

THE KTM DAF PARASHA

BRINGING A TASTE OF ISRAEL TO MONTREAL



INVERTING REDEMPTION: THE FAILED REBELLION OF DATAN AND AVIRAM

BY RAV ARI FAUST (ROSH KOLLEL)

Widely regarded as one of the greatest films ever made, *The Shawshank Redemption* is much more than a prison drama. At its core, it is a meditation on freedom, hope, and the remarkable ability of the human spirit to endure even under the harshest conditions. One of the film's most poignant storylines follows Brooks, the prison librarian, who spends nearly fifty years incarcerated before finally being granted parole.

One might expect Brooks to celebrate the news of his release. Instead, he falls into despair. Explaining Brooks' reaction, fellow inmate and ever-insightful "Red" offers one of the film's most memorable monologues: "These walls are funny. First you hate 'em. Then you get used to 'em. Enough time passes, you get so you depend on 'em."

After decades in prison, Brooks had become accustomed to its way of life. The prison had ceased to be a place of confinement; it had become the only reality he knew. Freedom itself became frightening, imprisonment became comforting.

Our parasha features the rebellion of Korach and his company (Bamidbar 16:1-2):

וַיִּקַּח קֹרַח בֶּן־יִצְחָק בֶּן־לֵוִי וְדָתָן וְאַבִּירָם ... וַיִּקְרְאוּ לְכָנִי
מֹשֶׁה וְאַהֲרֹן מִבְּנֵי־יִשְׂרָאֵל חֲמִשִּׁים וּמֵאָתָּים...

Now Korah, son of Izhar son of Kohath son of Levi, betook himself, along with Datan and Aviram sons of Eliav ... to rise up against Moses, together with other Israelites, two hundred and fifty of them...

At first glance, this appears to be a unified rebellion against Moshe and Aharon's leadership. A closer reading, however, reveals two distinct camps: Korach on one side, and Datan and Aviram on the other. Korach challenges the very legitimacy of Moshe and Aharon's authority: "For all the community are holy, all of them, and God is in their midst. Why then do you raise yourselves above God's congregation?" (v. 3). Datan and Aviram, however, are motivated by something altogether different. After addressing Korach and his followers, Moshe turns his attention to them. Reaching out in an attempt at reconciliation, he summons them, but they refuse and respond with the following accusation (v. 13-14):

הֲמַעֲשֵׂת כִּי הָעֵלִיתָנוּ מֵאֶרֶץ זָבַת חֵלֶב וְדָבָשׁ לְהַמִּיתָנוּ בַּמִּדְבָּר ... אָף
לֹא אֵלֵינוּ זָבַת חֵלֶב וְדָבָשׁ הֵבִיאָתָנוּ וְנִתְּנָנוּ לָנוּ נֶחֱלֵת שָׂדֶה וְכָרֶם
:לֹא נַעֲלֶה ...

Is it not enough that you brought us from a land flowing with milk and honey to have us die in the wilderness ... You have not brought us to the land flowing with milk and honey ... we shall not ascend

It is not the legitimacy of Moshe and Aharon's leadership that troubles Datan and Aviram, but their fixation on "a land flowing with milk and honey" - a phrase they apply both to Egypt (v. 13) and Eretz Yisrael (v. 14). In doing so, they invert the entire trajectory of Moshe and Aharon's mission. First used by Hashem at the burning bush to describe the Promised Land, the expression becomes synonymous with redemption itself. Yet of the twenty times it appears in the Torah, this is the only instance in which it refers to a land other than Israel.

Who are Datan and Aviram? Why do they emerge as the principal antagonists in a rebellion initiated by Korach? And what lies behind their remarkable decision to describe Egypt in the language of redemption?

According to Maharal MiPrague (Gevurat Hashem 19), Datan and Aviram are the antithesis of Moshe and Aharon:

Because Moshe and Aharon were towering spiritual figures, two exceptionally powerful wicked individuals arose to oppose them. These men challenged their leadership and the path they sought for the nation.

Our sages portray Datan and Aviram as recurring antagonists throughout the Exodus narrative: They are identified as the Hebrews fighting and later informing on Moshe to Pharaoh, forcing his flight from Egypt (Rashi to Shemot 2:13). They incite unrest after the Jews' labor is intensified (Midrash Shemot Rabba 5:20), violate the laws of the manna (Midrash Shemot Rabba Beshalach 25), and, after the spies' report, lead the call to "return to Egypt" (Bamidbar 14:3). The pattern is unmistakable: at every major juncture in the nation's journey from Egypt to Israel, Datan and Aviram stand on the side of resistance, doubt, and retreat. Remarkably, Yonatan ben Uziel takes this idea even further: According to his tradition, Datan and Aviram did not leave Egypt with the nation at all. They remained behind and joined Pharaoh's pursuit of Bnei Yisrael, only rejoining the people after the Egyptians perished at the sea (Targum Yonatan Shemot 14:3).

