

A person wearing a hooded jacket is sitting on a wooden bench, looking out over a calm lake. The scene is misty and overcast, with trees in the background and some autumn leaves in the foreground. The overall mood is contemplative and serene.

# INSPIRATIONAL TEXTS

Poems, reflections, and prayers

Mourning times are for the schlichei tzibur one of the most challenging tasks. May this compilation help you to choose the most appropriate words to bring relief and difficult losses.

Compilation: Rabbi Silvina Chemen

Sources: <https://www.ritualwell.org/>

## Prayer for Lighting the Shiva Candle

*By Rabbi Arnold Stiebel*

*(To be lit when one returns home following the funeral.)*

Almighty God, Master of Mercy, the One who heals broken hearts, I cry out to You. My heart aches with the pain of my loss. I light this candle to bring light and Your presence back into my home, a home that seems so devoid of light.

Master of Mercy, I know that the soul is eternal and can never be extinguished. The soul of my \_\_\_\_\_ survives because it is stronger than death. The goodness, the righteous deeds, the wisdom that my \_\_\_\_\_ gave to me will always remain within me. It will have a permanent imprint upon my soul that can never be erased. And it will continue to guide me wherever I go.

There are people who think that heaven is a place far-off, but perhaps heaven is much closer than I once thought; heaven is in my heart and my memory of \_\_\_\_\_. I pray that \_\_\_\_\_ is silently watching over me and sheltering me and will guide my steps in this world. I believe that, just as You are surrounding me, so you are surrounded by all my loved ones who have preceded \_\_\_\_\_ into the Olam Haba, the World which follows this earthly life.

O, Compassionate One, bless me and my family and inspire us with Your goodness and righteousness in the days to come. Shatter not my faith in You and never allow me to forget the memories of my dear \_\_\_\_\_. Grant me the courage to endure what cannot be escaped and help me to go on without bitterness and despair. May \_\_\_\_\_ live forever in my heart. And shelter my beloved under the wings of Your divine presence, for now into eternity. AMEN.

בְּרוּךְ אַתָּה אֲדֹנָי אֱשֶׁר בְּיָדוֹ נִפְּשׁ כָּל חַי וְרוּחַ כָּל בְּשָׂר אִישׁ

*Ba-rukh Ata Ado-nai, A-sher B'ya-do Ne-fesh Kol-Khai, v'Ru-akh Kol B'sar*

*Ish.*

Holy One of Blessing, in Your hands are all souls and the spirits of all flesh.  
AMEN.



## LIGHTING THE MEMORIAL CANDLE

*Leader*

A person's soul is like a flame, bringing light into the world. And just as one can light more candles with a flame without its being diminished, so too a person can give of himself, touching many lives, without ever being diminished.

*Mourner*

I light this candle in memory of my [RELATION] [NAME], though they no longer walk among us, may their light continue to shine within the world. May their memory guide me, who loved them continuing to strengthen me throughout my life.

*All:*

May their memory offer you comfort as the candle burns brightly.

*Barukh ha-or ba-olam.*

*Blessed is the light within the world.*

*Barukh ha-or ba-adam.*

*Blessed is the light within each person.*

*Leader:* When balance comes

*All:* The memory of our time together will once again shine.

*Leader:* When balance comes

*All:* The weight of our time together will be an anchor to the time ahead.

*Leader:* When balance comes

*All:* We will embrace tomorrow, welcome laughter, rejoice in wonder, remember with joy.

*Leader:* When balance comes

*All:* The glow of memory will burn brighter than this flame of loss.

## Yahrzeit Light Prayer

*By Barbara Rothstein, PhD*

Why a light for a yahrzeit

The yahrzeit light shines with the light of their souls

The yahrzeit light glows with the love they shared with us during their lives

The yahrzeit light dances with the laughter they brought out in us  
The yahrzeit light allows us to look back and remember the best of times  
we shared with them  
The yahrzeit light reminds us that although the dawn comes up without  
them, they want us to go on and carry out our shared goals  
They brought light into our lives and the yahrzeit light reminds us that they  
are counting on us to leave a shared legacy to make this a better world  
We must take this external light and rekindle the light in our souls  
In doing so they live with us as long as we live  
Through us may their light glow on.



