

Errata

Chumash *Bereishit* (Genesis)

first printing

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

page	location	error	correction
	front cover	<i>Bereishis</i>	<i>Bereishit</i>
v		53 sections	54 sections
vii	7 th paragraph	Our goal is help	Our goal is to help
ix		Rabbis Yosef	Rabbi Yosef
		Rabbis Chaim	Rabbi Chaim
		Rabbi David Olidort	Rabbi Dovid Olidort
		Rabbis Aaron	Rabbi Aaron
		of Kehot	of Kehot Publication Society
		Yitzchok Jacobson	Yitzchok Jacobson
xi	1 st paragraph	Moses' death 49 years later.	Moses' death 39 years later.
xvi	1 st paragraph	present...Schneersohn	seventh...Schneerson
	4 th paragraph	to all the topics it embraces,	to all the topics it embraces, ¹
	“	that occur at this time,	that occur at this time, ²
	footnote 25	NY:Kehot	NY: Kehot
xvii	5 th paragraph	<i>peshat</i> that was too	<i>peshat</i> was too
	footnote 28	NY: <i>Kol</i>	NY: <i>Kol</i>
xxi	3 rd paragraph	that world	that the world
	footnote 31	the earth as being are made	the earth as being made
xxiii	2 nd paragraph	of course, true, that	of course, true that
	3 rd paragraph	species within the humanity	species within humanity
xxv	4 th paragraph	of our souls infinite	of our souls is infinite
xxvi	4 th paragraph	or save anyone	or saving anyone
	5 th paragraph	God is one the one hand	God is on the one hand

¹ See *Likutei Sichot*, vol. 5, pp. 57-58, vol. 7, pp. 24-25.

² The idea that the content of each *parashah* is related to the time of year it is read is based on the work *Shnei Luchot HaBrit* by Rabbi Yeshaya Horowitz (c. 1565-1630; see, in that work, *Torah sheBa'al Peh*, beginning of *parashat Vayeishev* [297a]).

page	location	error	correction
9	1 st paragraph	Inside this are the spheres designated for the five planets visible to the naked eye (Saturn, Jupiter, Mars, Venus, and Mercury). Inside these is the sphere of the sun; inside this is the sphere of the moon.	Inside this are the spheres designated for the outer three planets visible to the naked eye (Saturn, Jupiter, and Mars). Inside these is the sphere of the sun; inside this are the spheres of the remaining two planets visible to the naked eye (Venus and Mercury); inside these is the sphere of the moon.
	Figure 1		[order of spheres corrected in accordance with above correction]
11	Chasidic Insights, 3 rd paragraph	its name. ³¹ In any case,	its name. ³¹ In any case,
	Inner Dimensions	sovev kol almin	<i>sovev kol almin</i>
	“	memalei kol almin	<i>memalei kol almin</i>
12	Inner Dimensions on v. 8	should be “A Closer Look,” not “Inner Dimensions”	
14	Inner Dimensions	should be “A Closer Look,” not “Inner Dimensions”	
16	A Closer Look, 1 st paragraph	that humanity is held responsible to behave in way	that He will expect humanity to behave in a way
	A Closer Look, 2 nd paragraph	together with to additional,	together with the additional,
	“	over the years, together formed	over the years, formed
18	2:3	for world’s	for the world’s
20	Chasidic Insights, v. 9	It is God is,	It is God,
22	Chasidic Insights, v. 17, 9 th par.	sifting though	sifting through
	footnote 177	pp. 208-209; <i>Tanya</i> .	pp. 208-209.
24	2:20	But the human did not find	But the human did not find
	“	named Adam .	named Adam . ³
25	2:22	old adults. ²¹⁷	old adults, ²¹⁷ and were exceptionally tall by later standards. ^{217a}
	Inner Dimensions	[21] Woman:	[23] Woman:
	footnotes		217a. Rashi on Deuteronomy 4:32; <i>Hitva’aduyot 5745</i> , vol. 5, p. 3036.
28	3:11	being naked	naked
32	4:3	of the choicest species the ground	of the choicest species he was cultivating in the ground
	Chasidic Insights, v. 22	What if he should take from the Tree of Life and eat, and live forever:	[should be in boldface]
	Chasidic Insights, v. 23, 3 rd par.	efforts are be required	efforts are required
35	4:17	his twin sister, and she	his twin sister, carnally, and she

³ 5:2, below.

page	location	error	correction
37	5:1	descendants of Adam. On the day that God created man, He	descendants of Adam , which begins on the day that God created Adam , for his first children were born on the same day he was created. ⁴ God
	5:2	He created them as an androgynous	He created Adam first as an androgynous
	“	He blessed them and	He blessed both aspects of this first human being and
	“	the name Adam.	the name “Adam.”
37	Inner Dimensions	sixth months	six months
38	5:24	than he have would otherwise	than he would have otherwise
39	5:32	flood—	flood ^{336a} —
	footnotes		336a. <i>Hitva'aduyot 5745</i> , vol. 1, pp. 579-580.
	Footnote 338	See above, 2:17.	See above, on 1:28.
	chart	Yuvad	Yuval
	6:1	Adam to Noah.	Adam to Noah. During these generations, a race of unusually tall people developed. Their excessive physicality was accompanied by an exaggerated emphasis on the physical dimension of life and consequent disregard of spiritual and moral concerns. Because of their impressive height and physical prowess, they became the natural leaders of society as it increasingly valued physical over moral excellence.
40	6:2	the sons of the rulers	the princes and judges of this giant race
	“	how pretty the rest of humanity's daughters were	how pretty the girls were
	“	intercourse	carnal relations
	“	They also practiced forbidden marital relations: adultery, homosexuality, and sodomy.	They also engaged in other forbidden carnal relations: adultery, homosexuality, and bestiality.
	“	physical form as extremely large giants. They were	physical form as giants much taller than the natural giant race mentioned above, and were
	“	the world's beautiful girls	the world's beautiful women
	“	intercourse	carnal relations
	“	and practiced forbidden marital relations: adultery, homosexuality, and sodomy.	and engaged in other forbidden carnal relations: adultery, homosexuality, and bestiality.
	6:3	They have 120 years left. If they do not repent, I will wipe them out.	I decree that they shall have 120 years to repent; if they do not, I will wipe them out.
	6:4	The corrupt princes	The corrupt princes and judges of the race of giants

