

Errata

The Book of *Bemidbar* (Numbers)

third 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 fourth printing (5713/2013)

page	location	error	correction
	Hebrew Reading markers, throughout	שישי	ששי
throughout		courtyard [when referring to the Courtyard of the Tabernacle]	Courtyard
throughout		curtains [when referring to those of the Courtyard]	nettings
vii	last paragraph	Ultimate Redemption	ultimate Redemption
ix	last paragraph	complete redemption	complete Redemption
xi		Hebrew Source Textsi	Hebrew Source Texts
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
xx	2nd paragraph	any of connections the	any of the connections that the
		when it is read.	when it is read. ¹
10	chart	57 400	57,400

¹ References in the footnotes to Chasidic Insights, Closer Looks, and Inner Dimensions 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
11	2:1	Moses and Aaron	Moses , instructing him to convey His words to Aaron ²
14	footnote 50	[should be footnote 53, next spread]	
	footnotes	51. 52. 53.	50. 51. 52.
17	3:26	goat-skin cover) to the ground, and all the work involved.	goat-skin cover) to the ground, the ropes used to fasten the nettings of the Courtyard to the ground, ³ and all the work involved in dismantling, carrying, and erecting these items.
18	3:31	the Screen that divided	the partition Curtain that divided
	“	and all the work involved.	and all the work involved in dismantling, carrying, and erecting these items.
	3:36	all the work involved,	all the work involved in dismantling, carrying, and erecting these items,
	3:37	their stakes, and the ropes	and their hooks and ropes
19	Hebrew text, 3:39	[dots on all letters in וַאֲהֲרִן]	
	chart	Tapestry-cover, cover of goat skin, cover of ram and tachash skins,	All three covers,
	“	ropes for these curtains	ropes and stakes for anchoring covers and nettings
	“	stakes, and ropes of the Courtyard	hooks, and ropes of the Courtyard
	3:47	the shekel of the Sanctuary	the sacred shekel ⁴
20	3:50	shekels of the Sanctuary	sacred shekels
“	4:1	Moses and Aaron	Moses , instructing him to convey His words to Aaron ⁵
	4:5	the dividing Screen	the partition Curtain

² Rashi on Leviticus 1:1.

³ Rashi on 4:32, below; Mizrachi; *Levush HaOrah*.

⁴ Exodus 30:13.

⁵ Rashi on Leviticus 1:1.

page	location	error	correction
22	4:17	Moses to speak to Aaron	Moses , instructing him to convey His words to Aaron ⁶
26	footnote 5	11:10	10:11
30	4:49	[correct chart as on 3:39, above]	
	5:2	“Command the Israelites	“At the beginning of next month, you will be organized into three camps. At that time, command the Israelites
	“	all those afflicted with a male discharge,	anyone who is ritually defiled on account of a non-seminal or non-menstrual discharge from their reproductive organs ⁷ or on account of a seminal emission, ⁸
	5:3	among them.”	among them. And just as you must maintain ritual purity, so must you maintain proper hygiene by setting up latrines outside camp.” ⁹
	5:5	The Torah stated	The following laws were given on the 1 st of Iyar. ¹⁰ The Torah stated
33	5:15	one tenth	one-tenth
	“	associate the woman’s	to associate the woman’s
	“	or associate her suspected	or to associate her suspected
35	5:26	reminder	memorial portion
	“	burn it upon	burn it up upon
	5:31	proven innocent.” ¹¹	proven innocent.” ¹¹
37	6:12	guilt offering	guilt-offering
	“	Only then, after completing the full term of Naziritehood uninterrupted,	In addition to the sacrifices just mentioned,

⁶ Rashi on Leviticus 1:1.

⁷ Leviticus 15:1-15, 25-33.

⁸ Deuteronomy 23:11 and Rashi ad loc.

⁹ Deuteronomy 23:11 and Rashi ad loc.

¹⁰ *Likutei Sichot*, vol. 22, p. 39.

