

# Errata

## Chumash Vayikra (Leviticus)

### first printing

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

*These corrections (plus some other minor ones) have been incorporated  
into the second printing (5713/2013)*

page	location	error	correction
vii	last paragraph	of the humanity's purpose.	of humanity's purpose.
xv	3 <sup>rd</sup> paragraph	Mt. Sinai.	Mount Sinai.
xvi	4 <sup>th</sup> paragraph	they, too were	they, too, were
xxii	1 <sup>st</sup> paragraph	Some of the locations of the places indicated on the maps are known with relative certainty, while others are educated guesses. In the maps of the Israelite's trek through the desert from Egypt to the Land of Israel, We have marked the former as triangles and the latter as circles.	On the maps of the Israelite's trek through the desert from Egypt to the Land of Israel, the locations of the places known with relative certainty are marked as triangles and those that are educated guesses are marked as circles.
	2 <sup>nd</sup> paragraph	of the connections the Rebbe	of the connections that the Rebbe
4	footnote 6	5:22,	5:26,
5	1 <sup>st</sup> paragraph, line 6	after the it gives	after it gives
6	CI, par. 3	we Moses	we are Moses
8	CI, par. 11	we must to attend to	we must attend to
9	1:5	<b>bring</b> the vessel containing the blood <b>to the Altar</b> , and, while standing on the ground next to the Altar, <b>dash the blood</b> onto the northwest and southeast corners of the Outer Altar,	<b>bring</b> the vessel containing <b>the blood to the Altar</b> , and, while standing on the ground next to the Altar, <b>dash the blood onto</b> the northwest and southeast corners of <b>the Outer Altar</b> ,
14	2:7	then each the half into	then each half into
21	4:17	<b>the dividing Curtain</b>	<b>the Curtain</b>
23	4:30	<b>take some of</b> animal's blood	<b>take some of the</b> animal's blood
33	par. 2	to the Israelites....' @"	to the Israelites....' "

page	location	error	correction
36	CI, par. 2	slaughtering. in order to express the notion that it is the direct sequel to the slaughtering,	slaughtering, in order to express the notion that it is the direct sequel to the slaughtering.
45	Inner Dimensions, 3 <sup>rd</sup> paragraph	As we have seen, <sup>109</sup> the	As we have seen, <sup>109</sup> the
	“ 4 <sup>th</sup> paragraph	of the throat. <sup>110</sup>	of the throat. <sup>110</sup>
	“ 5 <sup>th</sup> paragraph	heart [of the listener].” <sup>111</sup> When	heart [of the listener].” <sup>111</sup> When
	“ 2 <sup>nd</sup> -5 <sup>th</sup> paragraphs	[bulleted]	
48	7:20	consecrated meat <sup>139</sup> <b>while</b>	consecrated meat) <sup>139</sup> <b>while</b>
50	CI, par. 1	accomplish es	accomplishes
52	Hebrew, v. 22		ששי
53	CI	As we have seen, <sup>179</sup> the	As we have seen, <sup>179</sup> the
69	footnotes	[track properly as printed but need to be renumbered to end of <i>parashah</i> ]	
71	Rashi, v. 17	[moved to next page]	
76	CI, par. 6	context, refers activities	context, refers to activities
88	13:5	shrunk	shrank
105	14:7	<b>He must then</b> dip his finger into the solution of blood and spring water and <b>sprinkle</b> some of it	<b>He must then sprinkle</b> some of the solution of blood and spring water adhering to the bundle and fowl
111	14:51	<b>and he must dip them</b> He must then dip his finger into the solution of blood and spring water <b>and sprinkle</b> some of it <b>toward</b>	<b>and dip them</b> <b>He must then sprinkle</b> some of the solution of blood and spring water adhering to the bundle and fowl <b>toward</b>
115		footnote 73	<i>Responsa</i> (ed. Lipsa) §104; <i>Igrot HaRambam</i> p. 178 ff;
	footnote 74	[Add at end:]	See on Genesis 26:19.
119	Haftarah references	[no bold]	
126	16:2	<b>the</b> partitioning <b>Curtain</b>	<b>the</b> partition <b>Curtain</b>
127	CI, par. beginning “The garments”	The garments but also be	The garments must also be