⁴ Above, 2:25.

page	location	error	correction
	6:4	Although they were not giants like the offspring of the fallen angels, they behaved as if they were, doing whatever they pleased.	[delete]
	6:4	Cain, and also later, when the sons of the rulers consorted with the daughters of man and they bore them children. Even though they witnessed the partial flooding of the world, they did not heed this warning, but rather persisted in their wickedness.	Cain. Even though they witnessed the partial flooding of the world, they did not heed this warning, but rather persisted in their wickedness. Thus, their wicked race also continued later —after Enosh’s time— for these princes and judges continued to consort with whichever women they pleased and had children through them, whom they then inculcated with their wicked ways.
	6:4	Their idolatry and sexual excesses led them into disrespect for property rights, as well	The idolatry and carnal excesses of both the angelic giants ⁵ and the princes and judges of the mortal giants led them into disrespect for property rights, as well
41	6:6	God was comforted	God was only comforted
	“	In His heart, God decided to grieve for humanity.	In His heart, God decided to grieve humanity.
	“	was pained	was nevertheless pained
	6:7	I will only wipe out those who are culpable. I made human beings out of earth, so I will simply dissolve the errant elements of humanity, which I have created, from the face of the earth by flooding the world with water. Furthermore, because the animals engaged in cross-species breeding, I will destroy them as well—from human to livestock, reptiles, and even birds of the sky.	I will only dissolve the majority of humanity, which I created out of dirt, from the face of the earth, by flooding the world with water, which will disintegrate their flesh and allow Me to save select individuals by protecting them from the water. Furthermore, I will not only destroy most of humanity but also virtually all livestock, reptiles, and even birds of the sky, because they also engaged in cross-species breeding.
	“	to whatever extent possible.	to whatever extent possible. ⁶
	“	I need to ‘re-create’ the world	I will therefore ‘re-create’ the world
	footnote 361	vol. 16	vol. 15
	6:8	so God’s resolve to obliterate the guilty elements of humanity did not apply to them. ⁷ God therefore had to provide a way for this family to survive the impending flood and regenerate humanity afterwards.	so God selected them to be the ones to survive the impending flood, ensure the survival of the doomed animal species, and regenerate humanity afterwards. ⁸

⁵ *Likutei Sichot*, vol. 28, p. 90.

⁶ *Likutei Sichot*, vol. 15, pp. 28-31.

⁷ *Likutei Sichot*, vol. 15, pp. 27-31.

⁸ *Likutei Sichot*, vol. 15, pp. 27-31.

page	location	error	correction
	Haftarah referrals		[add referral to <i>Machar Chodesh</i>]
44	4 th paragraph	as we have already pointed out,	as we have already pointed out, ⁹
45	2 nd paragraph	The “new world” Noah beheld	The “new world” that Noah beheld
46	Chasidic Insights, 2 nd column, last paragraph	maintain his righteousness.	maintain his righteous and his accomplishments were limited.
	footnote 7	, <i>Noach</i> 6a.	15.
47	Chasidic Insights	The only way Noah would encourage his fellows to mend their evil ways if commanded to do so—and even then, only in order to discharge his obligation to God.	Noah would only encourage his fellows to mend their evil ways if commanded to do so—and even then, only so far as discharging his obligation required, whether or not his words proved effective.
	Inner Dimensions	Shem, Ham and Japheth:	Shem, Ham, and Japheth:
48	6:16	I want it to be especially well-lit.	it must be even better-lit.
	illustration		height measurement; more windows
49	6:19	a minimum ³⁹ of two of each species into the ark to keep alive	a minimum of two of each species into the ark , for that is the minimum you need to preserve its species
	6:19	and female.	and female. I will tell you the exact number of each species later. ³⁹
	Chasidic Insights, 2 nd column, 1 st paragraph	of a non-kosher animal	of a non-kosher animal ¹⁰
50	7:2, and throughout	ritually pure	spiritually pure
	7:2	those which	those that
	“	and those which are not	and which are not
	“	mate. You are to take an additional number of ritually pure animals because only these are to be permitted to be offered as sacrifices.	mate.” Although He did not tell him, God intended Noah to offer up the additional spiritually pure animals as sacrifices after the Flood.
51	7:3	You shall also	“You shall also
		For today, your only surviving ancestor, Methuselah, died. In another seven days , after the customary seven-day period of mourning for him is over, I will bring rain on the earth. The rain will last for forty days	For humanity’s 120-year reprieve expires today. Nonetheless, since Methuselah, your righteous and only surviving ancestor, died today, I will postpone the Flood for another seven days in his honor, until the customary period of mourning is over. I will bring rain on the earth for forty days

⁹ Introduction, p. xvi.