## Reflections before Kadish and El Malei Rachamim

We grieve for the part of us that is gone.  
We feel the absence and a presence  
Like spreading seeds of energy,  
A relationship that can never end.  
We reminisce to moments in time.  
Thoughts at play, a loving embrace  
A dance of images, a quilt of emotions.  
Again, the pain, again the questions.  
The undeniable escapes our grasp.  
The answers elude our inquiry.  
We admit to anger at being left behind  
At not preventing what is inevitable  
At the inequity of life's circumstance.  
We search to find meaning and acceptance.  
We can still see the familiar posture  
Hear the distinctive voice  
A penchant that could aggravate  
An expression that spoke volumes  
A smile that could charm.  
We have known the uniqueness of another soul.  
We recreate moments lost in time  
We share the deepest feelings of loss  
We miss the breath of your presence.

### *LET US READ TOGETHER*

Those who held us, and whom we held, we remember them now.  
Those who loved us, and whom we loved, we remember them now.  
At the rising of the sun, and its going down, we remember them.  
When we seek advice that does not come, when we are alone and afraid,

We remember them.  
When we are weary and in need of strength,  
When we are lost and sick at heart,  
When we face decisions that are difficult to make,  
When we have joys we yearn to share,  
We remember them.  
As long as we live they shall live, for they are a part of us.

#### EL MALEI

May the name of [NAME] be pure and glorious, special, and loved, as we have offered prayers in their memory. Therefore, may they live on forever, and their memory merged eternally with all who remember them. Let them take their rightful place in our heritage, as they rest peacefully in their lying place, and let us say: Amen.

אֵל מְלֵא רַחֲמִים שׁוֹכֵן בְּמְרוֹמִים, הַמְצִיא מְנוּחָה נְכוֹנָה עַל כְּנִפְי הַשְּׂכִינָה בְּמַעְלוֹת קְדוֹשִׁים  
וְטְהוֹרִים כְּזוֹהַר הַרְקִיעַ מְזַהֲרִים (אֶת נִשְׁמַת (פְּלוּנִי בֶן פְּלוּנִי, שְׂהֶלְכָה לְעוֹלָמָה בְּעֵבֹר  
שְׁנַדְבוּ צְדָקָה בְּעַד הַזְכָּרַת נִשְׁמַתָּהּ. בְּגַן עֵדֵן תִּהְיֶה מְנוּחָתָה לְכֹן בְּעַל הַרַחֲמִים, יִסְתִּירָהּ  
בְּסִתְר כְּנִפְי לְעוֹלָמִים, וְיִצְרַר בְּצִרּוֹר הַחַיִּים אֶת נִשְׁמַתָּהּ ה' הוּא נִחְלָתוֹ, וְיְבַח, בְּשָׁלוֹם עַל  
מְשַׁבְּבוֹ וְנֹאמַר אָמֵן

*El malei rakhamim, shokhayn bam'romim, ham-tzay m'nucha nekhona al  
kanfay Hash'khinah, b'ma-alot k'doshim ut-horim k'zo-har haraki-a  
mazhirim, et nishmat [NAME] she-halkhah l-olamah, ba-avur shenodvu  
tz'dakah b'ad hazkarat nishmatah. B'Gan Ayden t'hay m'nukhatah; la-  
chayn Ba-al Harakhamim yas-tire-ha b'sayter k'nafav l'olamim, v'yitz-ror  
bitz-ror ha-hayyim et nishmatah, Ado-nay Hu nakhalatah, v'tanu-ach  
b'shalom al mishkavah. V'nomar: Amen.*

#### KADDISH

We begin by silently calling to mind the names of all whose absence we mourn.  
We continue by saying aloud the names of loved ones who have died in the past year. Mourners and those observing the anniversary of the passing of a loved one say the names of those they are mourning.  
Leader:  
As we now remember our loved ones who have died, all of us who are able to stand in their honor and offer this affirmation of our dedication, our kaddish, to life and its improvement.  
Let us remember our loved ones in all their humanity, with all their strengths and limitations.  
As we learn from their lives, let us bless and praise their memories with our

action.

May we carry on the best elements of their lives with splendor.

May we ascend in the shining examples of their praiseworthy deeds.

Let us dedicate ourselves in honoring the best legacies of our loved ones' past for the sake of all those who now live and for the sake of all those who will yet come to live in this world.