¹¹ Rashi here and on Deuteronomy 24:4.

page	location	error	correction
	“	offering , as will be explained presently.	offering.
38	6:20	over every peace-offering. ⁵⁹ After this	over every peace-offering. ⁵⁹ The lamb and the ram must be eaten by the morning following the day they are offered up, but nevertheless remain sacrifices of lesser holiness. Whatever is leftover on the second day must be burned. ¹² After this
	6:22	The Torah now returns again to the events of the first day of Nisan, 2449.	[delete]
39	6:26	may God raise His face toward you	may God be partial toward you
	7:1	The following also took place on that day,	The following took place on
41	Chasidic Insights, end	reveal the Divine vitality and holiness	reveal the Divine vitality and holiness of physicality began to shine in the world. ¹³
	footnotes	92.	[delete]
	“	93.	98.
	“	94.	92.
	“	95.	93.
	“	96.	94.
	“	97.	95.
	“	98.	96.
	“	99.	97.
42	footnotes	100.	99.
	“	[and so on until footnote #208 on p. 50, the number of each footnote being reduced by 1]	
	7:13	according to the holy shekel	according to the value of the sacred shekel
	rest of chapter	“	“
43	7:18	Netanel	Netan’eil
	Rashi, 7:20	מצות, גמטריא	מצות, גמטריא

¹² *Sifrei* on Leviticus 7:6; quoted by Rashi ad loc.; Rashi on Leviticus 7:15.

¹³ *Likutei Sichot*, vol. 18, p. 88.

page	location	error	correction
	Rashi	[footnote flags missing in text, until the end of <i>parashat Naso</i>]	
44	7:23	Netanel	Netan'eil
	7:24, 29	Eliav the son of Chelon	Eli'av the son of Cheilon
44	7:30	Shede'ur	Shedei'ur
45	7:35	Shede'ur	Shedei'ur
	7:42	Eliasaf the son of De'uel	Elyasaf the son of De'u'eil
	footnote 130	4 for the curtain of the gate of the court (Exodus 27:10-16), 4 for the veil (ibid. 26:32), and 5 for the curtain at the entrance of the Tabernacle	4 for the Screen at the entrance to the Courtyard (Exodus 27:10-16), 4 for the Curtain (ibid. 26:32), and 5 for the Screen at the entrance to the Tabernacle
46	7:47	Elyasaf the son of De'u'eil	Elyasaf the son of De'u'eil
47	7:54, 59	Gamli'eil	Gamli'eil
	7:60	Gidoni	Gid'oni
48	7:65	Gidoni	Gid'oni
	7:66, 71	Achiezer	Achi'ezer
49	7:72, 77	Pagiel	Pagi'eil
50	7:84	by the princes on the day	by the princes of Israel on the day
	Chasidic Insights, beginning	of physicality began to shine in the world. ¹⁴	[delete]
	footnote 208		[delete]
50	Chasidic Insights, 4 th paragraph	they were all <i>first</i> [par. break] in importance	they were all <i>first</i> in importance
51	7:89	from between the two	from between the two
56	8:2	When you ascend the stool	When you ascend the steps
57	8:8	on the outer Altar.	on the Outer Altar.
	Chasidic Insights	2-3 Moses only told	3 Aaron did so: Moses only told
	footnote 16	See on Exodus 25:31	See Exodus 25:40
59	9:1	of Nisan, the first Egypt, saying:	of Nisan, 2449—the first Egypt—saying:

¹⁴ *Likutei Sichot*, vol. 18, p. 88.

page	location	error	correction
60	Hebrew text, 9:7	[fix trope]	
	footnote 42	<i>Torat Menachem</i> , vol. 1, p. 52	<i>Hitva'aduyot 5710</i> , pp. 52-53.
61	Hebrew text, 9:10		[dot on top of <i>hei</i> of רַחֵקָה]
63	table	[add row at bottom of table:]	<i>tekiah</i> on all trumpets to accompany new-moon and festival communal offerings
	10:7	but not a <i>teruah</i> (see Figure 1).	but not a <i>teruah</i>.
64	10:10	before your God.	before your God (see Figure 1).
	10:12	at the end of that day	at the end of that day ¹⁵
68	11:7	that the manna was shaped like coriander seed and was thus easy to handle, and its color was white, like that of crystal , so it was easy to locate.	that the manna was not limited to one taste, but had any taste they wished (other than the five tastes mentioned above), just as mother's milk can taste like anything the mother eats. Its unlimitedness was reflected both in how it was shaped like coriander seed (for coriander, like flax, grows in single stalks, alluding to undivided simplicity ¹⁶), and by how its color was like that of crystal (i.e., white, and thus not limited to a specific color).
	11:8	The people could therefore just walk about and gather it.	Its white color also made it easy to locate, and its round shape also made it easy to handle. The people could therefore just walk about and gather it.