¹⁰ Below, 7:2.

page	location	error	correction
	7:9	one pair of the ritually impure and seven pairs of the ritually pure, male and female, they had come on their own to Noah into the ark, as God had said when He commanded Noah to enter the ark.	a minimum of two each had come on their own, male and female, to Noah , so he could take them into the ark, as God had commanded Noah .
	7:10	upon on the earth	upon the earth
52	Right spread, Chasidic Insights, top line	the can we hope	that we can hope
	Right spread, Chasidic Insights, 2 nd column, 3 rd paragraph		[break before Rain fell upon the earth]
53	Left spread, Chasidic Insights, 3 rd paragraph	Yom Kippur	<i>Yom Kippur</i>
	Chasidic Insights on v. 13, 1 st paragraph	in order enter the ark.	in order to enter the ark.
54	A Closer Look		[All instances of <i>Sukot</i> and <i>sukah</i> should be italicized.]
	“	The actual construction	The actual <i>construction</i>
	“	grants permission us to do so.	grants us permission to do so.
55	7:23	The descendants of the giants Shamchazai and Azael, ¹¹¹ however, survived the floodwaters, ¹¹² and eventually settled around Heron. ¹¹³	However, one descendant of the giants Shamchazai and Azael, ¹¹¹ named Og, survived the floodwaters. ¹¹² He reestablished the race of supernatural giants, who became known as Rephaim and settled in Bashan. ¹¹³
	note 112	p. 89.	p. 89, note 38.
	note 113	13:33	21:33.
56	8:7	On the next day, the 11 th of Elul,	That same day,
	Inner Dimensions	Rosh HaShanah	<i>Rosh HaShanah</i> [four times]
57	8:8	18 th	16 th
	8:10	25 th	23 rd
	8:12	2 nd	1 st
58	8:15	with your son’s wives	with your sons’ wives

page	location	error	correction
59	pie chart	Elul Tamiz	Elul Tamuz
	A Closer Look	in the dichotomy between the six days of the workweek and the Sabbath. ¹¹ Similarly, the sun, whose light is constant, alludes to the stability of nature; the moon, whose light disappears and then is renewed each month, alludes to that which contravenes nature's constancy, namely, miracles. Therefore, since our holidays commemorate miraculous events and revelations of Godliness that transcended nature, they fall on a particular day of the month, whose beginning and end is determined by the orbit of the moon, and not on a particular day of the week, whose beginning and end is determined by seven consecutive orbits of the sun.	in the dichotomy between the weekly and monthly time cycles. The beginning and end of the week is determined by seven consecutive orbits of the sun; the beginning and end of the month is determined by the orbit of the moon. The relative constancy of the sun's light is an expression of the stability of nature, whereas the disappearance and renewal of the moon's light expresses the contravention of nature's constancy, i.e., miracles. Therefore, since our holidays commemorate miraculous events and revelations of Godliness that transcended nature, they fall on particular days of the month rather than on particular days of the week.
	footnote 163	5700	5700
	footnote 170	<i>Sa hedrin</i>	<i>Sanhedrin</i>
	Chassidic Insights	the two. ¹⁷¹ 1 Be fruitful	the two. ¹⁷¹ 1 Be fruitful
61	Chassidic Insights	allies. ¹⁸⁸ 11 Never again	allies. ¹⁸⁸ 11 Never again
63	Chassidic Insights, 2 nd paragraph	Not only did he did not	Not only did he not
64	Chassidic Insights on v. 26	should be attached to this verse in the next chapter	
	Chassidic Insights, 1 st paragraph	desires the accompany	desires that accompany
65	Chasidic Insights on v. 4	should be attached to this verse in the next chapter	
	Inner Dimensions on vv. 3 & 4	should be attached to these verses in the next chapter	
	A Closer Look on v. 9	should be attached to this verse in the next chapter	
	“	after life	afterlife
	“	spiri tual	spiritual

¹¹ See Inner Dimensions on this verse.

page	location	error	correction
66	10:20	lands and nations.	lands and nations. Ham built Tzoan for his second son, Egypt, and Hebron for his youngest son, Canaan; Hebron was built seven times better than Tzoan was. ¹²
67	Chasidic Insights on v. 31	should be attached to these verses in the next chapter	
	Inner Dimensions on vv. 30 & 31	should be attached to these verses in the next chapter	
68	11:1	the Flood was a simply a natural	the Flood was simply a natural
69	11:6	doing that which they	doing all that they
	11:8	family, Noah's	family, all Noah's
70	11:10	he fathered his third son,	he fathered his third son,
	11:17	preserve the corpus these teachings	preserve the corpus of these teachings
	11:17	together with the God's	together with God's
71	11:28	Upon seeing that Abram emerged unharmed, Haran declared	When asked with whom he sided, Haran, having seen Abram emerge unharmed, declared
	figure 13	Machor	Nachor
71	11:31	The incident of the fiery furnace convinced Terach to himself espouse monotheism. But because he did not want to acknowledge his repentance publicly, he instead decided to move to a place where he would not be a public figure, thus avoiding the need to participate in public idol worship. Terach took his son Abram; his grandson Lot, the son of Haran; and his daughter-in-law Sarai, the wife of his son Abram. Terach and Abram left Ur of the Kasdites with Lot and Sarai, heading toward Canaan. They left Nachor and Milkah behind in Ur. On the other hand, Terach knew that moving all the way to Canaan would entail espousing monotheism publicly, and he was not ready to do this. So they came as far as	The incident of the fiery furnace convinced Terach to himself espouse monotheism, but he did not want to acknowledge his repentance publicly. Once Haran was killed and Abram had antagonized the king, Terach deemed it dangerous to remain in Ur. So Terach took his son Abram; his grandson Lot, the son of Haran; and his daughter-in-law Sarai, the wife of his son Abram and prepared to leave Ur with them. Abram became convinced as well that the family should move, so together, Terach and Abram left Ur of the Kasdites with Lot and Sarai, heading toward Canaan , which Terach knew had been given to his ancestor Shem by Noah. ^{265a} They left Nachor and Milkah behind in Ur. They came as far