May it be our heart's desire to work for healing and equity, for freedom and peace - to cultivate these in our lives, and in our days, and in the lives of everyone in the world, swiftly and soon.

And let us say: Amen.

Even as we speak, we know that the value of each life exceeds what can be expressed in blessings or in songs, in praises or in words of consolation.

In remembering the loved ones for whom we mourn, may we find lessons and inspirations in their legacies.

Let us remember righteous actions for blessing.

And let us say: Amen

PLEASE RISE

אבל: יתגדל ויתקדש שמה רבא. [קהל: אמן]  
בעלמא די ברך כרעותיה וימליך מלכותיה בחייכון וביומיכון ובחיי דכל בית ישראל בעגלא  
ובזמן קריב, ואמרו אמן: [קהל: אמן]  
קהל ואבל: יהא שמה רבא מברך לעלם ולעלמי עלמיא:  
אבל: יתברך וישתבח ויתפאר ויתרומם ויתנשא ויתהדר ויתעלה ויתהלל שמה דקדשא.  
ברוך הוא. [קהל: בריך הוא]:  
לעלא מן כל ברכתא בעשי"ת: לעלא לעלא מכל ושירתא תשבחתא ונחמתא דאמירן  
בעלמא. ואמרו אמן: [קהל: אמן]  
יהא שלמא רבא מן שמיא וחיים עלינו ועל כל ישראל. ואמרו אמן: [קהל: אמן]  
עושה שלום בעשי"ת: השלום במרומיו הוא יעשה שלום עלינו ועל כל ישראל ואמרו אמן:  
[קהל: אמן]

*Yitgadal v'yitkadash sh'mei raba.*

*B'alma di v'ra hirutei, v'yamlikh malkhutei, b'hayeikhon uv'yomeikhon  
uv'hayei d'chol beit Yisrael, baagala uviz'man kariv. V'im'ru: Amen. Y'hei  
sh'mei raba m'varakh l'alam ul'almei almaya.*

*Yitbarakh v'yishtabakh v'yitpaar v'yitromam v'yitnasei, v'yit'hadar v'yitaleh  
v'yit'halal sh'mei d'Kud'sha B'rikh Hu,*

*L'eila min kol birkhata v'shirata, tushb'khata v'nekhemata, daamiran  
b'alma. V'imru: Amen.*

*Y'hei sh'lama raba min sh'maya, v'hayim aleinu v'al kol Yisrael. V'imru:  
Amen.*

*Oseh shalom bimromav, Hu yaaseh shalom aleinu, v'al kol Yisrael. V'imru:  
Amen*

## For Those We Remember with Love: Seven Blessings of Memory and Hope

*By Rabbi Debra Smith*

May you know that you are always remembered for the good you have done.

May you know that you are missed beyond measure.

May you know that we see your face, hear your voice, feel your touch.

May you know that we bring what you have taught us into our lives.

May you know that you continue to travel our journey with us.

May you know that by your presence in our lives, you have changed us.

May you know that we honor your name and your memory today and always.

## Yizkor Kavannah

*By Rabbi Debra Smith*

Source of All Life:

Welcome home those we've lost.

They have come to dwell in Your House

And slumber in Your cradling arms.

Their paths are Your paths now.

Your footsteps direct their journey.

They live on in our cherished memories.

We honor their legacies.

Source of All:

Comfort them, hold them close.

They have been called to leave us.

To enter Your eternal embrace.

AMEN





## Eternal Rest, Eternal Peace

*By Suzanne Sabransky*

When the time has come,  
When we leave this physical plane,  
We do not depart into blackness,  
We do not disappear into nothingness.  
We transition from here to there,  
From life among the breathing  
To a place of profound security,  
Safe at the right hand of Our Creator

No longer do we dance the dance of frailty.  
No longer are we confined by the limits of body.  
At last, we are free to allow our souls to take wing,  
At last, we can know the splendors of the Shechinah.

We grieve at this time, we feel heartache and loss,  
Yet the departure of our loved ones is freedom for them.  
The ones we love, now know the blessings of Adonai,  
And they are bathed in the brilliance of G-d's mercy.

With heart and mind, memories are sustained,  
As they are forever bound to those who remember them.  
The wings of Sukkat Shalom embrace them in love,  
And they are granted peace and joy for all eternity.

May the One who heals, heal us all.  
May those who suffered find sanctuary.  
May The Giver of Life comfort us in mourning,  
And may we find we are better for having known them.