¹⁵ *Likutei Sichot*, vol. 19, p. 1, note 6.

¹⁶ See on Genesis 4:3.

page	location	error	correction
	“	It tasted naturally like pastry fried in honey, kneaded with the moisture of oil , but if they wanted it to taste like anything else (other than the five tastes mentioned above), it did, just as a nursling tastes every flavor he he can imagine in his mother’s milk.	If they did not wish it to taste like anything specific, it tasted naturally like pastry fried in honey, kneaded with the moisture of oil . ¹⁷
70	Rashi, v. 22	>הצאן ובקר ישחט	’הצאן ובקר ישחט
71	Rashi, v. 23	>דקה בקשנו	’דקה בקשנו
	“	>גסה בקשנו	’גסה בקשנו
	“	>הן הכה צור	’הן הכה צור
	11:23	[paragraph break before “On a deeper level....”]	
72	Rashi, v. 28	”טל עליהם	הטל עליהם
	11:31	21 st of Iyar),	21 st of Iyar), ¹⁸
	11:34	Kivrot Hata’avah	Kivrot HaTa’avah
	11:35	2449,	2449, ¹⁹
	“	Kivrot Hata’avah	Kivrot HaTa’avah
	“ [twice]	Chatzerot	Chatzeirot
73	12:3	to separate from his wife.	to separate from his wife. ²⁰
75	12:14	<i>a fortiori</i>	<i>a fortiori</i>
	12:16	2449,	2449, ²¹
	“	Chatzerot	Chatzeirot
	“	Chatzerot	Chatzeirot
	Chasidic Insights, v. 13	points out	points out ²²
	“	Name of God Moses	Name of God that Moses
	“	<i>a fortiori</i>	<i>a fortiori</i>
	“	before studying.	before studying. ²³
	ibid., v. 15	until Miraim	until Miriam

¹⁷ *Likutei Sichot*, vol. 9, pp. 17-18.

¹⁸ *Likutei Sichot*, vol. 19, p. 1, note 6.

¹⁹ *Likutei Sichot*, vol. 19, p. 1, note 6.

²⁰ Deuteronomy 5:28; Rashi on v. 8, below.

²¹ *Likutei Sichot*, vol. 19, p. 1, note 6.

²² *Or Torah* 137.

²³ *Sefer HaMa’amarim Melukat*, vol. 4, p. 314.

page	location	error	correction
	footnote 122	[delete]	
79	5 th paragraph	willing to carrying out	willing to carry out
82	13:1	2449,	2449, ²⁴
	“	the Land of Israel.	the Land of Israel. ²⁵
	“	good reports about it.	good reports about it. ²⁶
85	13:23	The spies came	The scouts came
	13:28	mighty, and the cities are fortified and extremely huge, and we even saw there the sons	mighty; the cities are fortified, extremely huge, and suspended in the sky; ²⁷ and we even saw there Achiman, Sheishai, and Talmai, the sons
86	13:30	anyway?” Having refuted their contentions, ²⁸ he concluded, “Surely, if Moses tell us to ascend to heaven on ladders, we can successfully go up and take possession of it, for if Moses tells us we can succeed, we can indeed overcome it no matter how hard it may seem.	anyway?” He did not have to address the scouts’ claim that the cities were suspended in the sky, since this was obviously a rhetorical exaggeration. ²⁹ Having refuted it their contentions, ³⁰ he concluded, “If Moses would tells us to, we could we could even go up to the sky on ladders ³¹ and take possession of it, for if he tells us we can overcome some obstacle, we can indeed overcome it —no matter how hard it may seem.”
89	footnote 67	Numbers 10:33, 11:1-34	Numbers 10:33, 11:1-3
90	Hebrew text, 14:33	[fixed trope]	
	14:26	God spoke to Moses and Aaron	God spoke to Moses, instructing him to convey His words ³² to Aaron

²⁴ *Likutei Sichot*, vol. 19, p. 1, note 6.

