

# Errata

## The Book of *Bemidbar* (Numbers)

### first printing

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

*Errors in Rashi, listed in Hebrew, are in listed below in a separate table.*

page	location	error	correction
throughout		blue (for <i>techeilet</i> )	turquoise
vi		Lieb Altein	Leib Altein
vi		Yitzchok Ginsburgh	Yitzchak Ginsburgh
vii		it refers to the teachings God communicated to humanity at Mt. Sinai.	it refers to the teachings God communicated to humanity through Moses, between the revelation at Mt. Sinai and Moses' death 39 years later.
vii		"Pentateuch."	"Pentateuch" (from the Greek words for "five books").
ix	footnote 12	<i>Megilah</i> 6:3	<i>Megilah</i> 3:6
xi		2. Verbal Analogy	3. Verbal Analogy
xi	section title	Chassidism	Chasidism
xii	2 <sup>nd</sup> paragraph	1960	1964
5	translation, v. 3	<b>twenty years old and over</b> —for only those over twenty <b>are fit to serve in the army</b>	<b>twenty years old and over</b> up to age sixty—for only those between twenty and sixty <b>are fit to serve in the army</b> <sup>1</sup>
10	footnote 36	49:29	49:32
11	footnote 43	See commentary to 2:2.	See on 2:2.
12	Hebrew text		no line break between vv. 27 and 28.
12	Inner Dimensions	is infinite and therefore remain	is infinite and therefore remains
12	Inner Dimensions		footnote at end: <i>Sefer HaMa'amarim</i> 5717, pp. 176-177; <i>Sefer HaMa'amarim</i> 5730, pp. 231-233.
26-27	In footnotes	4. 5. 6. 7.	5. 6. 7. 4.
29	header	First Reading	Second Reading

<sup>1</sup> Rashi on Song of Songs 3:7; *Gur Aryeh* on Rashi on Exodus 30:16; *Bava Batra* 121b, Rashbam here, s.v. *shepekudav*; see also *Tosefot* on *Bava Batra* 121a, s.v. *Yom shekalu*, quoting *Y. Moed Katan*; *Likutei Sichot*, vol. 21, p. 92, note 27.

page	location	error	correction
30	chart		additional column on the right: <u>overseer</u> Itamar Eleazar Itamar
41	v. 3	thinking that they would supply whatever was missing after the people gave all they wanted to.	thinking that they would supply what the people could not after they had finished.
41	“	so the princes were embarrassingly left with nothing to donate except the precious stones (for the high priest’s garments) and the spices and oil (for the menorah, the anointing oil, and the incense.) <sup>75</sup> Therefore now, when the Tabernacle was about to be inaugurated, <b>they brought their personal offering before God</b>	rendering the princes’ donations technically superfluous. The princes understood from this that since the Tabernacle was a collective concern of the whole community, they should have made their contributions immediately while, at the same time, encouraging the people to donate also. Having learned from their mistake, <b>they now brought their personal dedication offering before God</b>
41	footnote 75		remove
43	footnote 85	See on Exodus 14:21.	See on Genesis 17:20.
44-52	The Princes Allusions		source: <i>Bemidbar Rabbah</i> 13:14-20, 14:5, 7-11.
54		into the Tent of Meeting to speak with God,	into the Tent of Meeting so God could speak with him, <sup>2</sup>
58	heading	Lighting the Menorah	Lighting the Candelabrum
throughout		Menorah	Candelabrum
67	footnote 56	extra space at end of line	
69	v. 25	Elitzur the son of Shede’ur	Achiezer the son of Amishadai
70	footnote 70	See on Exodus 32:35.	See Exodus 40:21.
70	footnote 73	See on Exodus 32:35.	See Exodus 40:21.
71	Inner Dimensions	into three parts(1)	into three parts: (1)
73	v. 10	the people tested God in the desert.	the people challenged God’s ability to provide for them in the desert <sup>3</sup>
81	footnote 121	Exodus 2:4	Exodus 2:7
89	footnote 16	Exodus 7:9-14	Exodus 17:9-14
89	“	Either Joshua was already known by this name beforehand and Moses just changed it formally at this point, or the	The
89	“	he would assume later.	he would assume later. <sup>4</sup>
90	v. 21	on the way to <b>Levo Chamat.</b>	until they reached <b>the way to Chamat.</b>
94	footnote 55	Exodus 2:15	Exodus 1:10;
96	v. 21	<b>as the glory of God</b>	<b>as the glory of GOD</b>

<sup>2</sup> *Likutei Sichot*, vol. 13, p. 20, note 3.