¹² Rashi on Numbers 13:22, Deuteronomy 11:10.

page	location	error	correction
	footnotes		265a. Rashi on 12:6, below. <i>Hitva'aduyot 5745</i> , vol. 1, pp. 567-568, 577-578.
72	11:32	he was considered figuratively dead	he was considered wicked, ¹³ and therefore figuratively dead
	Haftarah referrals		[add referral to <i>Rosh Chodesh</i>]
78	title	the Land of Israel	Canaan
	12:1	house in Charan.	house in Charan. ¹⁴
	Chasidic Insights, 2 nd column, 1 st paragraph	to fulfill God's will	to fulfill God's will
	footnote 4	pp. 1860-1862	pp. 680b-681b.
79	12:2	I will make you and your wife	I will not only make you and your wife
	“	home, whereas	home—whereas
	“	childless. Thirdly, if you	childless—if you
	“	Fourthly	Thirdly
	“	Fifthly	Fourthly
	“	And sixthly	And fifthly
	12:3	All the families of the earth will be blessed	Your material success will be so great that all the families of the earth who esteem material prowess ¹⁵ will be blessed
	“	through , i.e., will be compared to you	using you as an example
80	12:5	They set out , following God's directions and heading toward Canaan, and they entered Canaan.	They set out. God had not told them where to go, so they continued on their original journey, heading toward Canaan, and as opposed to their first attempt, ¹⁶ this time they actually entered Canaan.
	figure 15a		[remove cut-off label of Mediterranean Sea; move up legend so bottom of figure can be removed to make room for text changes.]
	12:7	God here promised Abraham and his descendants national ownership of the Land of Israel.	God here announced to Abram that he had arrived in the land to which He had told him to travel. ¹⁷
	“	So Abram	Hearing this, Abram
	“	who appeared to him and promised him offspring and the repossession of the Land of Israel.	who appeared to him there, ¹⁸ as thanks for the promise of offspring and repossession of the land.

¹³ *Likutei Sichot*, vol. 15, p. 64, note 6.

¹⁴ *Hitva'aduyot 5745*, vol. 1, p. 578.

¹⁵ *Hitva'aduyot 5742*, vol. 1, p. 397.

¹⁶ Above, 11:31; *Hitva'aduyot 5745*, vol. 1, pp. 578-579.

¹⁷ *Hitva'aduyot 5745*, vol. 1, p. 579.

¹⁸ *Likutei Sichot*, vol. 30, p. 37.

page	location	error	correction
	“	Abram harbored no doubts as to the fulfillment of God’s promise.	Although God had already promised Abram that He would give him offspring, ¹⁹ He had made this promise contingent upon Abram’s arrival in the land that He would show him. Only when Abram was told that he had indeed arrived in this land did he know with certainty that the promise of progeny would be fulfilled; he therefore offered up a sacrifice as thanks to God only now. ²⁰
	Chasidic Insights	ambivalent about Abraham’s	ambivalent about Abram’s
81	12:9	(see Figure 15b).	(see Figure 15b), ²¹
82	12:15	fit as a wife	beautiful enough to be a wife
	12:16	sheep, cattle	flocks, cattle
	Inner Dimensions on v. 13, 1 st paragraph	signifies the the soul	signifies the soul
	Inner Dimensions on v. 13, last paragraph	it will be able elevate	it will be able to elevate
	“	soulto	soul to
83	12:17	God then	That same day, ²² God
	12:19	for what might happen to a woman as lovely as your wife.	if they try to kill you on her account, as you originally suspected they would.
	13:3	avoid suspicion, for	avoid stigmatizing himself or his hosts, for
	“	to mean that he had some reason to be embarrassed to be seen where he had been seen before, and	to mean that either he or his hosts were hard to get along with, and
	“	the Negev	the south of Canaan
84	13:5	flocks of sheep and cattle, and tents.	flocks, cattle, and tents.
	13:7	acquired it.	acquired it. ²³
	“	left...right...right...take the left.	north...south...south...go to the north.
	figure 17		[reverse the labels for the “Jordan Plain” and the “Dead Sea.” Arrow for Lot’s route should extend into southern portion of the Dead Sea (now renamed “Jordan Plain”).
	13:10	Lot saw that inhabitants	Lot saw that the inhabitants

¹⁹ Above, v. 2.

²⁰ *Gur Aryeh*, cited in *Likutei Sichot*, vol. 30, p. 36, note 11.

²¹ Rashi on 13:1, below.

²² Rashi on 44:18, below.

²³ *Likutei Sichot*, vol. 30, pp. 86-87, vol. 15, pp. 204-205.

page	location	error	correction
85	13:14	God said to Abram, “I have already promised you <i>national</i> ownership of the Land of Israel. Now, I wish to confer <i>private</i> ownership of the land upon you and your descendants. Therefore, raise your eyes and, from the place from where you are, look to the north, to the south, to the east, and to the west. Examine the land in detail, and see how it has sufficient space for your numerous descendants to each own his own parcel.	God said to Abram, “ Raise your eyes and, from the place from where you are, look to the north, to the south, to the east, and to the west. ”
	13:15	For all the land that you see, I will give to you and to your offspring forever.	For I will give all the land that you see—i.e., the Land of Israel²⁴—to you and to your offspring forever.
	13:17	In order to legally take <i>private</i> possession of the land, rise, walk through the land, along its length and breadth, for walking through an area of land with the intent of thereby taking possession of it is a legal means of acquisition, and thus, by your doing this, I will give it to you.”	In order to mark out the land ²⁵ and so that you will feel like its owner, ²⁶ rise, walk through the land, along its length and breadth, for I will give it to you in the future.”
	13:18	Abram continued to explore the land, and eventually found a suitable place in which to settle. Abram set up tents, and came and settled in the plains of Mamre the Amorite, in Hebron (see Figure 1). There, in appreciation for having begun to dwell permanently in the land, and in thanksgiving for the blessings that God had recently bestowed upon him,	Abram, however, did not walk through the land immediately, but rather ²⁷ set up tents, and came and settled in the plains of Mamre the Amorite, in Hebron (see Figure 2). There, in appreciation for having begun to dwell permanently in the land, and in thanksgiving for the additional blessings that God had just bestowed upon him,
86	14:2	humanity. ⁹⁷	humanity.
	“	eventually spared.	eventually spared. ⁹⁷

²⁴ *Likutei Sichot*, vol. 20, pp. 131-132.

