
Yizkor



INTRODUCTION

Yizkor, a special memorial prayer for the departed, is recited four times a year. The fourth and final time of each year is the second day of Shavuot.

The word “*Yizkor*” means “Remember.” It is the first word of the prayer and also represents its overall theme. In this prayer, we beseech G-d to remember favorably the souls of our relatives who have passed on in the merit of the charity that we will give in their honor.

It is preferable to recite *Yizkor* in a congregational setting because of the special power of congregational prayer and the presence of the Torah scrolls. Nevertheless, when it is not possible to attend services, *Yizkor* can be recited at home.

Our sages tell us that there are certain spiritually elevated times when G-d is “extra near,” and consequently, the prayers of an individual are as powerful as communal prayers. When we are deprived of the ability to pray in a communal setting, it is safe to assume that we are in one of those special periods when heartfelt prayers recited in solitude are as effective as those recited in a congregational setting.

Why?

Paradise is not a monolithic world, but one comprised of a myriad of dimensions and levels. The soul yearns to ascend from one level to the next, but its entry point in the Afterlife is shaped by its actions in this world—the spiritual revelations it effected through the many *mitzvot* it performed and the spiritual sensitivity it developed while enclothed in a physical body. It is true that the soul is always progressing to higher and deeper levels, but it is all based on, and therefore limited by, the actions it took while alive in the physical world.

We, however, can intervene and positively impact the soul in the Afterlife. When we perform good deeds in the memory of the deceased, we give the soul a new and independent elevation.

This is because a *mitzvah* has the power to affect not only the physical world, but also the spiritual world. The soul is in Gan Eden or Paradise, a most spiritual and *pleasurable* realm, but a single *mitzvah* in this world

is more *important* than the entire spiritual realm because it fulfills the purpose of creation. Therefore, when we do a mitzvah on behalf of the soul, we lift it higher than it can reach in the spiritual realm.

Souls gain additional merit if their memories spurs their loved ones to improve their ways. This is especially true regarding *mitzvot* done by children on behalf of their departed parents.

This is the function of *Yizkor*, in which we pledge to give *tzedakah* in honor of our departed parents and loved ones. It brings merit to their souls and facilitates their elevation to higher and greater levels in the hereafter.

How?

- *Yizkor* is customarily recited only by those who have at least one deceased parent.
- Take a moment to meditate and emotionally connect with the loved ones in your life who have passed away.
- Make a pledge to the charity of your choice.
- It is suggested that those fortunate to have both parents alive depart the room for the duration of *Yizkor*.
- Identify which passage of *Yizkor* (below) is appropriate for you (depending on whether you are reciting it for a father, mother, etc.). Then recite the text.
- If you wish, you can say the *Kel Malei Rachamim* prayer.
- Recite the *Av harachamim* prayer, wherein we ask G-d to remember the countless martyrs who lovingly gave their lives to sanctify G-d's name.
- Take another moment to contemplate your connection with your loved ones and the immense gratification they are feeling at this moment—as you lovingly remember them and pledge to charity on their behalf. Bask in your newly strengthened relationship!
- Remember after the holiday to make good on your pledge.

Whenever the name of a deceased is mentioned in the Yizkor service,
it is given in the following form:

Hebrew name of the deceased

Son (בן)/daughter (בת) of

Hebrew name of the deceased's mother

FOR ONE'S FATHER

May G-d remember the soul of my father, my teacher,
(name of the deceased and that of his mother) who has gone onto
his world, because, without making a vow, I shall give
to charity on his behalf. As reward for this, may his soul be bound
in the Bond of Life, together with the souls of Abraham, Isaac,
and Jacob; Sarah, Rebecca, Rachel, and Leah; and together with
the other righteous men and women in the Garden of Eden.
Now let us respond: Amen.

FOR ONE'S MOTHER

May G-d remember the soul of my Mother, my teacher,
(name of the deceased and that of her mother) who has gone on
to her world, because, without making a vow, I shall
give to charity on her behalf. As reward for this, May her soul be
bound in the Bond of Life, together with the souls of Abraham,
Isaac, and Jacob; Sarah, Rebecca, Rachel, and Leah; and together
with the other righteous men and women in the Garden of Eden.
Now let us respond: Amen.

