondmen must be circumcised. ³⁶ However, if you buy an adult non-Jewish bondman, and he hesitates to undergo circumcision, you may wait up to a year for him to consent. If, after this time, he still refuses, you must sell him back to the non-Jew. ³⁷ During this interim period, he is not yet termed 'your bondman,' but only 'your bondwoman's son,' whether or not he is actually the son of your bondwoman.) However, these two types of people are only required to rest enough to be refreshed on the Sabbath: according to one opinion, uncircumcised non-Jewish bondmen

³² Above, 12:44.

³³ *Mishneh Torah, Milah* 1:6.

³⁴ Above, 12:45.

page	location	error	correction
		Jew must observe on the intermediate days of festivals. According to another opinion, it is exactly the opposite: resident aliens must observe all the prohibitions against work a full Jew must observe on a festival, and uncircumcised non-Jewish bondmen must observe only those prohibitions a full Jew must observe on the intermediate days of festivals. ³⁵	must observe all the prohibitions against work on the Sabbath a full Jew must observe on a festival, while resident aliens ³⁸ must observe only those prohibitions a full Jew must observe on the intermediate days of festivals. According to another opinion, it is exactly the opposite: resident aliens must observe all the prohibitions against work a full Jew must observe on a festival, and uncircumcised non-Jewish bondmen must observe only those prohibitions a full Jew must observe on the intermediate days of festivals. ³⁹
166	translation, v. 13b	on the holiday of this or than	on the holiday of this or that
168	translation, v. 19	in the milk of any other any animal	in the milk of any other animal
168	translation, v. 19	to be cruel to animals.	to be cruel.
169	translation, v. 28	I will send supernatural hornets ahead of you that will	I will send hornets ahead of you that will
169	“	who live close to the west bank of the river so they can fire their poison at them, and	who live close to the west bank of the river, by miraculously firing their poison at them, and
172	translation, v. 7	placed two crowns on the head of each Jew:	placed two ethereal crowns, woven out of the splendor of God's presence, ⁴⁰ on the head of each Jew:
172	translation, v. 8	could the complete the	could complete the
172	translation, v. 9	immersed	immerse
172	translation, v. 9	On the following day, the 6 th of Sivan, whatever women still needed to ritually immerse themselves did so. ¹⁹⁷	[remove]
172	footnote 198	Above, v. 2.	Above, v. 1.

³⁵ *Mechilta, Mishpatim* 20.

³⁶ Above, 12:44.

³⁷ *Mishneh Torah, Milah* 1:6.

³⁸ Above, 12:45.

³⁹ *Mechilta, Mishpatim* 20.

⁴⁰ Rashi on *Shabbat* 88a, s.v. *Sheni Ketarim*.

page	location	error	correction
173	translation, v. 11	as if doing so while	as if they were doing so while
173	translation, v. 11	God did not kill them immediately	God did not put them to death immediately
174	The directions for where to find the <i>haftarot</i> should not be in bold.		
188		Figure 7: The Forms of the Showbread	Figure 7: The Forms of the Showbread: A. Iron Form; B. Gold Form
189	Chasidic Insights	[insert]:	<p>31 A Candelabrum: The sages point⁴¹ out that the purpose of the Candelabrum was not, as we might expect, to provide light in the windowless interior of the Tabernacle, for the Tabernacle was a source of spiritual illumination, and therefore of physical illumination, as well. As we have seen,⁴² it was for this reason that the Temple's windows were built wide on the outside,⁴³ to spread its light outward.</p> <p>Rather, the Candelabrum was testimony to the world that the Divine Presence dwelt in the Tabernacle.</p> <p>This is also why, according to Maimonides, the goblets were oriented upside down, as if pouring out their contents, even though the Torah generally specifies that the objects we use when performing commandments be held right-side up. When we perform any specific commandment, we are drawing Divine consciousness into ourselves, replenishing our inner storehouses of spiritual power. The Torah therefore specifies that the tools we use to perform the commandments be</p>

⁴¹ *Menachot* 86b.

⁴² On Genesis 45:14.