²⁵ *Likutei Sichot*, vol. 30, p. 37.

²⁶ *Likutei Sichot*, vol. 20, pp. 132-133.

²⁷ *Likutei Sichot*, vol. 7, pp. 81, 86.

page	location	error	correction
	14:5	Ashterot-Karnaim,⁹⁸ the Zuzim	Ashterot-Karnaim,⁹⁸ wiping out all of them except Og, the only giant who had survived the Flood and who had afterward reestablished the race of giants. ¹⁰¹ After this defeat, Og again reestablished a clan of supernatural giants. After defeating the Rephaim, the alliance of the four kings defeated the Zuzim
	“	Emim	Eimim
	“	Kiryataim , wiping out all but one of the giants (whose name was Og) that had survived the Flood. ¹⁰¹	Kiryataim.
87	14:10	escaped miraculously	miraculously escaped from the pit he had fallen into
88	14:13	allies.	allies. Og hoped that Abram would be killed trying to rescue Lot, and he could then marry Sarai.
	14:15	servants divided themselves , preparing to	servants had divided themselves in order to
	“	They continued their pursuit into the night . Abram attacked before midnight, and pursued them as far as	Continuing his pursuit into the night , Abram attacked before midnight. Even though he only had 318 soldiers, Abram’s strategies and Eliezer’s military prowess secured them a miraculous victory. Afterward, as stated, Abram pursued them , but only as far as
	“	God reserved the second half of the night to be used for	In recognition of Abram’s readiness to pursue the enemy the whole night, God reserved the unused half-night for
	footnote 113	Rashi on Numbers	Rashi here and on Numbers
	map		[lower part of the Dead Sea, not the upper part, should be labeled “Valley of Sidim”]
89	14:20	Abraham	Abram
	14:21	Abraham’s	Abram’s
	“	that he had returned.	that he had returned, for he did not consider these his.
	Chassidic Dimenions, 3 rd par.	more indulgently.	more indulgently. According to Maimonides, ²⁸ however, Abram did give Malik-Tzedek a tithe of the spoils of war.
91	15:8	O Lord God,	O God,
	15:9	sacrifices	sin-offerings ²⁹
	“	enhancement	maintenance

²⁸ Tzafnat Paneiach on Mishneh Torah, Matnot Aniyim 7:5; Likutei Sichot, vol. 5, pp. 68-69, and notes 7, 19 there.

²⁹ Mizrachi.

page	location	error	correction
	“	Slaughter the animals	The turtledove and young dove correspond to the sin-offering brought in accordance with one’s means. ³⁰ Slaughter the animals
	footnote 147	Exodus 12:41	Exodus 12:40
92	A Closer Look	goat or lamb	goat, lamb, or birds
	“	This	This
	footnotes	167.	169.
	“	168.	170.
	“	169.	167.
	“	170.	168.
93	A Closer Look	instruments God’s will	instruments of God’s will
94	footnote 197	<i>Tzofnat</i>	<i>Tzafnat</i>
95	footnote 210	Rabbi Yaakov Yosef	Rabbi Yaakov Yitzchak
96	16:8	a conversation	a conversation and detain her.
97	16:12	savage;	savage, loving to hunt;
		his relatives.”	his descendants.”
	map	GYPT	EGYPT
98	Chasidic Insights, third column	However, there are some situations in which they may occur independently. For example: If	However, if
99	17:3	he had to “hide” his organ by lying on the ground.	he lacked the spiritual stamina to withstand the awe of Divine revelation.
	17:5	your previous status.	your previous status as the ruler of Aram.
	17:8	bestow	openly manifest
	Chasidic Insights	The <i>reish</i> was retained in Abraham’s name since, even after he became the “father of a multitude of nations,” he remained chiefly the father of Aram. ³¹ The practical lesson here is this: Although, as heirs of Abraham, we have the power and the obligation to positively influence the entire world, we must remember that our primary responsibility is to influence the immediate locale in which Divine providence has placed us—to be “the father of Aram,” and only then “father of the world.” ³²	[delete.]

³⁰ Leviticus 5:1-7, 11; Mizrachi.

³¹ *Likutei Sichot*, vol. 25, p. 65.

³² *Likutei Sichot*, vol. 25, p. 69.

