

Errata

Chumash *Shemot* (Exodus)

fourth 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

Last Updated: 14 Tamuz 5775 (July 1, 2015)

NB: Not included below are numerous stylistic improvements to the Chasidic Insights and Inner Dimensions

page	location	error	correction
throughout		Pinchas <i>Tazria</i> <i>Vayechi</i> <i>Vayeishev</i> <i>Vayeileich</i>	Pinechas <i>Tazri'a</i> <i>Vaichi</i> <i>Vayeishev</i> <i>Vayeilech</i>
xix	par. 1	three empty lines.	four empty lines.
xxi	Chasidism, par. 2	(1745-1812) once	(1745-1812), once
xxiv	par. 2	Whenever mention is made in the various commentaries to "the sages,"	Whenever mention is made of "the sages" in the various commentaries,
13	1:22	with the waters of Merivah	regarding "the water of contention" at Kadeish
18	footnote 132	1 Chronicles	Rashi on 17:10 and 24:14, below; 1 Chronicles
20	CI "Moses ran after it"	Moses ran after it:	Moses ran after it:
	CI "Moses ran after it", par. 2	waters	water
	CI "The bush", par. 3	He said, "let me	He said, "Let me
29	4:21	obstinate	stubborn
31	5:4	offer	offer up
	CI on v. 4, par. 3	only only	only
	CI on v. 4, par. 5	Moses, Aaron and	Moses, Aaron and
	CI on v. 4, par. 7	Allegorically,	Allegorically,
40	6:13	In addition, He	He
	footnote 37	to command	to charge

page	location	error	correction
41	6:15 (and throughout)	Yemuel Shaul	Yemu'eil Sha'ul
	6:17 (and throughout)	Shimi	Shim'i
	6:18 (and throughout)	Uziel	Uzi'eil
	6:22 (and throughout)	Misrael	Misha'eil
	6:24 (and throughout)	Aviasaf	Avi'asaf
42	6:25 (and throughout)	Putiel	Puti'eil
	CI	26	26-27
	footnote 59	3:83c	3:88c
43	CI, par. 5	address Pharaoh respectfully.	address Pharaoh respectfully. ¹
44	7:3	obstinate	insensitive
	“	obstinate [2x]	stubborn
	“	obstinacy	stubbornness
	CI, par. 1	I will harden Pharaoh's heart	I will make Pharaoh insensitive
	CI, par. 11	I will harden Pharaoh's heart	I will make Pharaoh insensitive
45	7:13	Pharaoh was obstinate,	Pharaoh was stubborn,
46	7:14	Although I indirectly made Pharaoh obstinate by allowing the necromancers to make him think that your demonstration was simply magic, he did not pay attention to the fact that Aaron's staff swallowed theirs. He made himself obstinate on his own, beyond whatever I did to make him obstinate. Pharaoh's heart is therefore unmoved;	Although I indirectly caused Pharaoh to be stubborn by allowing the necromancers to make him think that your demonstration was simply magic, he chose not to pay attention to the fact that Aaron's staff swallowed theirs. He thus acted stubbornly on his own, beyond whatever I did to make him stubborn. Pharaoh is being obstinate;
	ID, par. 1	has used the verb “to harden” (לחזק) ² to refer to Pharaoh's stubborn heart.	has spoken of Pharaoh's heart as being “hardened” (קשה, חזק). ³
	footnotes	99. 100. 101. 102. 103. 104. 105. 106.	103. 104. 105. 106. 99. 100. 101. 102.
47	7:22	obstinate, and paid	stubborn, paying
48	7:28	oppressing the people,	oppressing the people, ⁴

¹ Above, 6:13.² Above, 4:21, 7:13.³ Above, 4:21, 7:3, 13.