What emerges is a picture of two figures who stand not only in opposition to Moshe and Aharon, but to the entire redemptive process they represent. Moshe and Aharon call the nation toward redemption, while Datan and Aviram repeatedly look back toward Egypt. They reverse the very map of the Exodus, transforming Egypt into the "land flowing with milk and honey" and turning the Promised Land from a vision of hope into a symbol of disappointment.



TORAH תורה
מִצִּיּוֹן MITZION
KTM MONTREAL

PARASHAT KORACH
5 TAMMUZ 5786
20 JUNE 2026
CANDLE LIGHTING: 8:28 P.M.
HAVDALAH: 9:45 P.M.

THIS WEEK'S KTM DAF PARASHA IS SPONSORED BY MINDY AND MICHAEL ZOBIN IN CELEBRATION OF THE UPCOMING ALIYAH OF YARDENA, AND IN HONOUR OF BATYA'S GRADUATION AND UPCOMING YEAR OF LEARNING AND GROWTH IN ISRAEL. BRACHA AND HATZLACHA! MAZAL TOV! MAZAL TOV!

Like Brooks, Datan and Aviram remain slaves to Egypt and thus experience each step towards redemption as a step away from comfort. Standing opposite are Moshe and Aharon - the embodiment of liberty, faith and redemption - whose moral compass directs them to the true "land of milk and honey".

This past year has been a remarkable one for KTM! I would like to take this opportunity to thank our partners - both longstanding and new - our lay leadership, and our many supporters for joining us in this exciting effort to bring Torat Eretz Yisrael to the Montreal community.

Special thanks goes to our 5786 *bachurim* - Chagai and Evyatar - and to our shlichim family - Kochava and Moshe Rozenbaum - whose dedication, energy, and passion have left a profound impact on our community. Day in and day out, they brought a genuine taste of Israel to Montreal and touched countless lives along the way.

We look forward to building upon this year's successes in 5787.

Wishing everyone a healthy, restful, and meaningful summer!



SHLICHUT: THE TWO-WAY BRIDGE

BY EVYATAR KERNER

This week's parasha, Korach, presents one of the most famous and painful disputes in Jewish history. Yet, on a deeper level, it teaches us a profound psychological and social lesson about the nature of criticism.

Korach and his followers approach Moshe and Aharon with a complaint that, on the surface, sounds just and ideological: "For the entire congregation are all holy... why then do you exalt yourselves over the assembly of God?" But when we look beneath the surface, a different motivation emerges. Korach did not come to repair a problem or offer a practical solution to the challenges of leading the nation in the wilderness. He identified the cracks and difficulties and used them as an opportunity to tear down, divide, and undermine, without taking any responsibility for what would come afterward. His criticism may have contained a real concern, but it was not accompanied by a willingness to get his hands dirty with the difficult work of building a better reality or searching for solutions.

This dynamic of Korach resonates powerfully today, especially in the relationship between those living in Israel and the Jewish communities of the Diaspora. It is very easy to stand on the sidelines, within the borders of the State of Israel, and point an accusing finger or make detached

demands of our brothers and sisters abroad: "What's the problem? Just pack your bags and make Aliyah - no excuses!" Those who speak this way are often disconnected from the reality they are addressing. They see only the starting point and the destination, while completely overlooking the vast gap in between a mental, economic, familial, and cultural gap that can sometimes seem like an insurmountable wall. It is easy to make demands from afar, but a person standing before a wall does not need someone shouting instructions from the other side. They need someone willing to cross the distance, pick up a hammer alongside them, and help dismantle the wall one stone at a time.

This is precisely where shlichut - Jewish Zionist outreach and emissary work - begins for me. It is the complete antithesis of Korach's approach. A shaliach does not abandon the goal, nor compromise on the path toward it. He knows that Israel is home, but he also understands that building a connection to it is a process that requires listening, attention to detail, and a willingness to step outside one's comfort zone.

