



# פרשת תצוה

# CIRCLE TIME

AT YOUR  
Shabbos Table

... FOR A Meaningful and Entertaining SHABBOS WITH YOUR CHILDREN ...

## TELL ME A MASHAL >>

A dvar Torah with a story.

### CLOTHES MAKE THE MAN!

וְעָשִׂיתָ בְּגָדֵי קֹדֶשׁ לְאַהֲרֹן אָחִיךָ לְכָבוֹד וּלְתִפְאַרֶת  
(שמות כח:ב)

And you should make holy clothing for Aharon your brother, for honor and for glory. (Shemos 28:2)

Why does the Torah make such a big deal out of clothing?  
Isn't it just "external" and unimportant?

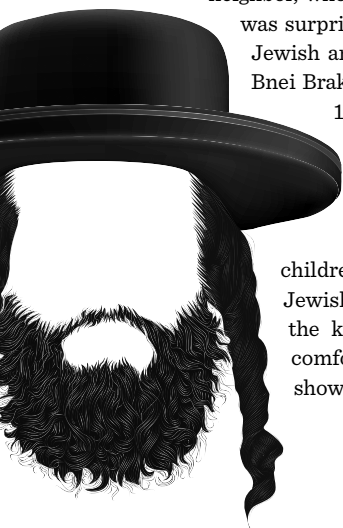


Akiva settled into his seat on the plane. It was going to be a long flight to Tel Aviv, but he had brought his favorite *sefarim* along and he planned to accomplish a lot. He hoped that his seatmate would be pleasant and not disruptive.

Akiva opened a *sefer* and waited while the other passengers filed onto the plane, finding their seats one by one. Soon enough, a middle-aged, bare-headed fellow stopped at his row and asked to pass to the middle seat. Akiva glanced at him as he stood up; he seemed to be a typical British citizen departing London's Heathrow Airport for a vacation.

The flight took off and Akiva exchanged a few words with his neighbor, who introduced himself as Mitch. Akiva was surprised to learn that Mitch was actually Jewish and flying to Israel to visit his son in Bnei Brak, who had been learning in *kollel* for 10 years!

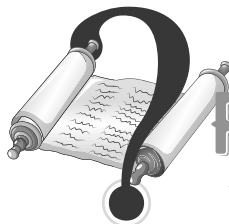
"Let me tell you how my son became religious," Mitch said. "As you can see, he was not born into a Torah-observant family. I sent my children to public school, and we had no Jewish identity at all. My wife and I wanted the kids to get a good education and a comfortable profession. My son, Jonathan, showed aptitude as a lawyer and went to



CONTINUED ON PAGE 4 >>

## CONTENTS

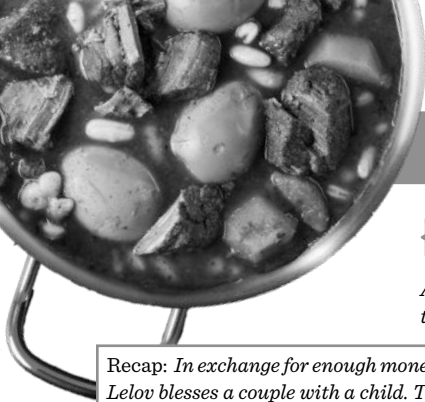
- # 1 TELL ME A MASHAL
- # 1 PARSHAH RIDDLES
- # 2 CHOLENT STORY
- # 2 HIGHLIGHTS FROM THE MIDRASH
- # 3 PARSHAH RHYME
- # 3 ANSWERS TO RIDDLES
- # 4 HAFTORAH: YOU KNOW NAVI
- # 5 TREATS FROM TARGUM
- # 5 GEMATRIA
- # 5 THIS DATE IN JEWISH HISTORY
- # 6 HALACHAH
- # 6 THE LAST WORD



## PARSHAH RIDDLES

Answers to this week's riddles appear on page 3.

- 1 What are two different meanings of the word תמיך? Can you give two examples of each?
- 2 In the phrase וְשָׁחַף זֵיתָא וְזֵיתָא כְּתִיתָא, to what does the word זֵיתָא refer?
  - 3 a. Which word in the Torah means forehead?
  - b. Where is it found?
  - c. Is it actually referring to the forehead?
  - d. What other word means forehead?
  - e. *Extra credit:* Where is the forehead mentioned in *Navi*? (3 places)
- 4 What's a זָנוּן? Can you think of two places where the Torah talks about it?
- 5 a. How many bells were on the *Me'il*?
- b. Where else do we find something in the same quantity?
  - c. *Extra credit:* Why?
  - d. In what way did the *Me'il* make the *kohen gadol* similar to Esther Hamalkah?