FOR A MALE RELATIVE

May G-d remember the soul of my grandfather/uncle/
brother/son/husband (name of the deceased and that of his
mother) who has gone on to his world, because, without
making a vow, I shall give to charity on his behalf. As reward for
this, may his soul be bound in the Bond of Life, together with the
souls of Abraham, Isaac, and Jacob; Sarah, Rebecca, Rachel, and
Leah; and together with the other righteous men and women in
the Garden of Eden. Now let us respond: Amen.

Whenever the name of a deceased is mentioned in the Yizkor service,
it is given in the following form:

Hebrew name of the deceased

Son (בן)/daughter (בת) of

Hebrew name of the deceased's mother

FOR ONE'S FATHER

יִזְכוֹר אֶל־הַיָּמִים נִשְׁמַת אָבִיא מוֹרִי (name of the deceased and that of his mother)
שְׁהֵלָה לְעוֹלָמוֹ, בְּעִבּוֹר שְׁבִלֵי נֶדֶר אֶתְנָן צְדָקָה
בְּעֵדוֹ, בְּשִׁכְרָה זֶה תִּהְיֶה נִפְשׁוֹ צְרוּרָה בְּצָרוֹר הַחַיִּים, עִם נִשְׁמוֹת
אֲבֵרָהֶם יִצְחָק וַיַּעֲקֹב, שְׂרָה רַבְּקָה רַחֵל וְלֵאָה, וְעִם שְׂאֵר
צְדִיקִים וְצְדִיקְנִיּוֹת שְׁבָגָן עֵדוֹן, וְנִאֲמַר: אָמֵן.

FOR ONE'S MOTHER

יִזְכוֹר אֶל־הַיָּמִים נִשְׁמַת אִמִּי מוֹרְתִי (name of the deceased and that of her mother)
שְׁהֵלְכָה לְעוֹלָמָהּ, בְּעִבּוֹר שְׁבִלֵי נֶדֶר אֶתְנָן צְדָקָה
בְּעֵדָהּ, בְּשִׁכְרָה זֶה תִּהְיֶה נִפְשָׁהּ צְרוּרָה בְּצָרוֹר הַחַיִּים, עִם
נִשְׁמוֹת אֲבֵרָהֶם יִצְחָק וַיַּעֲקֹב, שְׂרָה רַבְּקָה רַחֵל וְלֵאָה, וְעִם
שְׂאֵר צְדִיקִים וְצְדִיקְנִיּוֹת שְׁבָגָן עֵדוֹן, וְנִאֲמַר: אָמֵן.

FOR A MALE RELATIVE

husband | son | brother | uncle | grandfather
יִזְכוֹר אֶל־הַיָּמִים נִשְׁמַת זְקֵנִי | דוֹדִי | אָחִי | בְּנִי | בְּעֵלִי
(name of the deceased and that of his mother)
שְׁהֵלָה לְעוֹלָמוֹ, בְּעִבּוֹר
שְׁבִלֵי נֶדֶר אֶתְנָן צְדָקָה בְּעֵדוֹ, בְּשִׁכְרָה זֶה תִּהְיֶה נִפְשׁוֹ צְרוּרָה
בְּצָרוֹר הַחַיִּים, עִם נִשְׁמוֹת אֲבֵרָהֶם יִצְחָק וַיַּעֲקֹב, שְׂרָה
רַבְּקָה רַחֵל וְלֵאָה, וְעִם שְׂאֵר צְדִיקִים וְצְדִיקְנִיּוֹת שְׁבָגָן עֵדוֹן,
וְנִאֲמַר: אָמֵן.

FOR A FEMALE RELATIVE

May G-d remember the soul of my grandmother/aunt/
sister/daughter/wife (name of the deceased and that of her
mother) who has gone on to her world because, without
making a vow, I shall give to charity on her behalf. As reward for
this, may her soul be bound in the Bond of Life, together with the
souls of Abraham, Isaac, and Jacob; Sarah, Rebecca, Rachel, and
Leah; and together with the other righteous men and women in
the Garden of Eden. Now let us respond: Amen.

FOR ONE'S EXTENDED FAMILY

May G-d remember the souls of my grandfathers and
grandmothers, uncles and aunts, brothers and sisters
both on my father's side and on my mother's side,
who went on to their world, because, without making a vow, I
shall give to charity on their behalf. As reward for this, may their
souls be bound in the Bond of Life, together with the souls of
Abraham, Isaac, and Jacob; Sarah, Rebecca, Rachel, and Leah;
and together with the other righteous men and women in the
Garden of Eden. Now let us respond: Amen.