Over the past year, as I left my own home and came to join you, this mission came alive every single day. I saw it in the eyes of the children at Akiva and Solomon Schechter, and in the hallways of the Hebrew Academy, Herzliyah, and Bialik high schools. I experienced it profoundly with the

students at Dawson and John Abbott, who face the challenges of rising antisemitism with courage and resilience challenges that vividly illustrate the weight and complexity of Jewish life outside Israel. I also saw sparks reignited during the Kollel evenings and the shared learning sessions we held at the Hebrew Academy.

Through these encounters, I came to understand that a bridge is never built from only one side. I arrived hoping to bring Israel to you, but discovered a community that is not intimidated by walls or physical distance; a community that fights every day to preserve its identity, strengthen its roots, and maintain a living connection to its people. I learned from you no less than I hoped to teach, and you transformed this faraway place into a genuine second home for me.

Now, as I prepare to return to Israel, I am not truly leaving. I return not as an observer standing on the sidelines, but as someone who has come to know your heartbeat, your challenges, and the unique beauty of this community. May we all continue, wherever we may be, not to be among those who search for faults and create division, but among those who step beyond themselves to build bridges of action, partnership, and love.

Thank you for an unforgettable year. Looking forward to seeing you in Israel!



SHALIACH FINAL INTERVIEW

BY CHAGAI SHREM

For this final Daf Parasha of the year, I thought about doing something a bit different and more personal. My articles this year have featured "interviews" with some of the great Jewish thinkers. This time, I'd like to interview myself, and through that lens try and summarize my Shlichut in Montreal.

Question: What made you decide to leave everything behind and go on Shlichut?

Answer: The moment I heard about Shlichut, I knew I wanted to be part of this incredibly impactful program. In the community where I grew up, there are many families who made Aliyah, and my best friends come from some of those families. But it never fully hit me how much we, as Israelis, need to invest to connect to our brothers and sisters from around the world to Israel.

Question: What is the main takeaway you learned from your time on Shlichut?

Answer: It was only when I arrived in Montreal that I began to understand how much of a shared destiny we share with all Jews worldwide, and how the State of Israel is not only for Israelis but for the entire Jewish people. When we fight for the country, we are essentially fighting for all Jews around the world. I always thought of myself as part of Am Yisrael (the Jewish nation), but I didn't realize how

much of my energy was focused solely on the Jewish people living in Israel. What about all our brothers and sisters who don't live in Israel? I wasn't willing to accept that. Today, even more so, I know how much Diaspora Jews look for this connection and how valuable the contribution Shlichim can make. So, I told myself: this is where I step in.

Question: How did the experience of leaving for Shlichut specifically during wartime affect you?

Answer: Last year, a friend asked me, "How can you leave the country when you're needed so badly? We're at war, and you'll miss reserve duty (Miluim)." I still remember what I answered: The Shulchan Aruch rules (Yoreh Deah 246:18) that a Mitzvah that cannot be performed by others takes precedence over any other Mitzvah. At a time when so many of our brothers in the Diaspora are looking for a connection with their Jewish and Zionist identities, and we all share a mutual responsibility and a shared destiny - how can you not go on Shlichut? I know it's not for everyone, but I knew it was right for me, and I hoped and believed that I could bring a lot of good. That's why I felt I absolutely had to go.

Question: How would you summarize your experience with the Jewish community in Montreal?

Answer: It was an insane experience, in the best way possible! Especially this year, with all the

events of the war - for example, the day when the remaining hostages were returned - we had truly unique opportunities to make the Shlichut even more meaningful and to make the connection to Israel feel alive and relevant. I was also exposed to such a diverse Jewish culture across different communities here. On any given week I could be running programming at three Jewish high schools, two or three Jewish elementary schools, two Cegep campuses and different synagogues! This was really amazing!

I remember arriving with all my ideals, wanting to influence and bring good in so many areas. Looking back, I can say that I personally developed so much this year in how I think about the relationship between Israel and global Jewry, and the importance of maintaining and strengthening that mutual contribution. I think this growth would have never happened if it weren't for this Shlichut.

So, this is the perfect place to say a huge thank you for the warm welcome and the love we received from the community throughout the entire year. When you invited us for Shabbat meals, when you asked how we were doing, when you smiled at us in the school corridors, on campus or on the street - it truly made all the difference. Thank you for making us feel like a part of the community, and thank you for allowing us to be exactly who we are, and to bring so much energy, light, and goodness. The End



HALACHIC Q&A

BY RABBI YOSEF ZVI RIMON - NASI, WORLD MIZRACHI

Question: Is it a problem for one to have a tallit katan with techeilet tied differently than it is tied on his tallit?