## CHOLENT STORY

A story told in parts, designed to get children to come back to the table for the main course!

Recap: In exchange for enough money to travel to Eretz Yisrael to bring Mashiach, Reb Moshe of Lelov blesses a couple with a child. The Gitte Yid warns the couple that the child may die young and that they should extract a promise from Reb Moshe that the child will live a full life.



With a heavy heart, the wealthy woman traveled from Neustadt all the way back to Reb Moshe of Lelov. Could she demand another guarantee from him? Would she get it? This time her husband accompanied her, and she was shown into the Lelover Rebbe's receiving room.

Tearfully, the couple explained what the Gitte Yid had said. He had given his blessing to the plan that Reb Moshe would guarantee the couple a child in exchange for the funds but had warned that since they could not have a child naturally, it would be born from *maaseh nissim*—which meant it would not survive very long.

Reb Moshe listened to the couple silently. He knew what was at stake, but could he promise what they asked? If he could, the couple would give the funds for a *minyán* to travel to Eretz Yisrael to *daven* at the holy remnants of the Beis Hamikdash, and Mashiach would come. But he did not have much time left to live.

Softly, almost to himself, Reb Moshe said, “*Yom l’shanah, yom l’shanah.*” He repeated the *pasuk* from *Chumash Bamidbar* several times. “*Yom l’shanah...*”

“I...I’m sorry?” the man said. “Did the Rebbe say something to us?”

“*Yom l’shanah,*” the rebbe repeated, louder this time.

“Could the Rebbe explain...?”

“You will have a son, and he will live as many years as the number of days I spend in Eretz Yisrael. *Yom l’shanah.* A year per day.”

“But will he be healthy?” the woman asked.

“Healthy, yes—but limited to those days.”

“The Rebbe plans to return to Europe from Eretz Yisrael?” the man asked uncomprehendingly. “Why? After how many days?”

Reb Moshe merely smiled. “It will be a common length of time.”

“The Rebbe promises?” the woman asked, desperate for reassurance.

“Yes.”

“That settles it then. Mazal tov!” The man pulled out the money and handed it to Reb Moshe of Lelov. “Thank you, Rebbe. Safe travels.”

The couple left, joyful in the news that their 20-year wait for children would finally be ending successfully. Reb Moshe sent for his *gabbai* and the other eight members of his *minyán* and notified them that it was time to go. There was not a moment to lose. Quickly, the group wrapped up their affairs and said goodbye to their families. Reb Moshe purchased tickets on a ship sailing for Palestine and the group set off for the port of Odessa, where the ship was waiting.

## HIGHLIGHTS FROM THE MIDRASH

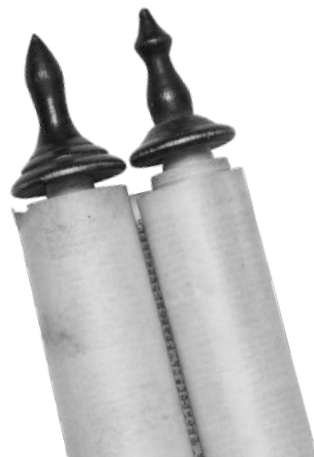
When it was time to anoint a *kohen gadol* with the *Shemen Hamishchah*, the *kohen* would enter the room in which the special oil was kept. As he stood still, the oil would rise from the bottle of its own accord and pour itself on his head. As soon as the oil touched him, his body would change. If he was short, he became tall; if he was swarthy, he became fair; and if he had a sour face, it became pleasant. The same happened when a king was anointed.

Rav Yonasan Eibschutz points out that the clothing of the *kohen gadol* had to fit precisely, and he had to be wearing it at the time of the anointing. Therefore, he concludes that the clothing of the person being anointed grew and changed along with him, as it did for the *Yidden* in the desert.

The jug of anointing oil has been around for a while. It never empties and it still exists. It was the oil Yaakov poured on a stone when he was on his way to Lavan, and it was that jug that he crossed the Yabok River at night to retrieve before fighting Eisav’s *malach*. It was the same jug that Eliyahu Hanavi gave to the woman of Tzarfas during the famine of Achav and that Elisha blessed for the wife of Ovadiah. It was also the same jug that was found at the time of the Chanukah story.