²⁵ Deuteronomy 9:23.

²⁶ *Likutei Sichot*, vol. 33, p. 80.

²⁷ Deuteronomy 1:28.

²⁸ *Likutei Sichot*, vol. 8, pp. 82-93.

²⁹ *Likutei Sichot*, vol. 34, p. 171, note 27.

³⁰ *Likutei Sichot*, vol. 8, pp. 82-93.

³¹ *Likutei Sichot*, vol. 34, p. 170, note 24.

³² Rashi on Leviticus 1:1.

page	location	error	correction
92	14:45	The Amalekites and the Canaanites who lived on the mountain	The Amalekites and the Canaanites , followed by the Amorites, ³³ who were dwelling on the mountain,
	figure 2	[corrected to show Amorite attack]	
93	15:3	a sacrificial dedication,	a sacrificial dedication, ³⁴
	15:8	fulfill a pledge	fulfill a sacrificial vow
	“	as a dedication	as a sacrificial dedication
94	15:21	24th	24 th
	footnote 108	588.	588; see Overview to <i>parashat Korach</i> .
95	15:22	commits an inadvertent sin together	commits certain types of inadvertent sins together
	“	and contradicts logic.	and contradicts logical, rational thinking.
	15:23	Furthermore, idolatry undermines	Inasmuch as idolatry is a denial of God’s absolute authority, it also undermines
	“	altogether, so transgressing it is tantamount to abrogating	altogether. Thus, idolatry is a denial of
	15:24	sin-offering.	sin-offering , whose fat parts must be burned up on the altar just like those of any sin-offering goat. ³⁵
96	footnote 125	<i>Likutei Sichot</i>	Rashi here and on Leviticus 24:12; <i>Likutei Sichot</i>
97	15:38	on the four corners	on the four ³⁶ corners
98	15:41	for “mourning” [תכול]),	for “mourning” [תכלא]),
102	Rashi	[footnote flags missing in text, until the end of <i>parashat Korach</i>]	
104	16:6	to be a high priests;	to be high priests;
106	16:20	to Moses and Aaron, saying	to Moses , instructing him to convey His words ³⁷ to Aaron, saying

³³ Deuteronomy 1:44.

³⁴ See Leviticus 7:16.

³⁵ Rashi on Leviticus 4:8.

³⁶ Deuteronomy 22:12.

³⁷ Rashi on Leviticus 1:1.

page	location	error	correction
	16:24	Aviram.” ’	Aviram.’ ”
107	16:32	into it.	into it. ³⁸
	Chasidic Insights, v. 33	And they descend to the depths alive:	They descended alive into the grave:
	Ibid., 3 rd paragraph	to be “in the depths”	to be “in the grave”
108	footnote 46	110a	110a.
111	18:7	within the veil at the entrance to the Tent of Meeting,	beyond the partition Curtain, ³⁹
	18:8	God told Aaron,	God told Moses to tell Aaron, ⁴⁰
112	18:12	give to God	give to God (<i>terumah</i>)
	18:14	dedicated entity	segregated entity
	18:16	silver according to the Sanctuary shekel	silver valued according to the sacred shekel
	18:17	they are to treated as	they are to be treated as
	footnote 74	Deuteronomy 18:4	Exodus 22:28; above, 15:20; Leviticus 22:6; Deuteronomy 18:4
	footnote 75	Deuteronomy 26	Exodus 23:19, 34:26; Deuteronomy
113	18:21	“And to the Levites I have given all agricultural tithes of Israel as an inheritance,	And I have given to the Levites as an inheritance all first tithes of grain, wine, and oil that are required to be given by the people of Israel, ⁴¹

³⁸ Rashi on Deuteronomy 11:6.