page	location	error	correction
130	16:12, 15	<b>the dividing Curtain</b>	<b>the Curtain</b>
134	footnotes	[no footnote 76]	<b>76. Yoma 86ff; Igeret HaTeshuvah, chapters 1-3.</b>
135	footnotes	[remove footnote 82]	
136	17:4	childless <sup>90</sup>	childless. <sup>90</sup>
	17:7	Egyptians <sup>93</sup>	Egyptians. <sup>93</sup>
134 ff	footnotes	[increase the number of the footnotes by 1, beginning with #76]	
142	chart heading, 5 <sup>th</sup> column	<b>Intentionally</b>	<b>Intentionally</b>
147	1 <sup>st</sup> par.	opposites	opposite
150	19:13	by not paying him on time. <sup>1</sup>	by not paying him on time, <sup>2</sup> even if he is wealthy. <sup>3</sup>
151	19:14	any living person, <sup>43</sup>	any living person,
	“	after his death.	after his death. Cursing a judge, leader, <sup>4</sup> or parent <sup>5</sup> are subject to additional prohibitions.
	19:15	wealthy one,, the case be in the his favor not to shame such him publicly	wealthy one, the case be in his favor not to shame him publicly
153	CI, par. 5	Father that all we share	Father that we all share
155	Chasidic Insights, last paragraph	concentration <sup>124</sup> ).Until	concentration <sup>124</sup> ). Until
156	19:27	two temples (See Figure 2)— with a razor. <sup>6</sup>	two temples (See Figure 2).
	CL, par. 1	5 mm or 0.2 inch <sup>7</sup>	1.6 cm or 0.6 inch. <sup>8</sup>

<sup>1</sup> See Deuteronomy 24:14-15.

<sup>2</sup> See Deuteronomy 24:14-15.

<sup>3</sup> Rashi on Deuteronomy 24:14.

<sup>4</sup> Exodus 22:27.

<sup>5</sup> Exodus 22:17; below, 20:9.

<sup>6</sup> Rashi on 21:5, below.

<sup>7</sup> *Minchat Yitzchak* 4:113:5.

<sup>8</sup> *Bayit Chadash, Even HaEzer* 155:7; *Shi'urei Torah* 3:27 [p. 256].

page	location	error	correction
	CL, pars. 3-4	<p><b>You must not destroy the edge of your beard:</b> It is thus technically permitted to shave the portions of the beard between the “edges” with a razor, or remove the entire beard with scissors,<sup>9</sup> and for the latter reason some halachic authorities permit removing the beard with powder, scissors, or certain types of electric clippers that operate with a scissor-like action and whose blades do not cut the stubble closely.<sup>10</sup></p> <p>However, the sages of the Talmud considered the beard an integral part of God’s beautification of the male face,<sup>11</sup> and in Jewish mysticism the beard represents and expresses the flow of certain aspects of Divine beneficence and mercy into the world.<sup>12</sup> For these and other, halachic reasons,<sup>13</sup> many halachic authorities either frown upon or prohibit removing the beard—or even trimming it—in any manner.<sup>14</sup></p>	<p><b>You must not destroy the edge of your beard:</b> Although transgressing the specific prohibition given in this verse is punishable by lashes only when the beard is shaved with a razor,<sup>15</sup> many legal authorities point out that removing the beard even by other means constitutes an infringement of other prohibitions and is therefore punishable by lashes for those reasons. Removing the beard by other means is also considered by many authorities to be included in this prohibition (even if not punishable by lashes), although there are other opinions that permit the use of scissors (and thus certain types of electric clippers that operate with a scissor-like action and whose blades do not cut the stubble closely) or depilatory powder.</p> <p>However, the sages of the Talmud considered the beard an integral part of God’s beautification of the male face,<sup>16</sup> and in Jewish mysticism the beard represents and expresses the flow of certain aspects of Divine beneficence and mercy into the world.<sup>17</sup> For these as well as other, legal reasons, many authorities frown on or prohibit removing the beard—or even trimming it—in any manner.<sup>18</sup></p>

<sup>9</sup> *Shulchan Aruch, Yoreh Deah* 181:10.

<sup>10</sup> See authorities cited in *Pe’at Zekanecha*, pp. 72-90, and in *Hadrat Panim – Zakan*.

<sup>11</sup> *Bava Metzia* 84a; cf. *Yevamot* 80b, *Shabbat* 152a.

<sup>12</sup> See *Sha’ar HaMitzvot, Kedoshim; Ta’amei HaMitzvot, Kedoshim; Eitz Chaim* 13:9, etc.

<sup>13</sup> E.g., *Shulchan Aruch, Yoreh Deah* 181:11.

<sup>14</sup> E.g., *Be’eir Heiteiv* on *Shulchan Aruch, Yoreh Deah* 181:5; *Responsa Noda BiYehudah* 2, *Yoreh Deah* 80; *Responsa Tzemach Tzedek, Yoreh Deah* 93, etc. as collected in *Hadrat Panim – Zakan*. See *Igrot Kodesh*, vol. 22, p. 490.

page	location	error	correction
157	19:31	<i>yido'a</i>	<i>yadu'a</i>
160	20:6	<i>yido'a</i>	<i>yadu'a</i>
163	20:27	<i>yido'a</i> <i>yido'a</i>	<i>yadu'a</i> <i>yadu'a</i>
	Haftarah reference	If it is <i>Rosh Chodesh Iyar</i>	If it is the 1 <sup>st</sup> of Iyar
177	22:29-30	[paragraph break before v. 30]	
183	CI on v. 17, par. 3	no only on	not only on
192	24:14	with this <b>one stone</b> .	with this one stone.
	footnote 264	[add:]	; Rashi on v. 23, below
193	24:23	<b>stoned him</b> with one stone,	<b>stoned him with one stone</b> ,
202	25:14	the laws of selling personal property:	the laws of selling this type of property:
	“	<b>Thus, when you sell something</b>	Nevertheless, you must show your coreligionist special consideration in this regard. <b>Thus, when you sell some movable possession</b>
	25:15	Therefore,	This requirement to be equitable in business applies to your dealings in landed property, as well. Therefore,

<sup>15</sup> Rashi on 21:5, below.