FOR MARTYRS

May G-d remember the souls of (all my relatives, both
on my father's side and on my mother's side), the holy
and pure one who were killed, murdered, slaughtered,
burned, drowned and strangled for the sanctification of the
Name, because, without making a vow, I shall give to charity
on their behalf. As reward for this, may their souls be bound in
the Bond of Life, together with the souls of Abraham, Isaac, and
Jacob; Sarah, Rebecca, Rachel, and Leah; and together with the
other righteous men and women in the Garden of Eden. Now let
us respond: Amen.

FOR A FEMALE RELATIVE

wife | daughter | sister | aunt | grandmother
 יזכור אֲלֵהִים נְשִׁמַת זְקֵנְתִּי | דוֹדְתִּי | אַחֹתִי | בְּתִי | אִשְׁתִּי
 (name of the deceased and that of her mother)
 בְּעָבוּר שְׁבִלֵי נְדָר אֲתָן צְדָקָה בְּעֵדָה, בְּשִׁכְר זֶה תִּהְיֶה לְעוֹלָמָה,
 צְרוּרָה בְּצִרוּר הַחַיִּים, עִם נְשִׁמוֹת אַבְרָהָם יִצְחָק וְיַעֲקֹב, שְׂרָה
 רְבֵקָה רַחֵל וְלֵאָה, וְעַם שְׂאֵר צְדִיקִים וְצַדִּיקְנוֹת שְׁבָגָן עֲדוֹן,
 וְנֹאמֵר: אָמֵן.

FOR ONE'S EXTENDED FAMILY

יזכור אֲלֵהִים נְשִׁמוֹת זְקֵנֵי וְזִקְנוֹתֵי, דוֹדֵי וְדוֹדוֹתֵי, אַחֵי
 וְאַחִיוֹתֵי, הֵן מִצַּד אָבִי, הֵן מִצַּד אִמִּי, שְׁהִלְכוּ לְעוֹלָמָם, בְּעָבוּר
 שְׁבִלֵי נְדָר אֲתָן צְדָקָה בְּעֵדָם, בְּשִׁכְר זֶה תִּהְיֶינָה נְפְשׁוֹתֵיהֶם
 צְרוּרוֹת בְּצִרוּר הַחַיִּים, עִם נְשִׁמוֹת אַבְרָהָם יִצְחָק וְיַעֲקֹב,
 שְׂרָה רְבֵקָה רַחֵל וְלֵאָה, וְעַם שְׂאֵר צְדִיקִים וְצַדִּיקְנוֹת שְׁבָגָן
 עֲדוֹן, וְנֹאמֵר: אָמֵן.

FOR MARTYRS

יזכור אֲלֵהִים נְשִׁמוֹת (כָּל קְרוֹבֵי וְקְרוֹבוֹתֵי, הֵן מִצַּד אָבִי,
 הֵן מִצַּד אִמִּי) הַקְּדוּשִׁים וְהַטְּהוּרִים שֶׁהוּמְתוּ וְשִׁנְהָרוּ
 וְשִׁנְשָׁחוּ וְשִׁנְשָׂרוּ וְשִׁנְטָבְעוּ וְשִׁנְחָנְקוּ עַל קִידוּשׁ הַשֵּׁם,
 בְּעָבוּר שְׁבִלֵי נְדָר אֲתָן צְדָקָה בְּעֵד הַזְּכָרֶת נְשִׁמוֹתֵיהֶם, בְּשִׁכְר
 זֶה תִּהְיֶינָה נְפְשׁוֹתֵיהֶם צְרוּרוֹת בְּצִרוּר הַחַיִּים, עִם נְשִׁמוֹת
 אַבְרָהָם יִצְחָק וְיַעֲקֹב, שְׂרָה רְבֵקָה רַחֵל וְלֵאָה, וְעַם שְׂאֵר
 צְדִיקִים וְצַדִּיקְנוֹת שְׁבָגָן עֲדוֹן, וְנֹאמֵר: אָמֵן.

After reciting Yizkor it is customary to recite the following prayers. It is permitted to mention many names in this prayer, but it is preferable to recite separate prayers for men and women.