³⁹ Cf. Leviticus 21:23.

⁴⁰ Rashi on Leviticus 1:1.

⁴¹ Exodus 22:28; Deuteronomy 14:22-29, 26:12-13.

page	location	error	correction
113-114	18:26-32	<p>26 “Speak to the Levites and tell them, ‘When you take the tithe from the Israelites which I have given you from them as your inheritance, you shall set aside from it a gift for GOD, a tithe of the tithe.</p> <p>27 Your gift shall be considered for you as holy as the priestly portions that the laity separate from their agricultural produce, the grain from the threshing-floor and the produce of the vat—that is, wine and olive oil—and all the laws that apply to their priestly portion apply to yours.</p> <p>28 So shall you too set aside a gift for GOD from all your food supply, which in your case is the tithes you take from the Israelites, and you shall give therefrom GOD’s gift to Aaron the priest.</p> <p>29 If you receive your tithe from the layperson before he has set aside the priest’s portion from his produce, then from all such gifts, you must set aside all the gifts due to GOD, i.e., both the priest’s portion he has to set aside and the 10 percent of what you have received from him. The priest’s portion, that part of it which is to be consecrated, must be set aside from its choicest portion.’</p> <p>Maftir 30 Say further to them, regarding the priest’s portion they must set aside from their tithes: ‘After you set aside its choicest part, the remainder shall be considered for the Levites as non-holy produce from the threshing-floor and as produce from the vat.</p> <p>31 You and your household may eat it anywhere, for it is your wage in exchange for your service in the Tent of Meeting.</p> <p>32 After you separate the choicest part from it for the priest, you shall not be guilty of any sin on account of eating or defiling the rest of it. But before that, you will incur guilt by eating or defiling it; you will have stolen the property of the priests, and you will have to pay for it. Similarly, you shall not profane the sanctified produce of the Israelites—their tithes that they have given you but from which you have not yet set aside the priests’ portion—by eating them, so that you shall not die.’ ”⁴²</p>	<p>26 “Speak to the Levites and tell them, ‘When you take the tithe from the Israelites which I have given you from them as your inheritance, you shall set aside from it a portion (<i>terumah</i>) for GOD, a tithe of the tithe.</p> <p>27 Your <i>terumah</i> shall be considered for you as holy as the <i>terumah</i> that the laity set aside⁴³ from their agricultural produce, i.e., the grain from the threshing-floor and the produce of the vat (wine and olive oil), and all the laws that apply to their <i>terumah</i> apply to yours.</p> <p>28 So shall you too set aside <i>terumah</i> for GOD from all your food supply, which in your case is the tithes you take from the Israelites, and you shall give therefrom GOD’s <i>terumah</i> to Aaron the priest.</p> <p>29 If you receive your tithe from the layperson before he has set aside <i>terumah</i> from his produce, then from all such gifts, you must set aside all the gifts due to GOD, i.e., both the <i>terumah</i> he has to set aside and the 10 percent of what you have received from him. The <i>terumah</i>, i.e., that part of it which is to be consecrated, must be set aside from its choicest portion.’</p> <p>Maftir 30 Say further to them, regarding the <i>terumah</i> they must set aside from their tithes: ‘After you set aside its choicest part, the remainder shall be considered for the Levites as non-holy produce from the threshing-floor and as produce from the vat.</p> <p>31 You and your household may eat it anywhere, for it is your wage in exchange for your service in the Tent of Meeting.</p> <p>32 After you separate the choicest part from it for the priest, you shall not be guilty of any sin on account of eating or defiling the rest of it. But before that, you will incur guilt by eating or defiling it; you will have stolen the property of the priests, and you will have to pay for it. Similarly, you shall not profane the sanctified produce of the Israelites—their tithes that they have given you but from which you have not yet set aside <i>terumah</i>—by eating them, so that you shall not die.’ ”⁴⁴</p>
114	chart, #11	dedicated by an individual to	segregated by an individual for

⁴² *Likutei Sichot*, vol. 38, pp. 65-71.

