



Parshas Ki Sisa, Parah

FRIDAY NIGHT, MARCH 6

- » Mincha/Kabalas Shabbos/Maariv 6:10 PM
- » Candles 6:10 PM
- » Sunset 6:28 PM

SHABBOS DAY, MARCH 7

- » **Shacharis 8 AM followed by Kiddush in shul.**
- » 15-min Pirkei Avos Shiur for Women and Kedushas Levi Chabura for Men following Kiddush
- » **Parsha Deep-Dive** with Rabbi Yaakov Rich in shul 5:30 PM
- » Women & Children S”S at Rich Home 5:30 PM
- » Mincha 6:00 PM
- » Sunset 6:29 PM
- » Maariv 7:11 PM
- » Shabbos Ends (50 min) 7:19 PM
- » Rabbeinu Tam (72 min) 7:42 PM
- » Spring Forward: Daylight Savings Time Begins 2 AM

A WISE MAN WOULD SAY: “TRUTH IS STRANGER THAN FICTION, BECAUSE FICTION IS OBLIGED TO STICK TO POSSIBILITIES; TRUTH ISN’T.”

REFUAH SHELAIMA

Men

- » Daniel Ze’ev ben Miriam (Brother of Josh Rothstein)

Women

- » Layah Leilech bas Shulamis (Friend of Shira Martin)
- » Devorah bas Heni (Friend of Aviva Bass)
- » Shoshana Gittel bas Chaya Leah (Sister of Naomi Goldberg)

KIDDUSH SPONSORSHIP

- » Kiddush is sponsored by Yerachmiel & Shira Martin in tremendous appreciation to the Rav and Rebbetzin for opening up their home during the renovations, making it available at all times, and continuing shiurim, davening, and kiddushes.

CTC SCHEDULE OF SHIURIM/TEFILLAH (Week of Mar 1, 2026)

- » Gemara Zevachim, Mon - Fri, 6:00-6:30 AM
- » **Shacharis, 6:30 AM**
- » Amud HaYomi Sanhedrin: Sunday - Friday, 12 -1 PM, On Zoom with Rabbi Yaakov Rich. Email Rabbi Rich for the link.
- » Beis HaLevi on Emunah 7:30 PM
- » Maariv 8:00 PM
- » Mishnayos Pesachim (Sun-Thur) 8:15 PM

PARSHAS PARAH: PREPARING OURSELVES FOR PESACH

Each year, as we move closer to Pesach, we read Parshas Parah, the special Torah

portion describing the mitzvah of the Parah Adumah — the Red Heifer (Bamidbar 19). At first glance, it seems distant from our daily lives. After all, we no longer have a Beis HaMikdash, nor do we possess the ashes of the Parah Adumah. Yet Chazal instituted this reading specifically at this time of year, teaching us that its message is deeply relevant as we prepare for Yom Tov.

The Mitzvah of the Parah Adumah

The Torah commands that a completely red cow — without blemish and never used for work — be slaughtered and burned outside the camp. Cedar wood, hyssop, and crimson wool were added to the fire. The ashes were then mixed with spring water and sprinkled upon a person who had become tamei l’meis (ritually impure through contact with the dead). After the proper process, that individual would become tahor and eligible to participate in the service of the Beis HaMikdash.

In the times of the Mikdash, this purification was essential before bringing the Korban Pesach. Without it, a person could not fully participate in Klal Yisrael’s national offering.

The Great Paradox

The Parah Adumah is described as a chok — a decree beyond human comprehension. Its paradox is striking: the ashes purified the impure, yet the Kohen involved in preparing them became impure himself.

Even Shlomo HaMelech declared, “Amarti achkema, v’hi rechokah mimeni” — “I thought I would understand it, but it is distant from me.” The wisest of all men could not grasp its logic.

Parshas Parah reminds us that Torah observance is not dependent upon our understanding. Some mitzvos are embraced not because they fit within our intellect, but because they reflect Hashem’s will. There is profound humility in that acceptance.

A Message for Our Time

Today, without the Mikdash, we cannot perform the actual purification process. So why do we read this parsha?

Because Pesach is not only about physical freedom; it is about spiritual readiness. Before redemption comes purification.

As we clean our homes of chametz, Parshas Parah calls upon us to cleanse our inner selves as well — to remove spiritual “impurities”: resentment, distraction, negativity, complacency. Just as the Jewish people once prepared themselves physically and spiritually to bring the Korban Pesach, we prepare ourselves to sit at the Seder and relive Yetziyas Mitzrayim.

Chazal also teach that the Parah Adumah serves as atonement for the sin of the Golden Calf. “Let the mother come and clean up the mess of her child.” The path to redemption includes acknowledging mistakes and striving for renewal.

Preparing for Redemption

As we approach Pesach, Parshas Parah quietly asks us:

Are we preparing only our kitchens — or also our hearts?



Parshas Ki Sisa, Parah

Are we removing only physical chametz — or also spiritual chametz?

Are we ready to experience redemption not just as a historical event, but as a personal one?