FOR AN INDIVIDUAL

G-d, full of mercy, Who dwells on high, grant proper rest on the wings of the Divine Presence – in the lofty levels of the holy and the pure ones, who shine like the glow of the firmament – for the soul of

FOR A MAN

(name of the deceased and that of his father) who went on to his world, because, without making a vow, I will contribute to charity in remembrance of his soul. May his resting place be in the Garden of Eden – therefore may the Master of mercy shelter him in the shelter of His wings for eternity; and may He bind his soul in the Bond of Life. HASHEM is his heritage, and may he repose in peace on his resting place. Now let us respond: Amen.

FOR A WOMAN

(name of the deceased and that of her father) who went on to her world, because, without making a vow, I will contribute to charity in remembrance of her soul. May her resting place be in the Garden of Eden – therefore may the Master of mercy shelter her in the shelter of His wings for eternity; and may He bind her soul in the Bond of Life. HASHEM is her heritage, and may she repose in peace on her resting place. Now let us respond: Amen.

FOR A GROUP

G-d, full of mercy, Who dwells on high, grant proper rest on the wings of the Divine Presence – in the lofty levels of the holy and the pure ones, who shine like the glow of the firmament- for the souls of (names of the deceased and that of their father) who went on to their world, because, without making a vow, I will contribute to charity in remembrance of their souls. May their resting place be in the Garden of Eden – therefore may the Master of mercy shelter them in the shelter of His wings for eternity; and may He bind their souls in the Bond of Life. HASHEM is their heritage, and may they repose in peace on their resting places. Now let us respond: Amen.

After reciting Yizkor it is customary to recite the following prayers. It is permitted to mention many names in this prayer, but it is preferable to recite separate prayers for men and women.

FOR AN INDIVIDUAL

אֵל מְלֵא רַחֲמִים שׁוֹכֵן מְרוֹמִים, הַמְצַא מְנוּחָה נְכוֹנָה עַל כְּנָפֵי הַשְּׂכִינָה, בְּמַעֲלוֹת הַקְּדוּשִׁים וְטְהוּרִים כְּזוֹהַר הָרְקִיעַ מְזֹהֲרִים,

FOR A WOMAN

אֶת נִשְׁמַת (name of the deceased and שְׁהִלְכָה לְעוֹלָמָה, (that of her father) בְּעִבּוּר שְׁבִלֵי נֶדֶר אֶתְּנֶן צְדָקָה בְּעֵד הַזְּכָרֶת נִשְׁמָתָהּ, בְּגֵן עֵדֶן תִּהְיֶה מְנוּחָתָהּ, לְכֵן בְּעַל הַרְחָמִים יִסְתִּירָהּ בְּסִתְרֵי לְעוֹלָמִים, וַיִּצְרָר בְּצָרוֹר הַחַיִּים אֶת נִשְׁמָתָהּ, אֶדְנִי הוּא נִחְלָתָהּ, וַתְּנוּחַ עַל מִשְׁכְּבָהּ בְּשָׁלוֹם, וְנֹאמֵר: אָמֵן.

FOR A MAN

אֶת נִשְׁמַת (name of the deceased and שְׁהִלְכָה לְעוֹלָמוֹ, (and that of his father) בְּעִבּוּר שְׁבִלֵי נֶדֶר אֶתְּנֶן צְדָקָה בְּעֵד הַזְּכָרֶת נִשְׁמָתוֹ, בְּגֵן עֵדֶן תִּהְיֶה מְנוּחָתוֹ, לְכֵן בְּעַל הַרְחָמִים יִסְתִּירָהוּ בְּסִתְרֵי לְעוֹלָמִים, וַיִּצְרָר בְּצָרוֹר הַחַיִּים אֶת נִשְׁמָתוֹ, אֶדְנִי הוּא נִחְלָתוֹ, וַיְנוּחַ עַל מִשְׁכְּבוֹ בְּשָׁלוֹם, וְנֹאמֵר: אָמֵן.