⁴³ Above, v. 12

⁴⁴ *Likutei Sichot*, vol. 38, pp. 65-71.

page	location	error	correction
	chart, #13	34:19-20	34:19-20; Leviticus 27:26-28; Deuteronomy 15:19-23.
118	19:1	to Moses and Aaron, saying	to Moses , instructing him to convey His words ⁴⁵ to Aaron, saying
	CI, par. 5	nonrational selfcontradictions deathdefilement	non-rational self-contradictions death-defilement
120	19:11	the corpse of a human being shall become defiled	the corpse of a human being , or a piece of such a corpse whose volume is at least a <i>kezayit</i> [57 ml or 2 oz], ⁴⁶ or at least a <i>revi'it</i> [86 ml or 3 oz] of its blood, ⁴⁷ shall become defiled
	19:13	Whoever touches the corpse of a human being who dies or touches a <i>revi'it</i> of human blood and	Whoever touches the corpse or a qualifying piece of the corpse of a human being who dies or touches a qualifying amount of its blood and
	19:14	while the corpse is still in it	while the corpse or qualifying amounts of it or its blood is still in it
122	footnote 27	Below, on 20:26.	Below, 20:26.
126	header	20:27-1:1	20:27-21:1
	20:28	mouth and eyes. Aaron died	mouth and eyes. God told Moses that He would bury Aaron Himself, since he and Eleazar were both high priests and were thus forbidden to ritually defile themselves even for dead relative. ⁴⁸ Moses and Eleazar therefore left the cave, ⁴⁹ and then Aaron died

⁴⁵ Rashi on Leviticus 1:1.

⁴⁶ Leviticus 22:5.

⁴⁷ Rashi on Leviticus 21:11 and on v. 13, below.

⁴⁸ Leviticus 21:11.

⁴⁹ *Likutei Sichot*, vol. 14, pp. 58-59.

page	location	error	correction
	21:1	When Aaron died, the clouds that served the latter purpose (the “Clouds of Glory”) disappeared—for they existed solely in his merit—leaving only the protective and leading clouds. Whereas God restored the well that had existed in Miriam’s merit after her death, He did not restore the Clouds of Glory after Aaron’s death; nor did the people complain about their absence, as they had complained about the lack of water when the well disappeared. This is because the Clouds of Glory were not vital to the people’s existence as was the water that the well provided.	When Aaron died, the clouds ceased to serve the latter purpose—for they had done so solely in his merit—and continued to serve only in their protective and leading functions. Whereas God restored the well that had existed in Miriam’s merit after her death, He did not restore this function to the clouds after Aaron’s death; nor did the people complain about this, as they had complained about the lack of water when the well disappeared, since this function of the clouds was not vital to the people’s existence as was the water that the well provided.
127	21:4	Moserot	Moseirot
129	21:11	by the ruins of the two passes: the pass that leads toward Mount Nebo—which itself is the pass from the original border of Moab to the territory of the Amorites. This pass	by “The Ruins of the Passes,” i.e., the ruins next to the pass that leads toward Mount Nebo, which itself is part of the pass from the original territory of Moab to the territory of the Amorites. This first pass
130	21:20	Mount Nebo, which overlooks the wastelands. There it will stop, and resurface in the Sea of Galilee, from whence it overlooks the wastelands.”	Mount Nebo, which can be seen rising over the wastelands. There it will stop, and resurface in the Sea of Galilee; it will be able to be seen in this lake from the wastelands , appearing as a sieve-like object in the water.”
	“	Moses’ name is not mentioned in	Moses’ is not mentioned explicitly in
131	21:21	peacefully through his land.	peacefully through his land. ⁵⁰
133	21:32	driving out the Amorites	dispossessing the Amorites
137	6 th paragraph	ground work	groundwork

⁵⁰ See Deuteronomy 20:18.