page	location	error	correction
	footnote 120	8:8	8:9
50	8:11	he continued to be obstinate and would not listen	remained obstinate, paying no heed
	8:15	Pharaoh was obstinate and he paid	Pharaoh remained stubborn, paying
52	8:28	Pharaoh was obstinate, and he did	Pharaoh continued to be obstinate, and did
53	9:7	Pharaoh was obstinate and he did not	Pharaoh was obstinate, and did not
	9:12	made Pharaoh obstinate	made Pharaoh stubborn
	“	obstinacy	stubbornness
56	9:34	His heart, like that of his courtiers, remained unmoved.	He, like his courtiers, remained obstinate.
	9:35	was obstinate, and he did	remained stubborn and did
61	CI, par. 1	that I have hardened his heart	that I have made him obstinate
		By hardening Pharaoh’s heart,	By making Pharaoh obstinate,
63	10:20	obstinate	stubborn
64	10:27	obstinate	stubborn
66	11:10	obstinate	stubborn
67	CI, par. 3	Each man	Each man
	par. 4	offered	offered up
68	Rashi, 12:5, end	וְשָׂה עֲזִים	וְשָׂה עֲזִים
71	12:17	statute.	rule.
75	map	Baal Tzefon	Ba’al Tzefon
76	CI on v. 39, par. 1	Raamses	Rameseis
78	12:47	offer it	offer it up
	12:48	offers offer it offer it	offers up offer it up offer it up
	13:2	offer	offer up
79	13:5	offering	offering up
80	ID, par. 4	[no paragraph break between “Land of” and “Israel”]	
81	13:11	before this. ²⁰² In the	before this. ²⁰² In the
	13:12	every first issue of the womb.	every first issue of the womb. ⁵
	13:13	in its stead.	in its stead. ⁶

⁴ Above, 1:10.

⁵ Below, 34:19; Leviticus 27:26; Numbers 18:15-18; Deuteronomy 15:19-23.

⁶ Below, 34:20; Numbers 15:15.

page	location	error	correction
	footnote 209	Numbers	Below, 34:19-20; Numbers
90	14:4	obstinate	stubborn
91	14:8	obstinate	stubborn
	CI, par. 5	who then told the him	who then told him
93	14:17	obstinate	stubborn
95	14:26	the waters that have been standing erect, allowing the Israelites and the Egyptians to traverse the sea, will collapse and return to their normal state,	the water that has been standing erect, allowing the Israelites and the Egyptians to traverse the sea, will collapse and return to its normal state,
96	14:27	surging waters. the waters that had solidified	surging water. the water that had solidified
	14:28	The waters	The water
	CI, par. 5	to provide an a route of	to provide a route of
98	15:5	the deep waters	the deep water
99	15:8	the waters dried up, the deep waters crash against them	the water dried up, the deep water crash against it
	15:10	in the mighty waters	in the mighty water
101	15:19	the waters of the sea	the water of the sea
102	map	Baal Tzefon	Ba'al Tzefon
107	footnote 184	p. 172 ff.	pp. 173-182.
108	16:29	Here, God made an additional Sabbath law take effect: the prohibition of leaving a settled area and carrying objects out of it. ⁷ He told them: "The maximum distance a person is allowed to walk outside any settled area on the Sabbath is 2000 cubits [960 meters or 3150 feet]. ⁸ If, for any reason, he finds himself beyond this distance on the Sabbath, he may move about only within a radius of 4 cubits [2 meters or 6.3 feet]."	By saying this, God made an additional Sabbath law take effect: the prohibition against carrying objects from a private domain to a public domain or vice versa. ⁹ In addition, God intimated to them that the Rabbinic prohibition of traveling outside a settled area more than 2000 cubits [960 meters or 3150 feet] should now take effect. ¹⁰
111	CI, par. 1	'living waters'	pure 'water'
	CI, v. 8, par. 3	Amalek came	Amalek came

⁷ *Likutei Sichot*, vol. 38, pp. 87-88.

⁸ See *Likutei Sichot*, vol. 6, p. 208, notes 32, 33, vol. 13, p. 6; cf. Numbers 2:1.

⁹ *Likutei Sichot*, vol. 38, pp. 87-88.