FOR A GROUP

אֵל מְלֵא רַחֲמִים שׁוֹכֵן מְרוֹמִים, הַמְצַא מְנוּחָה נְכוֹנָה עַל כְּנָפֵי הַשְּׂכִינָה, בְּמַעֲלוֹת הַקְּדוּשִׁים וְטְהוּרִים כְּזוֹהַר הָרְקִיעַ מְזֹהֲרִים,

FOR WOMAN

אֶת נִשְׁמוֹת (name of the deceased and שְׁהִלְכוּ לְעוֹלָמָן, (and that of their father) בְּעִבּוּר שְׁבִלֵי נֶדֶר אֶתְּנֶן צְדָקָה בְּעֵד הַזְּכָרֶת נִשְׁמוֹתֵיהֶן, בְּגֵן עֵדֶן תִּהְיֶה מְנוּחָתָן, לְכֵן בְּעַל הַרְחָמִים יִסְתִּירֵן בְּסִתְרֵי לְעוֹלָמִים, וַיִּצְרָר בְּצָרוֹר הַחַיִּים אֶת נִשְׁמוֹתֵיהֶן, אֶדְנִי הוּא נִחְלָתָן, וַתְּנוּחוּ עַל מִשְׁכְּבוֹתֵיהֶן בְּשָׁלוֹם, וְנֹאמֵר: אָמֵן.

FOR MAN

אֶת נִשְׁמוֹת (name of the deceased and שְׁהִלְכוּ לְעוֹלָמָם, (and that of their father) בְּעִבּוּר שְׁבִלֵי נֶדֶר אֶתְּנֶן צְדָקָה בְּעֵד הַזְּכָרֶת נִשְׁמוֹתֵיהֶם, בְּגֵן עֵדֶן תִּהְיֶה מְנוּחָתָם, לְכֵן בְּעַל הַרְחָמִים יִסְתִּירֵם בְּסִתְרֵי לְעוֹלָמִים, וַיִּצְרָר בְּצָרוֹר הַחַיִּים אֶת נִשְׁמוֹתֵיהֶם, אֶדְנִי הוּא נִחְלָתָם, וַיְנוּחוּ עַל מִשְׁכְּבוֹתֵיהֶם בְּשָׁלוֹם, וְנֹאמֵר: אָמֵן.

FOR MARTYRS

G-d, full of mercy, Who dwells on high, grant proper rest on the wings of the Divine Presence – in the lofty levels of the holy and the pure ones, who shine like the glow of the firmament – for the souls of (all my relatives, both on my father’s side and on my mother’s side), the holy and pure ones who were killed, murdered, slaughtered, burned, drowned and strangled for the sanctification of the Name, (through the hands of the German oppressors, may their name and memory be obliterated) because, without making a vow, I will contribute to charity in remembrance of their souls. May their resting place be in the Garden of Eden – therefore may the Master of mercy shelter them in the shelter of His wings for eternity; and may He bind their souls in the Bond of Life. HASHEM is their heritage, and may they repose in peace on their resting places. Now let us respond: Amen.

May the All-Merciful Father who dwells in the supernal heights, in His profound compassion, remember with mercy the pious, the upright and the perfect ones, the holy communities who gave their lives for the sanctification of the Divine Name. They were beloved and pleasant in their lives, and [even] in their death were not parted [from Him]; they were swifter than eagles, stronger than lions to carry out the will of their Maker and the desire of their Creator. May our G-d remember them with favor together with the other righteous of the world, and avenge the spilled blood of His servants, as it is written in the Torah of Moses, the man of G-d: O nations, sing the praises of His people, for He will avenge the blood of His servant, bring retribution upon His foes, and placate His land -- His people. And by Your servants the Prophets it is written as follows: I will cleanse [the nations of their wrongdoings,] but for the [shedding of Jewish] blood I will not cleanse them; the Lord dwells in Zion. And in the Holy Writings it is said: Why should the nations say, “Where is their G-d?” Let there be known among the nations before our eyes, the retribution for the spilled blood of Your servants. And it is said: For the Avenger of bloodshed is mindful of them; He does not forget the cry of the downtrodden. Further it is said: He will render judgment upon the nations, and they will be filled with corpses; He will crush heads over a vast area. He will drink from the stream on the way; therefore [Israel] will hold its head high.