<sup>3</sup> *Arachin* 15ab.

<sup>4</sup> *Sichot Kodesh* 5733, vol. 1, pp. 319, 325.

page	location	error	correction
96	footnote 65	See Exodus 34:6.	See Exodus 34:9.
103	v. 22	<b>not fulfilling</b> , i.e., transgressing, <b>all the</b>	<b>not fulfilling</b> —i.e., transgressing— <b>all the</b>
104	v. 24	<b>and</b> , before that, <b>one young he-goat</b>	<b>and</b> , after that, <b>one young he-goat</b>
106	v. 38	<b>of each corner</b> . They should	<b>of each corner</b> . This may be done even if the garment is made of linen, even though mixing wool and linen in a garment is usually prohibited. <sup>5</sup> They should
107	footnote 220		remove
107	in illustration	the <i>tzitzit</i> look too short	they should appear to continue off the page
114	Chasidic Insights on v. 6-10	Indeed every soul present	Indeed, every soul present
120	header	Fourth Reading	Fourth/Fifth Reading
121	header	Fourth Reading	Fifth Reading
122	17:28	that we might <b>die</b> in this way	that we might <b>perish</b> in this way
122	in footnotes	<i>Ibid.</i>	Ibid.
122	footnote 56	<b>56.</b>	<b>56.</b> [not italicized]
131	v. 6	<i>tola'at</i>	<b><i>tola'at</i></b> [boldface]
134	20:1	Land of Israel. God wanted the people to enter the land from the east, so they could conquer some of the territory to the east of the Jordan before entering the land occupied by the seven Canaanite nations. This meant that the people would have to traverse, pass, or conquer the territories of Edom, Moab, and the Amorites, in that order, as they traveled northward. Their first stop	Land of Israel. Their first stop
135	20:3	the way our brothers died	the way our brothers perished
136	20:11	The people said, “Maybe you need to hit it, just as you	Moses and Aaron said, “Maybe we need to hit it, just as we
136	20:12	prevented them from rebelling again.	prevented them from rebelling again. <sup>6</sup>
136	20:13	(“Trial and Dispute”).	(“Trial and Dispute”). God, at this point, also rescinded His promise to give the people the lands of the Ammonites, Moabites, and Edomites immediately when they would enter the land, <sup>7</sup> reverting to His original plan to postpone the conquest of these lands until the messianic future. <sup>8</sup> Nonetheless, as will be explained further on, <sup>9</sup> He did want them to give them

<sup>5</sup> Deuteronomy 22:11-12; Rashi on Exodus 20:8.

<sup>6</sup> Rashi here and on Deuteronomy 32:51.

<sup>7</sup> Exodus 23:31.

<sup>8</sup> Exodus 3:8; Genesis 15:21; Isaiah 11:14. *Hitva'aduyot 5745*, vol. 2, pp. 1258-1259, 1267-1269.

<sup>9</sup> Below, 32:2.