¹⁰ See *Likutei Sichot*, vol. 6, p. 208, notes 32, 33, vol. 13, p. 6; cf. Numbers 2:1.

page	location	error	correction
112	CI, v. 9, par. 1	This was because Joshua was more the spiritual opponent of Amalek, and therefore, its fitting opponent. This relationship can be seen in the prophetic statement:	This was because Joshua was more the spiritual opponent of Amalek, as is seen in the prophetic statement:
	CI, v. 9, par. 2	whom the clouds of glory	whom the Clouds of Glory
	CI, v. 9, par. 2	It was in the spirit of Joseph, whose bones (and essence ¹¹) had been brought out of Egypt by Moses himself, that his descendant Joshua took up this battle on their behalf. Joseph's mother Rachel's prayer for "another son," which was answered with the birth of Joseph, is interpreted to express Joseph's approach to his brothers, i.e., that all Jews, even if they act as "others," far removed from Godliness, should be treated as God's sons. Joshua, true to the ideals of his ancestor Joseph, treated even his	It was in the spirit of his ancestor Joseph, whose bones (and essence ¹²) had been brought out of Egypt, that Joshua took up this battle on their behalf. When Joseph was born, his mother Rachel had prayed for "another son"; her prayer expressed the desire to bring estranged Jews back into the fold—to transform every "other" into a "son." Implicit in this prayer is the awareness that even though a Jew acts as an "other," he nevertheless is still a "son" of his people. True to his ancestor Joseph's ideal, Joshua treated even his spiritually weak compatriots, whom the Clouds of Glory had expelled, as God's "children," and went out to defend them against Amalek.
	footnote 232	See commentary on	See on
122	Rashi, v. 16		[line break before verse number]
125	19:1	the third month after Nisan,	the third month counting from Nisan,
126	Figure 1 caption	<i>Figure 1</i> γ	<i>Figure 1.</i>
127	Rashi, v. 4	נקבצו כלם לרעמסס	נקבצו כלם לרעמסס
128	CL, last par.	offering	offering up
131	19:14	He sanctified the people and they washed and immersed their clothes.	He prepared the people by first having them wash and immerse their clothes.
	19:15	Moses said	Moses then said
134	19:22	offer	offer up
		they must also sanctify and control themselves,	they must also ready themselves to remain at their stations,
140	CI, par. 2	When we learn Torah,	When we study the Torah,
	CI on v. 20-21	altar	Altar
141	20:21	altar altar	Altar Altar
	20:23	altar altar	Altar Altar
	CI, par. 1 & 2	altar [3x]	Altar
146	footnote 4	[place on p. 145]	

¹¹ See commentary on 13:19, above.

¹² See on 13:19, above.

page	location	error	correction
148	21:1, par. 2	offer	offer up
	21:2	in order use the price	in order to use the price
150	21:6	straight into the doorpost	straight into the door
152	21:14	altar	Altar
161	22:19	offers	offers up
163	22:29	offer it	offer it up
165	CI on v. 5	<i>When you see:</i> When you closely examine and observe—	<i>When you see:</i> When, from the perspective of your Divine soul, you closely examine and observe—
	“	<i>The donkey:</i> i.e., your material body, ¹³ you will see that it is—	<i>The donkey:</i> i.e., your physical body, your beast of burden, ¹⁴ you will see that it is—
	“	<i>Someone you hate:</i> i.e., your enemy. You will also see that it is—	<i>Someone you hate:</i> rather, someone who hates <i>you</i> , because your body is—
167	23:14	offering	offering up
	23:16	<i>Shavuot</i> offering offered	<i>Shavu'ot</i> offering up offered up
	23:18	altar [2x] offered.	Altar offered up.
	CI, par. 1	<i>Shavuot</i>	<i>Shavu'ot</i>
184	Figure 2, caption	open boxes	open boxes, perspective
187	25:25	or, according to another opinion,	or
196	26:19	a cubit and a half thick.	three quarters of a cubit thick.
	“	to accommodate the two tenons	to accommodate one of the two tenons
	“	to accommodate the two tenons	to accommodate one of the two tenons
193-201	Figures 15a, 15b, 19b, 24, 25, 31, 32a, 36b	beams	planks
202	27:2	offered	offered up
204	27:8	altar	Altar
207	27:19	All the tools	All the utensils
211	5 th paragraph	brought in the Temple;	brought in the Tabernacle;
213	footnote 10	<i>Sefer HaSichot 5752</i> , pp. 410 ff.	<i>Sefer HaSichot 5752</i> , vol. 2, pp. 410 ff.
224	28:38	become defiled and this fact was not known, the Forehead-plate	become ritually defiled but their blood was nonetheless applied to the Altar, the Forehead-plate
	“	this defilement	the defilement

¹³ The word for “donkey” (חמור) is related to the word for “matter” (חומר).