FOR MARTYRS

אֶל מְלֵא רַחֲמִים שׁוֹכֵן מְרוֹמִים, הַמְצִיא מְנוּחָה נְכוֹנָה עַל כְּנָפֵי הַשְּׂכִינָה, בְּמַעֲלוֹת הַקְּדוּשִׁים וְטְהוּרִים כְּזוֹהַר הַרְקִיעַ מְזַהְרִים, אֶת נְשָׁמוֹת (כָּל קְרוֹבֵי וְקְרוֹבוֹתֵי, הֵן מִצַּד אָבִי, הֵן מִצַּד אִמִּי), הַקְּדוּשִׁים וְהַטְּהוּרִים שֶׁהוֹמְתוּ וְשֶׁנֶּהְרְגוּ וְשֶׁנִּשְׁחָטוּ וְשֶׁנִּשְׂרְפוּ וְשֶׁנִּטְבְּעוּ וְשֶׁנֶּחְנְקוּ עַל קִידוּשׁ הַשֵּׁם (עַל יְדֵי הַצּוֹרְרִים הַגְּרָמָנִים, יְמַח שְׁמֵם וְזִכְרָם) בְּעִבּוּר שְׁבִלֵי נֶדֶר אֶתֶן צְדָקָה בְּעַד הַזְּכָרֹת נְשָׁמוֹתֵיהֶם, בְּגֵן עֵדֶן תִּהְיֶה מְנוּחָתָם, לָכֵן בְּעַל הַרְחָמִים יִסְתִּירָם בְּסֵתֶר כְּנָפָיו לְעוֹלָמִים, וְיִצְרֹר בְּצִרּוֹר הַחַיִּים אֶת נְשָׁמוֹתֵיהֶם, אֶדְנִי הוּא נַחֲלָתָם, וְיִנוּחוּ עַל מִשְׁכְּבוֹתֵיהֶם בְּשָׁלוֹם, וְנֹאמֶר: אָמֵן.

אָב הַרְחָמִים שׁוֹכֵן מְרוֹמִים, בְּרַחֲמֵי הָעֲצוּמִים, הוּא יִפְקֹד בְּרַחֲמִים, הַחֲסִידִים וְהַיִּשְׂרָיִם וְהַתְּמִימִים, קְהֵלוֹת הַקְּדוּשׁ שְׁמִסְרוּ נַפְשָׁם עַל קְדֻשַׁת הַשֵּׁם, הַנְּאֻהָבִים וְהַנְּעִימִים בְּחַיֵּיהֶם, וּבְמוֹתָם לֹא נִפְרְדוּ. מְנַשְׂרִים קְלוּ, וּמְאַרְיוֹת גָּבְרוּ, לַעֲשׂוֹת רְצוֹן קוֹנֵם וְחַפֵּץ צוּרֵם. יִזְכְּרֵם אֶל־הֵינּוּ לְטוֹבָה, עִם שְׂאֵר צְדִיקֵי עוֹלָם, וְיִנְקֵם נִקְמַת דָּם עֲבָדָיו הַשְּׁפוּף. כְּפִתּוּב בְּתוֹרַת מֹשֶׁה אִישׁ הָאֶל־לֵהִים: הֲרִנִּינוּ גּוֹיִם עִמּוֹ כִּי דָם עֲבָדָיו יִקּוּם, וְנִקְּם יִשִּׁיב לְצַרְיוֹ, וְכִפֹּר אֶדְמָתוֹ עִמּוֹ. וְעַל יְדֵי עֲבָדֶיךָ הַנְּבִיאִים כְּתוּב לֵאמֹר: וְנִקִּיתִי דָמָם לֹא נִקִּיתִי, וְאֶדְנִי שׁוֹכֵן בְּצִיּוֹן. וּבְכַתְּבֵי הַקְּדוּשׁ נֹאמֶר: לְמָה יֹאמְרוּ הַגּוֹיִם, אֵיךְ אֶל־הֵיחָם, יוֹדֵעַ בְּגוֹיִם לְעֵינֵינוּ נִקְמַת דָּם עֲבָדֶיךָ הַשְּׁפוּף. וְאֹמֶר: כִּי דָרַשׁ דָּמִים אוֹתָם זָכַר, לֹא שָׁכַח צַעֲקַת עֲנָוִים. וְאֹמֶר: יִדִּין בְּגוֹיִם מְלֵא גְיוֹת מְחַץ רֹאשׁ עַל אֶרֶץ רַבָּה. מִנְחָל בְּדֶרֶךְ יִשְׁתָּה, עַל כֵּן יָרִים רֹאשׁ.