Answer: It seemingly is not an issue to have a tallit katan with one style of tying and a tallit with another style. However, if a person has techelet on one garment but does not wear techelet on the other, he should stipulate when putting on the techelet that he is not accepting upon himself an obligation to wear techelet. In this way, he may wear both.

Question: Can one use a dishwasher for both milk and meat?

Answer: A dishwasher may be used for dairy after having been used for meat, and vice versa, under the following conditions:

Any larger food particles are rinsed off before the dishes are placed in the dishwasher. The filter is checked to ensure that no food particles remain.

Detergent is added both to the detergent compartment and to the main washing compartment.

For those who are able, it is preferable to designate the dishwasher exclusively for either dairy or meat. If one generally uses it for only one category, but occasionally needs to use it for the other, this is permitted under the conditions listed above.

If twenty-four hours have passed since the dishwasher was last used, that is an additional reason to be lenient.

Question: Can one melt ice or freeze water on Shabbat?

Answer: The Gemara (Shabbat 51b) states that one may not crush ice on Shabbat. The Rishonim debate whether the prohibition relates to actively turning ice into water or to creating a new form (nolad).

According to the first approach, allowing ice to melt on its own is permissible because no action was taken. According to the second approach, even passive melting is problematic.

Sephardim rule leniently (Shulchan Aruch O.C. 318:16) and therefore may allow ice to melt and may also freeze water into ice.

Ashkenazim generally follow the stricter opinion. Therefore, they should not place ice into an empty cup or vessel unless liquid is already present. Likewise, they should not freeze water on Shabbat.

However, when there is a need for Shabbat, Ashkenazim may rely on the lenient opinion and allow frozen items to melt or freeze water for use on Shabbat.

Question: How should one recite Tefilat HaDerech when driving alone?

Answer: The Gemara in Berachot 30a records a dispute as to whether one must dismount from a donkey in order to pray. The Shulchan Aruch (O.C. 94) rules leniently.

Therefore, one may recite Tefilat HaDerech while driving, provided that full attention remains on the road. Nevertheless, it is preferable to say it while stopped if possible.

Question: If a man lights Shabbat candles, does he need to cover his eyes as women do?

Answer: Women cover their eyes so that they do not benefit from the candlelight before reciting the blessing, allowing the blessing to be made oveir la'asiyatan (prior to the fulfillment of the mitzvah).

Women recite the blessing after lighting because of the opinion of Rabbeinu Tam that the blessing constitutes acceptance of Shabbat. Men, however, do not generally accept Shabbat through candle lighting. Therefore, a man should recite the blessing before lighting and does not need to cover his eyes.

Question: Can one use a dishwasher with a Machon Tzomet certification on Shabbat? Can one use a non-certified dishwasher on Yom Tov with a timer?

Answer: A dishwasher certified by Machon Tzomet may be used on Shabbat with a timer.

Before Shabbat:

Detergent should be added.

Any food that may not be fully cooked should be rinsed off before being placed inside.

If the dishwasher does not have Machon Tzomet certification, there is room to be lenient on Yom Tov when it is operated by a timer.

Translated from Hebrew and abbreviated by Yaakov Panitch.

PARNESS HAYOM :: TAMMUZ

- 2 Tammuz | Baila Aspler, in honour of the Yahrzeit of his father-in-law, Sholem Aspler z"l
- 9 Tammuz | Jack Hasen, in honour of the Yahrzeit of his father, Moritz Hasen z"l
- 17 Tammuz | Adrienne and Shlomo Drazin, in honour of the Yahrzeit of Rabbi Mayer Shapiro z"l
- 19 Tammuz | Morrie Levy, in honour of the Yahrzeit of his father, Yitzchak ben Elazar Nissan Halevi z"l

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Dignified Disagreement



In our parasha, Korach argues with Moshe. He causes a huge rebellion.



The Mishnah in Pirkei Avot teaches that the Korach rebellion is an example of an argument that is not for the sake of heaven.



The Netziv of Volozhin teaches that sometimes our disagreements with others can lead us to hate them. This is Sinat Chinam.



That's why we need to be careful not to let our arguments get out of hand.



Especially on social media it can be easier to be disrespectful since we don't see the person we are insulting and they don't see us.



A "safe space" is not where certain things aren't said, but where we can be sure everyone will be respected – even when not everyone agrees.

From Parashat Korach we can learn that people can have different ideas, opinions, and experiences. Judaism teaches that disagreement is not a bad thing. We don't have to agree with everyone, but we can still listen carefully and treat others kindly. When we disagree respectfully, we build stronger friendships and a stronger community.