page	location	error	correction
144	22:31	As will be seen	As will be seen
148	23:14	the peak of the summit of Mount Nebo	the peak of Mount Nebo
149	23:23	are no diviners in Jacob and no soothsayers in Israel	are no diviners of auspicious times in Jacob and no stick-diviners⁵¹ in Israel
	Chasidic Insights, last paragraph	Shabbat [3x]	the Sabbath
150	23:24	in the morning like a lion, and raises itself like a lion	in the morning like a fearsome lion, raising itself like a lion
	24:1	the Israelite's past sins	the Israelites' past sins
151	Rashi footnotes	.62 דניאל יא, מה.	.62 ישיעה מ, כב. .63 דניאל יא, מה.
152	24:9	like a lion, like a lion; who will dare rouse you?	like a lion, like a fearsome lion that no one would dare rouse.
152-157	Rashi footnotes	[increase footnote numbers by 1 until end of <i>parashah</i>]	
156	25:6	assembled 24,000 Israelites	assembled a crowd of Israelites
	“	He brought the Midianite	He thus brought the Midianite
165	25:18	that I unleashed	that I unleashed
	footnote 11	On 22:2, above;	Above, 22:3;
167	26:13	Moserot.	Moseirot.
	footnote 24	Above, on 21:4.	Above, 21:4.
168	26:34	25,000	20,500
169	26:39, 45	Moserot.	Moseirot.
	footnotes 38 and 41	Above, on 21:4.	Above, 21:4.
171	26:58	Moserot. [twice]	Moseirot.
	26:59	before Jacob's family left Egypt	before Jacob's family left Canaan
	footnotes 52 and 54	Above, on 21:4.	Above, 21:4.

⁵¹ Rashi on Deuteronomy 18:10

page	location	error	correction
173	27:12	His decree not to let him enter the land.	His decree not to let him enter the land. He therefore asked God to let him enter it. ⁵²
	footnote 76	Deuteronomy 32:49.	Above, 21:11; Deuteronomy 32:49.
175	27:19	in their presence not to tolerate	in their presence to tolerate
	28:2	fire- offerings	fire-offerings
176	28:4	slaughtering it while facing west,	slaughtering it while standing in the west,
	“	facing east.	while standing in the east.
	28:11	and the Jewish people. ⁵³	and the Jewish people. ⁵⁴ If for some reason you are unable to offer up all these sacrifices, offer up whichever you can. The same applies to the additional offerings of the festivals. ⁵⁵
177	28:18	a holy occasion; you shall	a holy occasion on which you shall
178	28:25	The seventh day, i.e., the 21st of Nisan, shall also be a holy occasion for you; you shall not perform any mundane work on it, either.	You must also celebrate the seventh day, i.e., the 21st of Nisan as a holy occasion on which you shall not perform any mundane work, either.
	28:26	shall be a holy occasion for you, and you shall not perform any mundane work on it.	you must celebrate as a holy occasion on which you shall not perform any mundane work.
	29:1	the first day of Tishrei, the seventh month, shall be a holy occasion for you, i.e., Rosh HaShanah; you shall not perform any mundane work.	you must celebrate the first day of Tishrei, the seventh month, as a holy occasion, i.e., Rosh HaShanah, on which you shall not perform any mundane work.

⁵² Deuteronomy 3:23 ff.

⁵³ See Genesis 21:28-30; *Sichot Kodesh* 5727, vol. 2, p. 301.

⁵⁴ See Genesis 21:28-30; *Sichot Kodesh* 5727, vol. 2, p. 301.

⁵⁵ Rashi on Leviticus 23:8.