<sup>16</sup> *Bava Metzia* 84a; cf. *Yevamot* 80b, *Shabbat* 152a.

<sup>17</sup> See *Sha'ar HaMitzvot, Kedoshim; Ta'amei HaMitzvot, Kedoshim; Eitz Chaim* 13:9, etc.

<sup>18</sup> See sources cited in *Pe'at Zekanecha*, pp. 72-90; *Hadrat Panim – Zakan; Encyclopedia Talmudit, s.v. Hashchatat Zakan* §4. See *Igrot Kodesh*, vol. 5, p. 36; *ibid.*, vol. 6, p. 285; *ibid.*, vol. 10, p. 365; *ibid.*, vol. 22, p. 490, etc.

page	location	error	correction
205	25:31	In contrast to houses in walled cities, houses in open cities that do not have a surrounding wall are to be considered, for the purpose of redemption, as the field of the land, and may therefore be redeemed throughout the entire period between the sale and the beginning of the Jubilee year. But whereas fields may be redeemed only beginning two years after their sale, such houses must be allowed their redemption even immediately after their sale, if the original owner or his relative can afford it; there is no two-year minimum wait. Otherwise, the house will leave the purchaser's possession in the Jubilee year.	In contrast to houses in walled cities, <b>houses in open cities that do not have a surrounding wall are to be considered</b> , for the purpose of redemption, <b>as the field of the land</b> , and may therefore be redeemed throughout the entire period between the sale and the beginning of the Jubilee year. But whereas fields may be redeemed only beginning two years after their sale, such houses <b>must be allowed</b> their <b>redemption</b> even immediately after their sale, if the original owner or his relative can afford it; there is no two-year minimum wait. Otherwise, the house <b>will leave</b> the purchaser's possession <b>in the Jubilee year</b> .
207	25:39	the court can indenture someone	the court can indenture a man (but not a woman)
208	25:44	only <b>male bondmen or female bondwomen</b>	only <b>bondmen or bondwomen</b>
	“	<b>male bondmen or female bondservants</b>	<b>bondmen or bondwomen</b>
212	par. 4	As we will we note	As we will note
215	Hebrew text	[v. 14 should begin next page]	
224	27:18	$\left( a \frac{50 \text{ shekels}}{9 \text{ years}} b \right) - \left( \frac{50 \text{ shekels}}{9 \text{ years}} c \right)$ <p>which reduces to</p> $\frac{50 \text{ shekels}}{9 \text{ years}} (ab - c).$	$\left( a \frac{50 \text{ shekels}}{49 \text{ years}} b \right) - \left( \frac{50 \text{ shekels}}{49 \text{ years}} c \right)$ <p>which reduces to</p> $\frac{50 \text{ shekels}}{49 \text{ years}} (ab - c).$
227	227	[insert custom to say “Be strong...” etc., in English and Hebrew, as at the end of other volumes]	
231	5 <sup>th</sup> Hebrew paragraph	יתבנך שמך בפּי כל חי	יתבנך שמך בפּי כל חי
266	footnote 4	Above, 15:4	Numbers 15:4
	footnote 5	Above, 15:5	Ibid. 15:5
296	Introduction	an superscript	a superscript

page	location	error	correction
	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
297	2871	ark [2x] Eli Yearim	Ark Eili Ye'arim
	2883, 2884	Givon	Giv'on
	2884	Yonaton	Jonathan
	2891	ark Yearim	Ark Ye'arim
	2964-2981	Rechavam	Rechav'am
	2964-2985, 2981-2983	Yeravam	Yarav'am
	2986-3009, 2993	Basha	Ba'sha
298	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 Uziah
	3108	Yoash	Yo'ash
	3096	Chazael	Chaza'eil

page	location	error	correction
	3112 [2x], 3114, 3114- 3154, 3129	Amatziah	Amatzyah
	3114, 3301	Yoash	Yo'ash
299	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
300	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



page	location	error	correction
	3392-3406 [2x], 3396 [2x], 3399 [2x], 3404 [3x]	Achashverosh	Achashveirosh
	3404	Achashversoh	Achashveirosh
301	3412, 3426 [2x], 3438	Nechemiah	Nehemiah