When Mashiach comes, we will find that jug and use it again to anoint kings and *kohanim gedolim*.

TO BE CONTINUED...



# PARSHAH RHYME

Review the main points of the parshah with younger children, while challenging your family to complete the rhymes (use the “grammen” tune). Answers on the side!

- L
1. The *parshah* explains what *kohanim* would wear,
  2. But Moshe’s name does not \_\_\_\_\_.
- L
3. Aharon was told to light the Menorah,
  4. Moshe said, “Take me out of your \_\_\_\_\_.”
- L
5. We also learn about the *kohanim*’s inauguration
  6. And the *avodah* of the Mishkan’s \_\_\_\_\_.
- H
7. And don’t leave out, we are also told,
  8. How to make the *Mizbe’ach* purely of \_\_\_\_\_.

Chorus

- L
9. If you wanted to know what the future showed,
  10. Don’t remove the *Choshen* from the \_\_\_\_\_.
- L
11. It had twelve stones, lined up in four rows.
  12. Ask the *kohen* advice, he surely \_\_\_\_\_.
- H
13. Ask your question, some letters would light.
  14. It was up to the *kohen* to arrange them \_\_\_\_\_.

Chorus

- L
15. The regular *kohanim* all looked great
  16. In their *Michnesayim*, *Kesones*, *Mitznefes* and \_\_\_\_\_.
- L
17. Every garment had to fit just right.
  18. It must have been an amazing \_\_\_\_\_.
- H
19. The *Tzitz* was part of only Aharon’s gear,
  20. And the *Me’il* with bells everyone could \_\_\_\_\_.

Chorus

- L
21. An *amah* by an *amah*, two *amos* tall,
  22. A special *Mizbe’ach*, near the *Kodesh Kadashim* \_\_\_\_\_.
- L
23. Every *kohen* got only one turn
  24. To bring the *Ketores* and make it \_\_\_\_\_.
- H
25. Oh, how we wish Hashem will rush
  26. To bring Mashiach and rebuild the \_\_\_\_\_.

Answers: 2. appear 4. Torah 6. dedication 8. gold 10. Eiphod 12. knows 14. right 16. Arnet 18. sight 20. hear 22. wall 24. burn 26. Beis Hamikdash

## RIDDLE ANSWERS:

1. The word **תָּמִיד** sometimes means *continuously*, as it does regarding the fire on the *Mizbe’ach*, the *Lechem Hapanim*, and in the *pasuk* (*Tehillim* 16:8), *Shivisi Hashem l’negdi samid*. It can also mean *repeatedly*, as in the lighting of the Menorah and the bringing of the *Korban Tamid*.
2. The meaning of the word **זַיִת** is a dispute among the *Rishonim*. According to Rashi, it refers to the oil, but Ibn Ezra learns that it refers to the olives themselves!
3.
  - The word **פָּדָה** means forehead.
  - **פָּדָה** is used to describe where the *Tzitz* was worn: **וְהָיָה עַל מִצַּח אֶהְרֵן** (*Shemos* 28:38).
  - According to the Riva, it was not worn **on** the forehead, but **above** the forehead, like *tefillin*.
  - **פָּדָה** also means forehead.
  - The word **פָּדָה** appears in *Navi*:
    1. In the story of Golyas and Dovid: **וַתִּטְּבַע הָאֶבֶן בְּמִצְחוֹ** (*Shmuel I* 17:49).
    2. To describe *chutzpah*: **וַיִּמְצַח אֶשָׁה זֹנָה הָיָה לָּהּ** (*Yirmiyahu* 3:3).
    3. To mark people for death: **עַל מִצְחוֹת הָאֲנָשִׁים הַנֶּאֱמָרִים הַנֶּאֱמָרִים** (*Yechezkel* 9:4).
4. The **תְּנִינָה** is the earlobe. The Torah talks about it in the process of being *mekadesh* the *kohanim* and purifying a *metzora*.
5.
  - The number of bells on the *Me’il* is the subject of a *machlokes* (*Braisa*, *Zevachim* 88b) — there were either 36 or 72.
  - The same dispute exists regarding the number of colors of *tzara’as* that exist.
  - There is a connection between the two: the bells make noise to atone for the noise of the *lashon hara* of the *metzora*.
  - Just as Esther did not want to walk in on Achashverosh uninvited, the *kohen gadol* wears bells so that he does not walk into the *Kodesh* “uninvited.” The sound of the bells announces his arrival and serves as a request for permission to enter. (*Ramban*)

You may be surprised to find something familiar in every haftorah.