page	location	error	correction
			those portions of Ammon and Moab that had been conquered by the Amorites, so He told Moses to lead the people toward entering the land from the east, rather than from the south.
137	20:14	This incident behind them, the next issue was how to confront Edom. God told Moses to inform the people that since this territory was not part of the land He intended to give them, they must not try to conquer it. <sup>45</sup> This left two options: traveling around it or negotiating passage through it.	This incident behind them, the Israelites could resume their journey toward the Land of Israel. Since they were at the border of Edom and were no longer allowed to try to conquer it, <sup>45</sup> they would have to travel around it or negotiate passage through it.
138	20:21	<b>to cross through its territory; so, since</b>	<b>to cross through its territory</b> , although they did sell the Israelites food. <sup>10</sup> <b>So, since</b>
138	“	but they also denied them passage. <sup>53</sup>	but they also denied them passage, <sup>53</sup> although they, too, did sell the Israelites food. <sup>11</sup>
138	“	to frighten, raid, and plunder them. <sup>55</sup>	to frighten, raid, and plunder them, <sup>55</sup> because they emulated their ancestress' immorality. <sup>12</sup>
138	20:26	stretch out his hands	stretch out his hands and feet <sup>13</sup>
138	“	and close his mouth eyes	and close his mouth and eyes
138	20:28	stretch out his hands	stretch out his hands and feet
139	20:29	Aaron had expired	Aaron had perished
142	21:8	at the serpent and think	at the snake and think
143	21:12	would descend from them. <sup>92</sup>	would descend from them. <sup>92</sup> Furthermore, whereas God had allowed the people to frighten, raid, and plunder the Moabites, He forbade them from doing this to the Ammonites, because their ancestress had been more modest than the Moabites' ancestress and the Ammonites, emulating her behavior, were less immoral than the Moabites. <sup>14</sup>
145	21:23	<b>fought against Israel</b> at once. <sup>105</sup>	<b>fought against Israel</b> at once. <sup>105</sup> God made the sun stand still to prolong the day for the battle. <sup>15</sup>
152	footnote 6	pp. 141 ff.	pp. 141 ff. <i>Hitva'aduyot 5745</i> , vol. 2, pp. 1115-1116, 1130.
163	23:24	like a lioness	like a lion
177	4 <sup>th</sup> to last line of Inner Dimensions	If can do this	If he can do this

<sup>10</sup> Rashi on Deuteronomy 2:29.

<sup>11</sup> Rashi on Deuteronomy 2:29.

<sup>12</sup> *Likutei Sichot*, vol. 14, p. 5.

<sup>13</sup> Rashi on Deuteronomy 32:50.

<sup>14</sup> *Likutei Sichot*, vol. 14, p. 5.

<sup>15</sup> Rashi on Deuteronomy 2:25.

page	location	error	correction
178 ff	in header	<i>Pinchas</i> spelled without a <i> Yud</i>	
180	26:2	Finally, since the other nations...lineage is pure.	Moreover, the other nations are questioning the purity of the Israelites' lineage, insinuating that the Egyptians raped the Jewish women. I will testify through this census that the Israelites' lineage is pure.
182	26:13	who is identical with	who is the same as
182	26:20	Shelah	Sheilah
182	“	Shelah	Sheilah
183	chart: Comparison of Clan Names	Shelah	Sheilah
183	“	Dan	the three cells should be combined and shaded as with the other sons of Jacob
185	26:39	Shufam	Shefufam
185	Hebrew text	verse 44 should be justified	
187	in footnote 47, line beginning “of B's”	A1, B2, and B3	A1, B1, and B2
189	27:4	give us also the portion he deserves	give us also the estate he deserves
190	27:7	give them a portion of land-inheritance	give them an estate of land-inheritance
194	28:9	<b>On the Sabbath day</b> , you must offer	Even though it is otherwise forbidden to slaughter animals <b>on the Sabbath day</b> , I command you <sup>16</sup> to offer
197	line beginning “moreover,”	did not know they way	did not know the way
211	footnote 34	See on Exodus 32:35.	See Exodus 40:21.
222	32:32, Hebrew text	<i>zakef katon</i> over ואתו	should be <i>pashta</i>
228	33:7	at Migdol	before Migdol
229	33:12	Dofkah	Dafkah
235	35:2	hereditary lands	hereditary estate
239	35:28	is his possession	is his estate
250	3:2	Kings Achav and Tzidkiyahu	the false prophets Achav ben Kolayah and Tzidkiyahu ben Ma'aseiyah
261	v. 26	no Moabite king every	no Moabite king ever
283		Pi HaCherot to Marah)	Pi HaCherot to Marah
		16 Iyar	16 Iyar (Sunday)
		21 Iyar	22 Iyar
		28 Iyar	29 Iyar
284		1 Iyar 2 <sup>nd</sup> Census	1 Iyar 3 <sup>rd</sup> Census
	after 20 Iyar-20 Sivan		21 Sivan: Journey from Kivrot HaTa'avah to Chatzerot [14]