Amen





## Everything Is but a Moment: A Meditation on Kohelet

*By Rabbi Lewis John Eron*

### **A meditation on Kohelet 3:1–8**

לְכֹל־חֶפֶץ תַּחַת הַשָּׁמַיִם

[3:1] To everything there is a season, and a time to every purpose under the heaven.

עֵת לִלְדוֹת וְעֵת לָמוּת

[3:2] A time to be born and a time to die:

Death compliments birth, they form the bookends of life.

Resting between them is a life filled with an abundance of things to see, to feel, to touch, to taste, to understand, to do . . .

עֵת לִטְעוֹת וְעֵת לְעִקּוֹר נְטוּעַ

There is a time to plant

– envisioning a future

and a time to harvest

– seeing one's dreams fulfilled.

עֵת לְהַרוֹג וְעֵת לְרַפּוֹא

[3:3] There is a time to kill

– weeding a garden, breaking a fall, stopping aggression, completing a task, closing a chapter

and a time to heal

– binding a wound, blotting a tear, forgiving a mistake, returning home.

עַת לְפָרוֹץ וְעַת לְבָנוֹת:

There is a time to break down the walls that confine us

– setting us free

and a time to build the bridges that connect us

– binding us together

עַת לְבָבוֹת וְעַת לְשִׁחוּק

[3:4] There is time to weep and a time to laugh.

and sometimes weeping and laughing arrive as one

when memory brings joy and absence, sorrow.

עַת סְפִיד וְעַת רְקוּד:

There is a time to mourn

– marching to the solemn beat of a funeral procession

and a time to dance

– turning and spinning at a wedding

עַת לְהַשְׁלִיךְ אֲבָנִים וְעַת כְּנוֹס אֲבָנִים

[3:5] There is time to cast away stones

– clearing a field for planting,

and a time to gather stones together

– building a house or covering a grave.

עַת לְחַבּוֹק וְעַת לְרַחֵק מִחֶבֶק:

There is a time to hold a loved one tightly never wanting to let go,

and a time to release one's embrace and set one's dear one free.

עַת לְבַקֵּשׁ וְעַת לְאַבֵּד

[3:6] There is a time to seek

– looking for answers, chasing a goal, pursuing ambition,

and a time to lose

– accepting failure, forgiving wrongs, moving on.

עַת לְשָׁמֹר וְעַת לְהַשְׁלִיךְ:

There is a time to keep as we build our lives and fill our homes,

and a time to cast away as we let go of that which holds us back.