page	location	error	correction
100	17:12	old —including a servant born to a handmaid in your household, as well as anyone bought for money from a stranger as a bondman, who is not one of your descendants.	old , including every male born of a non-Jewish bondwoman, whether he was conceived when she was already owned by your household or whether he was bought for money—from any stranger who is not one of your descendants —along with his non-Jewish mother when she was pregnant with him.
	17:13	However, although anyone born in your household or bought with your money shall surely be circumcised , a purchased bondman should be circumcised immediately upon purchase, even if he is older or younger than eight days old. My covenant shall thus be in your flesh as an everlasting covenant.	In contrast, any male born in your household of a non-Jewish woman who was purchased <i>not</i> as a bondwoman herself but only that her offspring be bondservants (or, alternatively, without the intent that she undergo the partial conversion that would make her into a bondwoman), and any non-Jewish male bought with your money as a bondman after he has been born, shall surely be circumcised immediately upon purchase, even if he is older or younger than eight days old. My covenant shall thus be in your flesh as an everlasting covenant.
103	17:25	cry out in pain when he was	protest being
	footnote 280	<i>Hitva'aduyot</i> 5750, vol. 1, p. 359	<i>Sefer HaSichot</i> 5750, vol. 1, p. 115, note 58.
113	18:17	that I promised him,	that I promised him, ³³
115	Chasidic Insights on v. 27, 1 st paragraph	who been defiled	who has been defiled
119	19:20	Please, there is this town called Bela here nearby that I can escape to; it is small. It was founded fifty-one years ago—a year after the other four cities of the plain—and therefore its sins are slightly less numerous than those of the other four cities. Let me flee there—its culpability is relatively minor compared to that of the other cities— and survive.”	Please, there is this town called Bela, which was founded more recently —a year later—than the other four cities of the plain (which were founded the year of the Dispersion). It is therefore a fitting place to flee to , for it is slightly less entrenched in sin than the other four cities and does not yet deserve to be destroyed. Let me escape there; in any case it is smaller and less populous than the other cities, so you shouldn't mind sparing it so I can survive in it.”
121	19:38	present day.	present day (see Figure 20a). [added: chart of Lot's family]
124	20:14	flocks and cattle, servants and handmaids,	flocks, cattle, servants, and handmaids,
128	21:24	swear.”	swear.” Although Avimelech only requested Abraham's political tolerance for two generations, Abraham swore it for all time. ³⁴

³³ *Likutei Sichot*, vol. 15, p. 204, note 39.

³⁴ Rashi on Deuteronomy 2:23.

page	location	error	correction
131	footnotes	189. 190. 191. 192. 193. 194. 195.	191. 192. 193. 194. 195. 189. 190.
134	footnote 211		[should be on p. 133]
141	footnote 20		[add:] vol. 29, p. 86, note 61.
143	23:16	with the field.	with the field. Nonetheless, the Hittites asked, in exchange, to retain private control over the city of Salem even after the Jews would conquer and assume communal control over the entire Land of Israel. Abraham, knowing that Salem would be the future site of the Temple, ³⁵ agreed to this arrangement and swore to it. And indeed, (Jeru)salem remained in Hittite hands until King David appropriated it for <i>communal</i> use, i.e., for building the Temple. ³⁶
149	24:16	because was righteous	because she was righteous
151	24:27	Blessed be God, GOD	Blessed be GOD, God
152	24:42	O God, GOD	O GOD, God
153	24:47	“I questioned	I questioned
	24:48	I bowed low	“I bowed low
	24:49	“Now, if you	Now, if you
154	24:57	can not	cannot
155	24:63	at the day’s end,	in the afternoon,
	Chassidic Insights, 1 st paragraph	at the day’s end:	in the afternoon:
156	map	Eliezer’s route	Isaac’s route
	map	Isaac’s route	Eliezer’s route
158	footnotes	242.243.	242.
		244.	243. [and so on until the end of the <i>parashah</i>]
159	25:18	all his brethren.	all his descendants. ³⁷
166	Chassidic Insights, 3 rd column, 4 th paragraph	Abraham and Isaac’s	Abraham’s and Isaac’s
	Chassidic Insights, 4 th column, 2 nd paragraph	that of his father’s	that of his father

³⁵ Above, 22:14.

³⁶ 1 Samuel 5:4-9; Rashi on Deuteronomy 12:17; *Likutei Sichot*, vol. 30, pp. 88-89.

³⁷ Rashi on 16:12, above.

page	location	error	correction
167	Chasidic Insights, 3 rd column, last paragraph	transforming the “field.”	transform the “field.”
	Chasidic Insights, 4 th column, 2 nd paragraph	She approached the sages of the academy	She went to the academy
	Chasidic Insights, 4 th column, 3 rd paragraph	The prophet	Shem
168	25:25	at his birth called him Esau	at his birth called him Esau
	Chasidic Insights, 2 nd paragraph	not have been interested	not have taken any interest
	“	was mainly the World to Come	was mainly on the Word to Come
	“	But he wanted this world	But he was interested in this world
	Chasidic Insights, 3 rd paragraph	the two opposing drives	the two opposing general drives
	Chasidic Insights, 2 nd column, 2 nd paragraph	But since both of Tamar’s twins, Peretz and Zerach, were righteous, God rewarded her	But since both of her twins, Peretz and Zerach, were righteous, God rewarded Tamar
169	Chasidic Insights, last paragraph	we follow in Jacob’s path	we follow Jacob’s path
170	A Closer Look	they were still considered God-fearing in contrast to those living	these people were still considered God-fearing compared to the people living
171	Chasidic Insights, 2 nd paragraph	his own immediate milieu. The force, clarity, and vigor this	his immediate milieu. The force, clarity, and vigor of this
	Chasidic Insights, 5 th paragraph	through the means that that is primarily the domain	through the means that is primarily the domain
173	Chasidic Insights, 1 st paragraph	of his generation and set	of his generation and, as such, was the one to set
	Chasidic Insights, 2 nd paragraph	their psychological blocks standing in the way of living the Divine life	their psychological blocks preventing them from living the Divine life
	“	but effected change in them.	but effected change in them, as well.
	Chasidic Insights, 5 th paragraph	unrestrained levity and mindless frivolity.	mindless levity and unrestrained frivolity.
	Chasidic Insights, 4 th column, 1 st paragraph	despite the opposition of the Philistines, we should not	despite the opposition of the Philistines, we, too, should not
175	Chasidic Insights, throughout		[names of holidays italicized]
176	Chasidic Insights on v. 4, 1 st paragraph	for he envisioned him as a fearless	for he envisioned Esau as a fearless
	Chasidic Insights on v. 4, 2 nd paragraph	that Esau was. But his prowess in	that Esau was, but his prowess in
	“	—and the knowledge and skill to do it—	—and the knowledge and skill to accomplish it—
178	Inner Dimensions	double cantillation	cantillation

