**Class # 34 - Parshat Korach - Rabbinic scandal and #me too movement**

Advanced Fellowship Parsha Class - Sponsored in memory of Alice Toby Barbanel Z”l

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<https://www.youtube.com/watch?v=YLxQ_CA7Ljo>

**Safed rabbi sentenced to 7.5 years in jail for sexual assault. Ezra Sheinberg, ex-yeshiva head, confessed to using his position as spiritual leader to take advantage of 8 women**

The Orot HaAri students are still shocked by the arrest and suspicions against their former yeshiva head and are finding it difficult to accept that the great kabbalist, who many of them had asked for advice and for blessings, is now being portrayed as a sex offender…..Scheinberg was considered the protégé of former Chief Rabbi Mordechai Eliyahu, who was one of the leaders of Religious Zionism. Scheinberg's power increased after Eliyahu's death in 2010, and many of the late rabbi's followers began following him....Part of his modus operandi involved convincing the victims that only he could provide a solution to their problems, through a treatment he dubbed “relaxation.”During those sessions, Sheinberg fraudulently obtained his victims’ consent to commit sexual acts, prosecutors said, adding that the defendant used innocent young women who trusted him as a tool to satisfy his sexual desires.

1. How is it possible that such a renowned and knowledgeable rabbi could have used his position to sleep with these women?
2. Why did this scandal take so much time to surface and be prosecuted?

*Korach's Rebellion -* **Bamidbar Ch. 16:1**

16:1 [Korach son of Yitz'har (a grandson of Kehoth and great-grandson of Levi)](http://bible.ort.org/books/pentd2.asp?ACTION=displaypage&BOOK=4&CHAPTER=16#C3039) [began a rebellion](http://bible.ort.org/books/pentd2.asp?ACTION=displaypage&BOOK=4&CHAPTER=16#C3040) along with [Dathan and Aviram (sons of Eliav)](http://bible.ort.org/books/pentd2.asp?ACTION=displaypage&BOOK=4&CHAPTER=16#C3041) and [On son of Peleth](http://bible.ort.org/books/pentd2.asp?ACTION=displaypage&BOOK=4&CHAPTER=16#C3042), descendants of Reuben. 16:2 They had a confrontation with Moses along with 250 Israelites who were men of rank in the community, [representatives](http://bible.ort.org/books/pentd2.asp?ACTION=displaypage&BOOK=4&CHAPTER=16#C3043) at the [assembly](http://bible.ort.org/books/pentd2.asp?ACTION=displaypage&BOOK=4&CHAPTER=16#C3044), and [famous](http://bible.ort.org/books/pentd2.asp?ACTION=displaypage&BOOK=4&CHAPTER=16#C3045). 16:3 They demonstrated against Moses and Aaron, and declared to them, '[You have gone too far](http://bible.ort.org/books/pentd2.asp?ACTION=displaypage&BOOK=4&CHAPTER=16#C3046)! All the people in the community are holy, and God is with them. Why are you setting yourselves above God's congregation?' 16:4 When Moses heard this, he threw himself on his face. 16:5 Then he spoke to Korach and his whole party. '[[Tomorrow] morning](http://bible.ort.org/books/pentd2.asp?ACTION=displaypage&BOOK=4&CHAPTER=16#C3047),' he said, 'God [[will show that He](http://bible.ort.org/books/pentd2.asp?ACTION=displaypage&BOOK=4&CHAPTER=16#C3048)] knows who is His and who is holy, and [He will bring them close to Him](http://bible.ort.org/books/pentd2.asp?ACTION=displaypage&BOOK=4&CHAPTER=16#C3049). He shall choose those who shall [be allowed to] [present [offerings]](http://bible.ort.org/books/pentd2.asp?ACTION=displaypage&BOOK=4&CHAPTER=16#C3050) to Him. 16:6 'This is what you must do: Let Korach and his entire party take [fire pans](http://bible.ort.org/books/pentd2.asp?ACTION=displaypage&BOOK=4&CHAPTER=16#C3051). 16:7 Tomorrow, place [fire](http://bible.ort.org/books/pentd2.asp?ACTION=displaypage&BOOK=4&CHAPTER=16#C3052) on them and offer [incense](http://bible.ort.org/books/pentd2.asp?ACTION=displaypage&BOOK=4&CHAPTER=16#C3053) on them before God. The man whom God chooses shall then be the holy one. You sons of Levi have [also] gone too far!' 16:8 Moses tried to reason with Korach. 'Listen [to what I have to say], you sons of Levi. 16:9 Isn't it enough that the God of Israel has separated you from the community of Israel? He has brought you close to Him, allowing you to serve in God's Tabernacle and to minister as the community's leaders. 16:10 Although He gave this privilege to you and all your fellow Levites, you are now also demanding the priesthood! 16:11 It is [actually](http://bible.ort.org/books/pentd2.asp?ACTION=displaypage&BOOK=4&CHAPTER=16#C3054) against God that you and your party are demonstrating! After all, who is Aaron that you should have grievances against him?'16:12 Moses then sent word to summon Dathan and Aviram, the sons of Eliav. 'We won't [come](http://bible.ort.org/books/pentd2.asp?ACTION=displaypage&BOOK=4&CHAPTER=16#C3055)!' was their response.