# HAFTORAH: YOU KNOW NAVI

## SUMMARY

The *navi* Yechezkel, in exile at the time of the *Churban*, has received a detailed description of the future Beis Hamikdash. In the haftorah, he is told to relay the precise plans and blueprint to the Jewish people. He protests that the people are not ready for it—they are still in exile—but Hashem explains that by studying the plans, they will spiritually build it, and it will also increase motivation to do *teshuvah*. Yechezkel is given the description of the *Mizbe'ach* of the future (the other *keilim* will be precisely the same) and the *avodah* of the dedication ceremony of the future Beis Hamikdash.

## CONNECTION TO THE PARSHAH

While *Terumah*, *Vayakhel*, and *Pekudei* all have haftoros referring to the construction of the first Beis Hamikdash, *Tetzaveh's* refers to the third. This is because *Parshas Tetzaveh* contains the description of a *Mizbe'ach* and the dedication *avodah*, and the haftorah does as well. The dedication of the Mishkan took place during the month of Adar, and so will the dedication of the third Beis Hamikdash. (Gra)The *parshah* and haftorah have almost identical phrases—*Shemos* 29:37 and *Yechezkel* 43:26.

## YOU KNOW NAVI

The names of many famous halachah *sefarim* find their roots in this week's haftorah.

The Rashba's famous *sefer* on the *halachos* of *issur v'heter* is called *Toras Habayis*, derived from a phrase repeated several times in the haftorah (it appears nowhere else in Tanach). This *sefer* spawned other *sefarim* with names based upon it, such as *Bedek Habayis* (questioning the Rashba) and *Mishmeres Habayis* (defending the Rashba). The Rema followed suit when he named his *sefer* on the same topics *Toras Hachatas*, which was followed by *Toras Ha'asham*, *Toras Ha'olah*, and *Toras Haminchah*.

>> CONTINUED FROM PAGE 1

law school immediately after college.”

Mitch continued the story. Jonathan was a top-level achiever in law school. He consistently earned grades with honors and had a promising career ahead of him. As is common, law firms visited the college and offered top prospects part-time jobs as clerks. In this way, they hoped to recruit good talent for their firm.

Jonathan was offered an internship during his final year of law school. He took the offer and went to work for a high-powered law firm in central London.

“We did have one Jewish family tradition,” Mitch said. “We always gathered as a family for a traditional dinner on Rosh Hashanah. So, shortly before the High Holidays, my son approached his boss and asked for time off for the New Year.”

“New Year? That’s in three months!” the astonished manager exclaimed. He had never heard of Rosh Hashanah. No Jew had ever worked at the firm before.

“No, in three *days*,” Jonathan replied. “The *Jewish* New Year. I’m Jewish, and we have a family tradition to be together on that day.”

The manager’s eyes narrowed, and a long pause followed.

“Sure,” he said slowly. “Take as much time off as you’d like.”

Jonathan returned to work after Rosh Hashanah and was surprised to find that his desk had been cleared out. All his stuff was gone and someone else was sitting in his workspace! A bit of questioning revealed that he had been moved to a windowless cubicle near the mailroom. He was no longer assigned to cases and was only given menial jobs, like licking stamps.

Clearly, the firm in which Jonathan had landed was anti-Semitic. They couldn’t fire him, for fear of a discrimination lawsuit, but he knew he would not be rehired when his contract expired at the end of December. Jonathan did not want to quit, because he would lose his severance pay. Instead, he wanted to get even.

He thought long and hard about how to make a statement in his final few months in the legal office.

Finally, he hit on a plan. On his way home, he took a detour to the religious Jewish neighborhood of Stamford Hill. There, he entered a clothing store.

“Give me the works!” he declared to the stunned employee behind the counter. “The hat, the coat, belt...all of it!”

Moments later, Jonathan left the shop with a full wardrobe of *chassidische* clothing. He went home to prepare his new look.

Jonathan showed up to work the next day looking like a changed man. He wore a *bekeshe*, a *gartel*, and a *yarmulke* under his *biber* hat. He had traditional *chassidische* glasses, shoes, and socks, and *tzitzis* hung down from his waist. As he had hoped, the eyes of his coworkers and managers popped out of their heads. Jonathan spent that day, and the next, and the next, parading around his workplace as much as he could. He wanted this place to remember that they had a Jewish employee, and a proud one too!