<sup>16</sup> Rashi on Exodus 20:8.

page	location	error	correction
			21-28 Sivan: Stay at Chatzerot
286		3 <sup>rd</sup> Census	4 <sup>th</sup> Census
288		2884-2923	2884-2924
288	2935	Solomon's (16)	Solomon's (23)
288	3034	Elisha takes over	Elisha succeeds him
290	3342	2 <sup>nd</sup> column	Nebuchadnezzar's 23 <sup>rd</sup> year
290	3346	2 <sup>nd</sup> column	Nebuchadnezzar's 27 <sup>th</sup> year
290	after 3346		3346-3386: Egypt desolate for 40 years
290	after 3364-3387		3387: Egypt resettled
290	3396	Achash's	Achashverosh's
290	3399	Achash's	Achashverosh's
290	3404	Achash's	Achashverosh's
297		Hirsch...The Pententeuch	Hirsch...The Pentateuch
299		additional spelling irregularity:	20:17 <i>usemol</i> spelled with an extra <i>vav</i>
throughout		G-d	God

# Errata in Rashi

## The Book of *Bemidbar* (Numbers)

### first printing

page	error	correction
19 (3:50)	אני מפרויי הליוים !.	אני מפרויי הליוים !
“	בואו וטלו פתקיכם, לפי הגורל	בואו וטלו פתקיכם לפי הגורל
21 (4:15)		
32 (5:9)	יעשה בהם ?	יעשה בהם,
32 (5:10)	ויטלום בזרוע ?	ויטלום בזרוע,
32 (5:12)	ללמדך,	ללמדך
33 (5:13)	(במעשה	במעשה
“	זו לזו)	זו לזו
34 (5:17)	קלקלה לאחר	קלקלה לאחר,
34 (5:18)	לפרש מים ארורים	לפרש "מים ארורים"
35 (5:24)	לפי שנאמר :	לפי שנאמר
36 (5:27)	לרבות, שאם	לרבות שאם
61 (8:19)	ראיתיד	ראיתי
79 (footnote 81)	כו-כו	כו-כח
95 (14:12)	לשבועת אבות :	לשבועת אבות,
95 (14:15)	ומתוך כך :	ומתוך כך
152 (22:4)	כל-מה-שהשור מלחך, אין בו ברכה :	[not bold]
154 (22:12)	את העם !.	את העם !
155 (22:19)	לילך	(ניקוד)
155 (22:22)	בעיני המקום, ס ונתאווה	בעיני המקום, ונתאווה
“	לילך	(ניקוד)
159 (23:4)	space before footnote flag #24	
159 (22:8)	על הקללה	"על הקללה"
161 (23:18)	לישב	(ניקוד)
162 (fn 40)	סגול (מנוקד עם שבא)	סגול (מנוקד עם סגול)
163 (23:28)	משם ?	משם
164 (24:1)	כתרגומו (מודגש)	[not bold]
168 (24:21)	שנאמר בהם :	שנאמר בהם :
“	ישראל ? !	ישראל !
178 (25:11)	מישראל	מישראל ?
186 (26:53)	ששה בנים לא נטלו	ששה בנים-לא נטלו
180 (26:5)	לפי,	לפי

“	הטיל	(ניקוד ?)
188 (26:62)	טעם ? :	טעם ?
188 (27:1)	should begin on next page	
189 (27:1)	בן-אלישמע <sup>26</sup> בידוע	בן-אלישמע <sup>26</sup> , בידוע
191 (27:13)	מן הממרים היה ?	מן הממרים היה.
201 (29:35)	Rashi on v. 35 missing*	
202 (29:36)	Rashi on v. 36 missing*	
206 (30:2)	--	,
209 (30:14)	במשמע ?	במשמע,
212 (31:10)	שמתרגם	(ניקוד ?)
213 (31:17)	הטף ?	הטף.
217 (31:49)	לישב	(ניקוד ?)
219	footnote 31 should be on the next page	

\* the corrected versions of these pages can be downloaded from the home page of the website.