The message of Parshas Parah is timeless: purity precedes redemption. When we humble ourselves before Hashem's wisdom and strive for inner refinement, we become worthy participants in the geulah we celebrate.

May our preparation for Pesach be both thorough and transformative, and may we soon merit the ultimate purification and the rebuilding of the Beis HaMikdash במהרה בימינו.

TIDBITS

Parashas Ki Sisa - Parah • March 7th • 18 Adar 5786

Parashas Parah is leined this week (the Shabbos before Parashas HaChodesh). Two Sifrei Torah are taken out, and the maftir of Parashas Parah (Bamidbar 19:1-22) is read from the second sefer. Parashas Parah discusses the preparation and use of the parah adumah ashes. Some maintain that this k'riah is a mitzvah d'Oraisa. Many congregations say Yotzros during Shacharis. Av Harachamim is omitted.

At 2:00am this Motzaei Shabbos, March 8th, the USA (and Canada) will change the clock forward one hour, shifting from Standard Time to Daylight Savings Time. Eretz Yisrael won't change their clocks until Friday morning, March 27th; in the interim there will be a six hour time difference between the eastern time zone and Eretz Yisrael.

Parashas Parah is this Shabbos, Parashas Ki Sisa.

Shabbos Parashas HaChodesh is next Shabbos, Parshas Vayakhel - Pekudei, and is Shabbos Mevorchim Chodesh Nissan as well.

Pesach begins on the evening of Wednesday April 1st.

KI SISA: Bnei Yisrael are counted using the Machatzis HaShekel • The Kiyor • Formulation of the Shemen HaMishchah and the Ketores • Betzalel and Oholiav are appointed to lead the Mishkan construction • Mitzvah of Shabbos • Forty days after Moshe went up the mountain, Bnei Yisrael fear that Moshe will not return • The Chet HaEigel • Hashem states His intention to destroy His people • Moshe intercedes • Moshe descends from the mountain and, seeing people celebrating the Eigel, shatters the Luchos • The Leviim execute 3,000 idol worshippers • Plague strikes Bnei Yisrael • An angel, not the Shechinah, will accompany Bnei Yisrael • Moshe sets up his tent outside the camp • Moshe successfully intercedes to have the Shechinah escort Bnei Yisrael • The second Luchos • The Thirteen Attributes of Mercy • Bnei Yisrael should not learn from the nations • Observe the Shalosh Regalim • Aliyah l'Regel • Firstborn animals are to be brought as a korban • Shabbos • Basar b'Chalav • Moshe's face shines from the Shechinah and he wears a veil to hide it

Parashas Parah: An unblemished, completely red heifer that has never done any work is slaughtered on Har Hazeisim, a mountain opposite the Beis Hamikdash, and its blood is sprayed in the direction of the Ulam doors • The cow is burned there together with cedar wood, hyssop, and a thread of dyed crimson wool; the resulting ashes are mixed into spring water • This mixture is sprayed onto one who is impure with tumas meis, on the third and seventh days of the seven-day purifi-

cation process • An impure person (including tumas meis) who enters the Mikdash is punished by kareis • Laws of tumas meis

Haftarah: The haftarah relates the prophecy of Yechezkel (36:16-38), listing the purification process that Hashem will perform upon us at the time of the final redemption.

Parashas Ki Sisa: 139 Pesukim • 4 Commandments • 5 Prohibitions

1) Machatzis HaShekel - A yearly contribution by each individual to the Beis HaMikdash treasury for communal offerings. 2) A Kohen must wash his hands and feet before performing avodah. 3) Produce the Shemen HaMishchah for anointing. 4) Do not anoint a non-Kohen with Shemen HaMishchah. 5) Do not produce this oil for private use. 6) Do not produce ketores for private use. 7) Do not derive benefit from foods used for avodah zarah. 8) Observe the shemittah. 9) Do not eat or derive benefit from milk and meat cooked together (the prohibition to cook them together is listed elsewhere.)

Mitzvah highlight: Through his half-shekel contribution, every member of Klal Yisrael has a portion in the communal Beis Hamikdash offerings. Each individual participates equally, as both the rich and poor give the same fixed amount of a half-shekel, symbolizing that each of us is recognized by Hashem equally.

"And he saw the Golden Calf and the dancing, and Moshe became upset and threw the Luchos from his hands and broke them" (Shemos 32:19)

Surely the worship of the Golden Calf was egregious enough to upset Moshe Rabbeinu. If so, why does the Torah highlight that Moshe witnessed the dancing that accompanied the sin as well?

Seforno writes that when Moshe witnessed their simchah in doing the sin, he understood that the sin would have a permanent and lasting impact. Rav Ahron Dovid Willner shlit'a explains that while a sin may be reversible, when performed joyfully it causes the sin to become deeply ingrained in a person's psyche.

The same is true regarding the effect of a mitzvah that is performed joyously. The joy infuses the mitzvah into a person. The Arizal is quoted as saying that his lofty levels were attained through performing mitzvos with great simchah (M.B. 669:11). As we are marbin b'simchah in Chodesh Adar, the great simchah shel mitzvah should imbue the effect of these mitzvos into our hearts (Sefer Abir Yaakov).