But then, suddenly, a thought struck him. Of what was he proud? What was the meaning of the strings at his waist and the little cap on his head? He had to find out. He looked up local synagogues... That was the beginning of Jonathan’s road to Torah study. The rest, as they say, is history.

Mitch settled back in his seat. “It’s amazing,” he said, half to himself, “what effect clothing can have on a person’s entire self.”



וְכַפֵּר אֶהְרֵן עַל קַרְנֹתָיו אַחַת בְּשָׁנָה (שמות ל:י)  
*And Aharon shall atone on its corners once a year... (Shemos 30:10)*

This pasuk can also be read as: Aharon shall atone with *his* corners for “once a year.”

The “corners” of אֶהְרֵן are the first and last letters of his name: א and ה.

- These have a total *gematria* of 51, the number of days we spend each year focused on *teshuvah*, from Rosh Chodesh Elul until Hoshana Rabbah.

Why do we only have “corners of Aharon”—referring to the intense days of the Yamim Nora'im—once a year? We could spend more time in *teshuvah* and *ma'asim tovim*. This itself requires atonement!

(Rav Fedlon)

## TREATS FROM TARGUM

So much more than just translation – quick insights into Targum Onkelos!

פְּתוּחֵי הַתֵּם (שמות כח:יא, כא, לו)  
 תרגום אונקלוס: כְּתַב מְפָרֵשׁ כְּגִלְף דְּטֻזְקָא  
 (כח: יא, כא)  
 כְּתַב מְפָרֵשׁ (כח:לו)

The Torah describes the writing on the stones of the *Ephod* and *Choshen*, and the writing on the *Tzitz*, as פְּתוּחֵי הַתֵּם. *Targum Onkelos* translates the phrase differently for the *Tzitz* than for the *Ephod* and *Choshen*.

For the *Ephod* and *Choshen*, *Onkelos* writes: *Clear writing like the engraving of a signet ring*. For the *Tzitz*, *Onkelos* merely translates: *Clear writing*. **Why the difference?**

The Gemara (*Gittin* 20a) rules that the letters on the *Ephod* and *Choshen* were engraved inward, *like they are on a signet ring*. The letters of the *Tzitz*, however, *protruded* from the background, *unlike a ring*.

The *sefer Oteh Ohr* adds that the letters on the *Tzitz* were formed by hand, while the letters on the *Ephod* and *Choshen* were made by the *Shamir* worm.

# THIS DATE IN JEWISH HISTORY



Today, 11 Adar, is the yahrtzeit of both the Chida and the Rogatchover Gaon.

Rabbi Chaim Yosef David Azulai, the Chida (1724-1806) wrote many *sefarim* on Gemara, halachah, Kabbalah, history, and much more. Born in Yerushalayim to a well-known Sephardic family, he was a *talmid* of *gedolim* such as the Ohr Hachaim. His mother's father, Rav Yosef Bialer, for whom he is partially named, was Asheknazi, from Germany.

The Chida traveled to Europe three times to raise money for the *Yishuv*. Along the way, he met the Vilna Gaon and the Pnei Yehoshua. Throughout his travels, the Chida kept an extensive diary. He recorded some narrow escapes from the Russian Navy, the British Army, and the Knights of Malta. He examined the records and ancient manuscripts in every city, which helped him write his classic encyclopedia of *gedolim* and *sefarim* in Klal Yisrael, called *Shem Hagedolim*.

Toward the end of his life, he became the *rav* in Livorno, Italy, where he passed away in 1806 and was buried. In 1954, his body was moved to Har Hamenuchos in Yerushalayim.

Rav Yosef Rosen, the Rogatchover Gaon (1858-1936), is known as one of Klal Yisrael's greatest geniuses. It is said that he had a photographic memory, and many stories abound about his brilliance. He once told a *talmid* that it would take him one hour to learn the Russian language, but he never did it because he did not have a spare hour. Thousands of his *teshuvos* are collected in the *sefarim Tzafnas Panei'ach*.

# HALACHAH

## Bloizen Kup?



The name of the hat that the kohanim wore was the Mitznefes. When they drew lots for the avodah, one kohen would take his Mitznefes off. Why was he allowed to be bareheaded, and what halachos can we learn from that? What are other halachos of head coverings?

### 1. During Davening

The Munkatcher Rebbe explains that one could remove his head covering briefly in the Beis Hamikdash, because the entire purpose of a head covering is to keep one's focus on *yiras Shamayim* and humility before Hashem (the word yarmulke is derived from "yarei Malka" —or "mei'Eloka"—meaning awe of the King) and in the Beis Hamikdash, there was no fear of losing focus on *yiras Shamayim*!