⁴³ 1 Kings 6:4; *Menachot* 86b; *Vayikra Rabbah* 31:7.

page	location	error	correction
			right-side up. The purpose of the Tabernacle, however, was to express the general purpose of our Divine mission: not to store or conceal Divine consciousness, but rather to disseminate it to the outside world. The windows of the Temple were therefore designed to emit light, and the Candelabrum's goblets were oriented downward. ⁴⁴
189	illustration	[third leg of the Candelabrum missing]	
191	translation, v. 40	the proper form.	the proper form. ⁴⁵
192	Hebrew text, after v. 6	פ	[removed]
192, 194	illustrations	loops should appear as loops and not as holes	
193		Figure 15w	Figure 15a
194	translation, v. 13	cover, the former will be hidden by the latter.	cover, it is appropriate that the former be hidden by the latter.
199	translation, v. 30	When it is time to erect	When you erect the Tabernacle for the purpose of installing the priests in their service, you may be assisted by others. When, however, it is time to erect
207	The directions for where to find the <i>haftarot</i> should not be in bold.		
210	last paragraph	functions on a duel level	functions on a dual level
216	translation	design one either side	design on either side
217	translation, v. 8	out of a 28-strand thread	out of threads twined of 28 strands
220	Figure 8	the rings should also be attached to the front fold of the Breastplate.	
220	Figures 7 & 8	order of the tribes on the stones: ...Judah, Issachar, Zebulun, Dan, Naphtali, Gad, Asher...	Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulun...
221	translation, v. 26	in order anchor	in order to anchor
223	translation, v. 36	the plate. ⁶¹	the plate. ⁶¹ Due to its holiness, the Name of God should be

⁴⁴ *Likutei Sichot*, vol. 21, pp. 164-168.

⁴⁵ Rashi on v. 31, above.

page	location	error	correction
			given precedence, so write it above the word for “Holy unto.”
225	translation, v. 43	All these garments shall	All these garments shall
225	Figure 23, caption	Four garments for the ordinary priest	The garments of the ordinary priest
225	Figure 24, caption	Eight garments for the high priests	The garments of the high priest
233	The directions for where to find the <i>haftarot</i> should not be in bold.		
241	translation, v. 16	hooks for its pillars.	hooks for its pillars. ⁴⁶
244	Chasidic Insights, v. 34	The stacte (<i>mor</i>)	The myrrh (<i>mor</i>)
245	translation, v. 38	God also instructed Moses to take from the people donations of oil for the Candelabrum and flour for the Showbread	[removed]
249	translation, v. 6	The incident of the Golden Calf was the eighth time the people challenged God’s ability to care for them	[removed]
250	footnote 96	<i>HaRayatz</i>	<i>Mehorayatz</i>
251	translation, v. 16.	This fact indicates that the Torah is God’s favorite “occupation,” as it were.	[deleted; to be moved to and discussed in the beginning of <i>parashat Bereishit</i> .]
254	translation, v. 34	it is My angel that will go before you.	it is My angel that will go before you. ⁴⁷
254	translation, v. 34, 2 nd par.	by killing his four sons	by putting his four sons to death
255	translation, vv. 2-3	and the Jebusites , while the Gergashites will flee of their own accord. 3 You will conduct	and the Jebusites.” God did not mention the Gergashites because they fled of their own accord. 3 “You will conduct
255	translation, v. 4	on his jewelry , i.e., the crowns they had	on his “jewelry,” i.e., the ethereal crowns they had
259	translation, v. 3	No man may go up	This time, ⁴⁸ no man may go up
261	translation, v. 9	writing these attributes down	writing down these attributes

⁴⁶ Below, 38:25.

⁴⁷ See above, 23:20-23; Rashi on 23:20, above, and 33:12, below.

⁴⁸ See 24:1 and 24:9, above.

page	location	error	correction
264	translation, v. 27	I command you to write these words down	I command you to write down these words
272	translation, v. 9	Showbread	showbread
275	translation, v. 35	tribe of Judah and is my great-nephew, while	tribe of Judah, while
275	“	Thus, you see that the Tabernacle	Thus, the Tabernacle
281	The directions for where to find the <i>haftarot</i> should not be in bold.		
293	footnote 42	Above, 34:1, 4.	Above, 34:1, 4; Nachmanides.
294	The directions for where to find the <i>haftarot</i> should not be in bold.		
296-297	These pages are missing. They contain the blessings for reading the Torah and for reading the <i>Haftarah</i> (as they appear on pp. 330-331 of volume 1, Genesis).		
307	v. 20, Hebrew	קרן	קרץ
307	v. 20	the butcher from	the slaughtering nation from
329	translation, v. 26	3 bat/seah	3 seah/bat
333	heading	Adar, p. xxx	Adar, p. 344
333	heading	Nisan, p. xxx	Nisan, p. 359
337	heading	Adar, p. xxx	Adar, p. 344
337	heading	Nisan, p. xxx	Nisan, p. 359
340	Verse beginning 'אנכי ה' should be in טעם עליון, continuing uninterruptedly into the verse beginning לא יהיה לך.		
366	There should be separate charts for liquid and solid volume measures. (This was corrected in volume 1, Genesis, pp. 390-391.)		
368		גרה (מעה)	גרה (מעה)
381		<i>Admor HaRayatz</i>	<i>Admor Mehorayatz</i>