page	location	error	correction
179	29:7	the tenth day of this seventh month shall be a holy occasion for you, i.e., <i>Yom Kippur</i> , and you shall afflict your souls. You shall not perform any work.	you must celebrate the tenth day of this seventh month as a holy occasion, i.e., <i>Yom Kippur</i> , on which you shall afflict your souls. You shall not perform any work on it.
180	29:12	the fifteenth day of the seventh month shall be a holy occasion for you, i.e., <i>Sukot</i> ; you shall not	you must celebrate the fifteenth day of the seventh month as a holy occasion, i.e., <i>Sukot</i> , on which you shall not
181	29:33	their grain- offerings	their grain-offerings
	29:35	the eighth day counting from the first day of <i>Sukot</i> —i.e., the 22 nd of Tishrei—is the holiday called <i>Shemini Atzeret</i> (“The Eighth-[Day] Restriction”).	you must celebrate the eighth day counting from the first day of <i>Sukot</i> —i.e., the 22 nd of Tishrei—as the holiday called <i>Shemini Atzeret</i> (“The Eighth [-Day] Restriction”).
	“	not perform any mundane work,	not perform any mundane work on it,
181	header	FIRST READING	SEVENTH READING
182	29:38	ascent- offering,	ascent-offering,
	29:39	of your sacrificial donations	of your sacrificial donations ⁵⁶
183	Figure 2, headers	First Census	Third Census
	“	Second Census	Fourth Census
	Figure 3, headers	[Arabic numerals]	Genesis 46:8-27 Numbers 26:5-51
189	Rashi, 30:4	בת אחד עשרה שנה	בת אחת עשרה שנה
	30:4	[flag to footnote 5]	[smaller]
	Chasidic Insights, 30:4, 2 nd paragraph	daughter’s/fiancé’s/wife’s	daughter’s/fiancée’s/wife’s
	Ibid., 4 th paragraph	father/fiancé/ husband	father/fiancé/husband
192	Rashi, 31:4	שבט לוי : וימסרו.	שבט לוי : 5 וימסרו.
198	Chasidic Insights, 2 nd paragraph	selfsacrifice	self-sacrifice

⁵⁶ See Leviticus 7:16.

page	location	error	correction
199	32:17	as front line of each of the Israelite troops,	as the front lines of each of the Israelite troops, ⁵⁷
200	Hebrew text, 32:28	[<i>yetiv</i> on אה]	
201	32:39	<i>Maftir</i> Inspired by	<i>Maftir 39</i> Inspired by
209	33:3, 5	Raamses	Rameseis
	33:11	<i>Second Reading</i>	[remove]
210	33:44	the ruins of the passes,	the Ruins of the Passes,
	footnote 29	Above, on 20:26.	Above, 20:26.
211	33:50	<i>Third Reading (Fifth when combined)</i>	<i>Second Reading (Fifth when combined)</i>
	33:53	to occupy it.	to take possession of it.
	33:54	54	<i>Third Reading 54</i>
214	Hebrew text, 35:5	באמ<HS>ה	באמה
215	35:15	resident among them	resident alien among them
219	footnote 69	vol. 33, p. 189	vol. 23, p. 189
		[insert directions regarding reciting “Be strong...” after the reading,	
224	5 th Hebrew paragraph	יתבנך שמך בפי כל חי	יתבנך שמך בפי כל חי
256	Introductory paragraph	to he <i>haftarah</i> for	to the <i>haftarah</i> for
263		[insert <i>Maftir</i> reading for <i>Rosh Chodesh</i>]	
272	<i>parsah</i>	119.3 mile	2.39 mile
277	Introduction	an superscript	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
278	2871	ark [2x] Eli Yearim	Ark Eili Ye'arim

⁵⁷ *Likutei Sichot*, vol. 9, pp. 1-10.

page	location	error	correction
	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
279	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
	3108	Yoash	Yo'ash
	3096	Chazael	Chaza'eil
	3112 [2x], 3114, 3114- 3154, 3129	Amatziah	Amatzyah
	3114, 3301	Yoash	Yo'ash
	3114-3166, 3140, 3153, 3154, 3164- 3166, 3166- 3185	Uziah	Uziyah
	3114-3166	Azariah	Azaryah

page	location	error	correction
	3114-3154, 3140, 3153	Yeravam	Yarav'am
280	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
	3285-3316	Jud ah	Judah
	3301	ark	Ark
	“	Jeremiah returns part of Reuben and Gad;	Jeremiah brings back some members of the ten tribes;
	3316	Yehoachaz	Yeho'achaz
281	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
282	3412, 3426 [2x], 3438	Nechemiah	Nehemiah
295	Spelling		32:41 No <i>mapik</i> in the <i>hei</i> of לֵה
	Other irregularities		28:26 two cantillation marks on בַּשְּׁבַעֲתֵיכֶם.