16:13 Isn't it enough that you brought us out [Egypt], [a land flowing with milk and honey](http://bible.ort.org/books/pentd2.asp?ACTION=displaypage&BOOK=4&CHAPTER=16#C3056) - just to kill us in the desert! What right do you have to set yourself above us? 16:14 You didn't bring us to a land flowing with milk and honey, or give us inheritance of fields and vineyards. Do you think that you can [pull something over our eyes](http://bible.ort.org/books/pentd2.asp?ACTION=displaypage&BOOK=4&CHAPTER=16#C3057)? We will definitely not come!'

**Sanhedrin 110A**

It is written: **“And they arose before Moses, with men from the children of Israel, two hundred and fifty** princes of the congregation, the elect men of the assembly, men of renown” (Numbers 16:2). These men were **the distinctive people of the assembly. “The elect men of the assembly [*keri’ei moed*]”** is referring to those **who knew** how **to intercalate the years and establish the months** in order to determine the time for each Festival [*moed*]. **“Men of renown [*shem*],”** is referring to those **who had a reputation [*shem*] throughout the world.**

3) The 250 followers of Korach were very distinguished men. The Talmud adds that they knew the most difficult areas of Jewish Law - the determination of the Jewish calendar. How could these people be bamboozled to join the uprising against Moshe and Aaron?

**Rashi – Bamidbar Ch. 16:1**

**Dathan and Abiram:** Since the tribe of Reuben was settled in the south when they camped, thus being neighbors of Kohath and his children who were also camped in the south, they joined with Korah in his rebellion. Woe to the wicked, and woe to his neighbor!

**Now what made Korah decide to quarrel with Moses?** He envied the chieftainship of Elizaphan the son of Uzziel whom Moses appointed as chieftain over the sons of Kohath by the [Divine] word.

Korah claimed, “My father and his brothers were four [in number]” as it says, “The sons of Kohath were…” ([Exod. 6:18)](http://www.chabad.org/9867#v18). Amram was the first, and his two sons received greatness-one a king and one a kohen gadol. Who is entitled to receive the second [position]? Is it not I, who am the son of Izhar, who is the second brother to Amram? And yet, he [Moses] appointed to the chieftainship the son of his youngest brother! I hereby oppose him and will invalidate his word (Midrash Tanchuma Korach 1, Num. Rabbah 18:2).

**Sanhedrin 110A**

With regard to the verse: **“And Moses heard and he fell on his face”** (Numbers 16:4), the Gemara asks: **What report did he hear** that elicited that reaction? **Rabbi Shmuel bar Naḥmani says** that **Rabbi Yonatan says:** He heard **that they suspected him** of adultery **with a married woman, as it is stated: “And they were jealous of Moses in the camp”** (Psalms 106:16). **Rabbi Shmuel bar Yitzḥak says:** This **teaches that each and every** man **warned his wife** to distance herself **from Moses** and not enter into seclusion with him, **as it is stated: “And Moses would take the tent and pitch it outside the camp”** (Exodus 33:7). It was due to this slander that he withdrew from the camp.

**Berachot 29A**

**Do not be sure of yourself until the day you die, as Yoḥanan the High Priest served in the High Priesthood for eighty years and ultimately became a Sadducee.** Even one who is outstanding in his righteousness can become a heretic.

**Baba Metzia 59b**

**Rabbi Natan says: A defect that is in you, do not mention** it **in another.**