¹⁴ The word for “donkey” (חמור) is related to the word for “matter” (חומר).

page	location	error	correction
	“	It must be on his forehead, to assure them of GOD’s favor in this way at all times , even when he is not wearing it.	The Forehead-plate must always be on Aaron’s forehead when he is officiating as high priest, and he must remind himself at all times that it is on his forehead by touching it periodically, but it assures them of GOD’s favor in this way only when he is wearing it, or from another perspective, even when he is not wearing it.
227	29:10	offer [2x] offered.	offer up offered up.
	29:15	offer it	offer it up
228	29:19	offer it	offer it up
	29:22	offered	offered up
230	29:38	offer on	offer up on
	29:39	offer [2x]	offer up
231	29:40	offered offer [2x]	offered up offer up
	29:41	offer [2x] a fire-offering to please a fire-offering to please	offer up a fire-offering pleasing to a fire-offering pleasing to
	29:42	offered	offered up
232	30:2	Figure 24	Figure 25
	caption to Fig. 24	Figure 24	Figure 25
	30:3	Figure 25	Figure 26
	caption to Fig. 25	Figure 25	Figure 26
	CI, par. 7	offer the incense	offer up the incense
233	30:5	Figure 26	Figure 27
	caption to Fig. 26	Figure 26	Figure 27
	30:6	Figure 27	Figure 28
	caption to Fig. 27	Figure 27	Figure 28
	30:10	Yom Kippur altar’s offer altar [2x] outer altar	<i>Yom Kippur</i> Altar’s offer up Altar Outer Altar
249	32:8	have offered	have offered up
	CI, v. 6, par. 4	we can chose	we can choose

page	location	error	correction
255	33:4	Moses had not succeeded in securing forgiveness for the offenders who had not been legally warned, and God had told him that He would henceforth lead the people by proxy. When the people heard this ominous declaration that God would no longer lead the people by Himself, they mourned	Moses descended the mountain and informed the people that God had would henceforth lead them by proxy. When the people heard this ominous declaration, they mourned
256	33:7	a settled area on the Sabbath.	a settled area on the Sabbath. ¹⁵
260	footnote 186	4:64d.	4:61d.
263	34:22	<i>Shavuot</i> offered	<i>Shavu'ot</i> offered up
	34:25	altar [3x] offered	Altar offered up
274	footnote 51	pp. 573-574	573a-574b
286	footnote 13	<i>Shemot</i> , p. 2233.	<i>Shemot</i> , vol. 6, p. 2233.
291	39:40	its poles and its bases;	its pillars and its bases;
	“	for the service in the Tabernacle,	for the work of dismantling and erecting the Tabernacle,
292	40:19	offered	offered up
294	40:35	But when God withdrew the cloud, Moses could enter and converse with God. ¹⁶	[delete]
294	header	40:32-38	40:34-38
	Haftarah references	instead of the <i>maftir</i> and the <i>haftarah</i> of <i>parashat Vayakheil</i>	instead of the <i>maftir</i> and the <i>haftarah</i> of <i>parashat Pekudei</i>
303	28:13	God's word	GOD's word
	29:22	thus says God	thus says GOD
304	29:1	God's word came to me	GOD's word came to me
306	29:21	that I am God	that I am GOD
313	footnote 6	14:29	14:30
316	6:12	until God has sent	until GOD has sent
327	18:38	Fire from God	Fire from GOD
346		[remove the 2 verses from 1 Samuel, both in Hebrew and in English]	
353	19:20	He is therefore	he is therefore
362	after haftarah	[add instructions and text for when it is the 29 th or 1 st of the month, as on pp. 345-346. But see correction for p. 346 above.]	

¹⁵ Above, 16:29.

¹⁶ Leviticus 1:1, Numbers 7:89.

page	location	error	correction
367	2367-	2367-	2367-2434
368	22 Iyar	22 Iyar	23 Iyar
372	3099-3014	3099-3014	3099-3114