The Taz explains a midrash that indicates that one may say *Krias Shema* without a head covering along the same lines: while accepting *ol malchus Shamayim* in *Shema*, there is no fear of losing focus on *yiras Shamayim*.

Practically speaking, most *Acharonim* rule that when speaking to or referring to Hashem, extra humility is required, and therefore it is forbidden to *daven*, learn, say a *brachah*, or even mention *Shem Hashem* without a head covering. A man with an uncovered head may not even be *yotzei* with another's *brachah*, though he may answer amen. If one did *daven* or say a *brachah* with an uncovered head, most *poskim* rule that he is *yotzei*. (Rav Moshe Feinstein disagrees.) One should also try to avoid saying "shalom" or "G-d" with an uncovered head, since these words refer to Hashem.

There is a discussion among the *poskim* as to whether one may say *Modeh Ani* before finding his yarmulke. Practically, he should cover his head with something, such as a blanket, when doing so.

No one may stand in a shul or *beis midrash* without a head covering. Even a non-Jewish worker should be asked to cover his head when in a shul, out of respect.

### 2. Walking, Standing, and Sitting

The *Machatzis Hashekel* says that it is permissible to stand still without a head covering; only walking is prohibited. This is learned from the fact that the *kohanim* stood still at the time of the drawing of lots, which is why it was permissible for one *kohen* to have an uncovered head at the time. The Gemara (*Kiddushin* 31a) reports that Rav Huna never walked four *amos* without a head covering. The Taz rules that today it is forbidden to walk four *amos* without a head covering. The *Zohar* says one should not walk even fewer than four *amos* without a head covering.

The Maharshal and Gra rule that a head covering is not an obligation, just a *middas chassidus*.

The Taz writes that today all agree that a head covering represents the identity of a Jew, and therefore removing it is an *issur d'Oraisa* of *b'chukoseihem lo seileichu*. This is particularly true in places in which non-Jews are careful to remove head coverings when indoors. Today, head coverings are widely accepted (in the Ashkenazic tradition, and in many Sephardic communities as well) even while standing or sitting, and one should not be without one, whether indoors or outdoors. One may remove his yarmulke at work if it will cause him to lose his livelihood, as well as in court if ordered to do so by the judge.

### 3. Double Coverage

The *Pri Megadim* learns that the *kohanim* simply wore another head covering under the *Mitznefes* and therefore it was not a problem for it to be removed. The *Mishnah Berurah* writes that one should wear a yarmulke even when his head is covered with a *tallis*. An unmarried *bachur* should not cover his head with

a *tallis* at all. One should not place his yarmulke into his hat and then put on both at once, because this is putting two articles of clothing on together, which causes forgetfulness. One may remove his yarmulke when wearing a hat. One may wear a yarmulke under the hat in the street on Shabbos, even if there is no *eruv*.

### What counts as a head covering?

Any material can be used for a head covering, even transparent plastic. Many *poskim* say it should be large enough to cover the entire head, or at least most of it. Rav Moshe Feinstein said any yarmulke that can be seen from every direction counts as a head covering. One's own body, such as a hand or arm (that is not covered by a sleeve), does not count, except under pressing circumstances (such as if one wakes up and needs a drink in the middle of the night, but cannot find his yarmulke). The *Pri Megadim* says an arm does not work outside, even under pressing circumstances. Someone else's hand *does* count. A toupee does not count, because of *maris ayin*.

### From what age should a child wear a head covering?

Most communities begin training boys to wear a yarmulke from age three. Some begin earlier. Even if a child's first haircut is delayed (such as during *Sefirah*), he should begin wearing a yarmulke when he turns three.

### When does a yarmulke not have to be worn?

It is not necessary to wear a yarmulke while taking a haircut, bathing, or in the swimming pool or *mikvah*. It is praiseworthy to keep the yarmulke near the pool, so that one can put it on immediately upon exiting the water. It is praiseworthy to wear a yarmulke while sleeping—especially if it is large enough to stay on the head!

## THE LAST WORD

A one-liner worth remembering

"MONEY IS LIKE WINE. A LITTLE BIT IS GOOD FOR EVERYONE, BUT ONLY SOME PEOPLE CAN HANDLE A LOT!"

— Rav Itzele Peterburger (Rav Yitzchak Blazer, *talmid* of Rav Yisrael Salanter)



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