page	location	error	correction
179	Chasidic Insights, 4 th column, 1 st paragraph	in that time	at that time
183	last line	their	there
	Haftarah referrals		[add referral to <i>Machar Chodesh</i>]
187	Chasidic Insights, 1 st paragraph	they were also not able transform	they were also not able to transform
	Chasidic Insights on v. 11	Rabbi Judah Loewe	Rabbi Yehudah Loewe of Prague
	Chasidic Insights, 3 rd column, last paragraph	so is the soul's task	so is it the soul's task
188	28:13	"I will give	"I told Abraham to <i>walk</i> through the land, but to you I promise that conquering it will be even easier than walking through it—as effortless as ling down. This is how I will give
	Chasidic Insights, 3 rd paragraph	the equality of Jacob's	the parity of Jacob's
	footnote 35	15:39.	15:39. <i>Likutei Sichot</i> , vol. 20, pp. 132-133.
189	Chasidic Insights, 2 nd paragraph	we ingest what we eat	we digest what we eat
190	figure 28, left		three lines emerging from the box.
	29:2	flocks of sheep	flocks
	29.:3	water the sheep	water the flocks
	Chasidic Insights, 3 rd column, 3 rd paragraph	soley	solely
	“	that love can sometimes become diverted into unhealthy types of love.	our love can sometimes be redirected toward unhealthy interests.
193	29:24	his visibly younger handmaid	his visibly younger handmaid
194	Chasidic Insights, 4 th column, 1 st paragraph	it is obvious that these names, given prophetically by the matriarchs, also express their children's essences.	it is obvious that each child's name, given prophetically by the matriarchs, also expresses the child's essence.
195	Chasidic Insights, 3 rd column, 3 rd paragraph	to devote more attention and provide more material benefits to each one.	to devote more attention to and provide greater material benefits for each one.
197	30:12	Leah said,	[belongs in the next verse]
	30:14	knowing that she wanted	knowing that his mother wanted
198	Chasidic Insights, 3 rd paragraph	study of Torah	study of the Torah
199	Chasidic Insights, 1 st paragraph	additional holiness and connection	additional holiness and closer connection
203	Chasidic Insights, 3 rd column, 1 st paragraph	an occupation which	an occupation that

page	location	error	correction
205	31:19	sheep	flock
207	Chasidic Insights, 3 rd paragraph	to corrupt him and to thwart	to corrupt him and thwart
	Chasidic Insights, 6 th paragraph	When he said the words...he was reinforcing his	Saying...reinforced his
	Chasidic Insights, 7 th paragraph	confidence in our success.	confidence that we will succeed.
	Chasidic Insights, 8 th paragraph	I speak, [my enemies] are for	I speak, they [i.e., my enemies] are for
208	Chasidic Insights, 5 th paragraph	The response to Laban's claim is obvious:	It is obvious how we should respond to The response to Laban's claim:
209	A Closer Look	that the mean would be kosher.	that the meat be kosher.
219	Chasidic Insights on v. 11, 7 th paragraph	as we see later, when Jacob does not	as we saw earlier, when Jacob did not
227	34:3	was closely drawn	became attached ³⁸
231	35:5	unfounded, for instead of attacking them in consequence of the incident in Shechem, the dread of God fell upon the inhabitants of the surrounding cities, and they did not pursue Jacob and his sons.	unfounded, for the dread of God fell upon the inhabitants of the surrounding cities, and they did not pursue Jacob and his sons in consequence of the incident in Shechem.
233	35:33	posed	poised [but see "Issues"]
234	Chart of Jacob's family	≡	= [twice]
	Chart of Esau's family	Dishan [on far right]	Dishon
235	Chasidic Insights, 2 nd paragraph	"fix themselves before fixing others."	"adorn themselves before adorning others."
	"	"fixing others"	"adorning others"
	"	"fixing themselves"	"adorning themselves"
239	A Closer Look	²⁴⁰	[delete]
	"	²⁴¹	²⁴⁰
	"	²⁴²	²⁴¹
243	4 th paragraph	the Torah	the Book of Genesis
244	3 rd paragraph	fit to rule	fit to lead
	4 th paragraph	his subsequent	Joseph's subsequent
245	1 st paragraph	our situation	the situation
246	37:1	lived, in Canaan.	lived, which is in Canaan.
	"	considered Joseph his successor	considered Joseph, Rachel's firstborn, his successor
	"	Although they were all	Although all the brothers were
	"	the physical resemblance between them.	their unusually striking physical resemblance.

³⁸ *Likutei Sichot*, vol. 14, p. 53.

page	location	error	correction
	“	the uncanny resemblance between him and his father	their uncanny resemblance
	“	by their brother	by their brother(s)
	“	Thus encouraged,	Thus encouraged by God’s assurance that because of Joseph he did not have to fear Esau,
	A Closer Look		[delete; repeated on next page.]
247	A Closer Look, 2 nd paragraph	he many not cut off	he may not cut off
248	37:4	peaceably.	peaceably. Benjamin, in contrast, did not begrudge Joseph his father’s favor, for being younger, he had not reason to contest Joseph’s aspirations.
	Chasidic Insights, 5 th paragraph	the soul has is no longer	the soul is no longer
249	37:10	himself to bow down to Joseph and Rachel was	to prostrate himself before Joseph, and Rachel was
	37:12	His brothers left	His brothers (except for Benjamin ³⁹) left
250	37:14	raped	violated
	Chasidic Insights, 2 nd paragraph	This was they studied	This was because they studied
253	37:31	Jacob the coat	Jacob the robe
	37:35	because God made	for God had made
	“	he understood prophetically	Isaac understood prophetically
254	37:9	he, too, let	he, too, unaware why his brother had died, let
255	38:10	made him, too, die.	made him also die.
	38:11	if her marries her	if he marries her
	“	pledge.	duty.
	38:12	his sheepshearers.	the shearers of his flock.
	38:13	shear his sheep.	shear his flock.
	38:14	so he would not recognizer her	so she would not be recognizable
	38:15	took her	mistook her
256	38:23	about Joseph using a kid-goat	about Joseph with the use of a kid-goat
257	38:25	that you are the father and do not	that you are the father, and do not
	38:26	the articles	these items
	“	Nonetheless, he chose	Nonetheless, Judah chose
	38:27	there were twins , who were both destined to be righteous, in her womb. In this merit,	there were twins in her womb. Both twins were destined to be righteous; in this merit,
	“	length of her pregnancy	length of Tamar’s pregnancy
	A Closer Look, 2 nd paragraph	as we know, that the	as we know, the

³⁹ Rashi on 45:12, below.

page	location	error	correction
	“	given, and Jacob’s brother presumably did the same when there was no reason not to. ¹³¹	given.
	“	than abandon	than to abandon
	footnote 131		[remove]
258	38:30	in the future, when the Jewish people would conquer the Land of Israel, his descendant Achan ⁴⁰ would make prohibited use of the spoils of battle and thereby endanger the success of the Jewish people’s entry into the Promised Land.	his descendants were not as illustrious as those of Peretz, from whom the royal and messianic line of King David descended.
	39:1	who had bought him	who had in turn bought him
	“	and brought him down there.	and had brought him down there.
	“	this attraction.	his evil intention.
259	39:2	and he became a	and thus he became a
	39:3	always articulating his awareness that God was with him and granting him success in all he did.	since Joseph always articulated his awareness that it was God who was with him , granting him success in all he did.
260	39:7	articulated His intention	articulated His intention
	“	these noble intentions	these noble (albeit misguided) intentions
	39:9	excepting	except
	39:10	having relations with her. This, in turn, would mean that he would have to be with her in the afterlife, that is, to be cleansed in Purgatory for having defiled himself by having had relations with her.	having relations with her. Besides not wanting to commit adultery, Joseph also knew that having relations with her would mean that he would have to be with her in the afterlife, to be cleansed in Purgatory for having thus defiled himself.
	footnote 168	Mizrachi.	<i>Midrash Tanchuma, Vayeishev</i> 8; Mizrahi.
261	39:19	that he could have done this	that he could have done this ⁴¹
	“	that we are doing now	that you are doing now
262	40:4	and he attended them, and they were in prison for a year.	, so he attended them. They were in prison for a year.
	40:5	they did understand the meaning of each other’s dreams.	each understood the meaning of the other’s.’
	40:7	in these words	saying
263	40:12	the three branches symbolized the shortest possible units of time, i.e., days.	each branch symbolized the shortest meaningful unit of time—a day.
264	40:23	and he intentionally forgot about him thereafter.	and he also forgot about him thereafter.

⁴⁰ Joshua 7:2.

⁴¹ *Be’er BaSadeh*.

page	location	error	correction
264	footnote 202	p. 212	pp. 212-213
	Haftarah referrals		[add referrals for Chanukah]
272	Chasidic Insights, 4 th column, 1 st paragraph	see the God	see that God
288	44:14	<i>Maftir</i> * 14	14
	44:15	15	<i>Maftir</i> * 15
	Haftarah referrals		[add referrals for Chanukah]
295	45:1	understood that that the time	understood that the time
296	45:3	abashed	disconcerted
301	46:10	raped	violated
304	Chasidic Insights, before 1 st paragraph	made up for by their	made up for it by their
	Chasidic Insights, 1 st paragraph	to the heathen soil	to the “heathen” soil
	Chasidic Insights, 3 rd paragraph	they would have remember	they would have to remember
305	47:11	Ra’amses	Raamses
307	header	<i>Bereishit</i> 1:1-5	<i>Genesis</i> 47:20-27
314	48:7	[less than 25 kilometers or 15 miles]	[just under a kilometer, or 0.6 mile]
	Chasidic Insights, 4 th column, 2 nd paragraph	But now, in light of my request that you bury me in the Machpelah cave, it probably pains you that your mother did not merit to be buried there, also:	And now that I am asking you to bury me in the Machpelah cave...the fact that your mother did not merit to be buried there probably pains you all the more.
319	49:9	subordinate Saul	subordinate to Saul
329	footnotes	188. 189. 190. 191. 192.	189. 190. 191. 192. 188.
361	2:5	killd	killed
378	3:2	Kings Achav and Tzidkiyahu	the false prophets Achav ben Kolayah and Tzidkiyahu ben Ma’aseiyah
394	1656	11 Elul	10 Elul
	“	18 Elul	16 Elul
	“	25 Elul	23 Elul
	1657	damp.	damp. Noah sends out dove 3 rd time.
	“	2 Tishrei	[delete]
404	3213	G-d	God
407-147	Bibliography	G-d	God
416	Bibliography		[add:] <i>Tiferet Yisrael</i> (תפארת ישראל, “The Glory of Israel”). Rabbi Yehudah Leowe ben Betzalel of Prague (1512-1609). Philosophy and ethics. Venice, 1599.

page	location	error	correction
419	dotted letters		19:33 the second <i>vav</i> of וּבִקְוֹמָה