עַת לְקַרֵּעַ וְעַת לְתַפּוֹר

[3:7] There is a time to rend

– tearing our garments in grief,

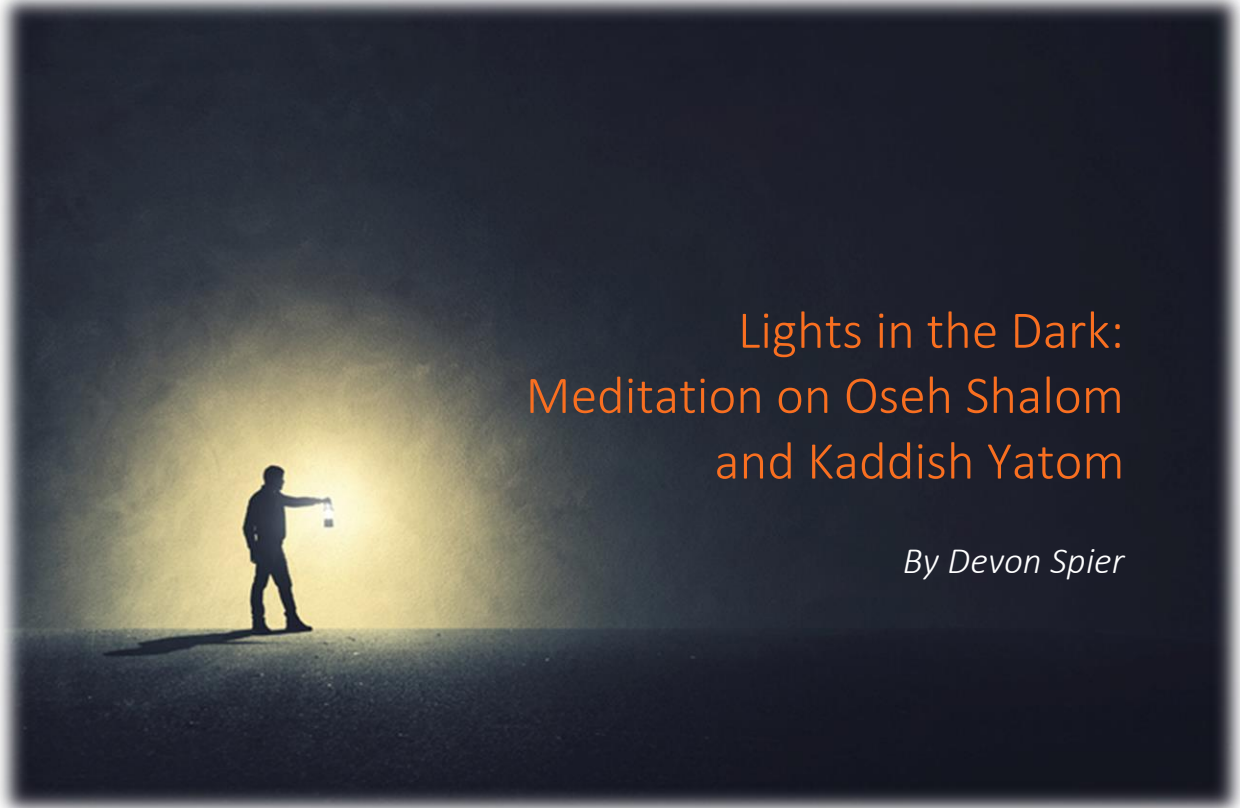
and a time to sew  
– mending them again,  
but the seam will always remain.

עֵת לְחִשּׁוֹת וְעֵת לְדַבֵּר:  
There is a time to keep silence  
– listening to our hearts  
and a time to speak  
– sharing our thoughts with others

עֵת לְאַהֲבָה וְעֵת לְשֹׂנְאָה  
[3:8] There is a time to love  
– bringing close those who enrich our lives  
and a time to hate  
– distancing ourselves from those who diminish us.

עֵת מִלְחָמָה וְעֵת שָׁלוֹם:  
There is a time of strife because no life is without struggle,  
and a time of peace,  
when all is done,  
when all is complete,  
when our days are full,  
when the story is told,  
when we are all together,  
when the circle is whole.

הַיְבִיל הַבְּלִים אָמַר קֹהֵלֶת הַיְבִיל הַבְּלִים הַפֶּל הַבֶּל:  
Moment upon moment, everything is but for a moment – says Kohelet, the  
preacher ([Kohelet 1:2](#))  
So let us cherish this moment, each moment, and all the moments we  
share and shared.  
Amen



## Lights in the Dark: Meditation on Oseh Shalom and Kaddish Yatom

*By Devon Spier*

When I imagine peace.  
I imagine the world shaking.  
And our ancestors gathering in the ancient academies of Jewish learning.  
And in the midst of wailing...a pause for creating.  
Then, the words of *Oseh Shalom* and *Kaddish Yatom* emerging like holy  
lights enkindling the room and repairing the breach.  
As they lamented their oppression.  
And envisioned their long-sought-after liberation.  
They imparted to every generation:  
Peace does not occur in the happy places.  
It is the bursting of Jewish light.  
Into our millennia-long rebellion against the intruding and lingering dark.

## Alternative Mourners' Kaddish for Everyday

*By Debra Cash*

Build me up of memory  
loving and angry, tender, and honest.  
Let my loss build me a heart of wisdom,  
compassion for the world's many losses  
Each hour is mortal  
and each hour is eternal  
and each hour is our testament.

May I create worthy memories  
all the days of my life

## Blessing for Joy: After a Period of Mourning

*By Devon Spier*

That first dance.  
No, not the one at your wedding.  
Or even the first time you felt your hips move on their own and sway.  
But the time you chose to leave your fear and your room.  
To do away with "you must make your bed and lay in it."  
Something inside of you moved.  
The backbeat of your soul became a melody that ignited love and limb.  
And soon, every part of you was back in the circle, doing hakafot of the  
heart with your People.

G-d, remind me.  
Of this moment.  
Of this body.  
Of this joy.

So, when I am once again laid down by life, I can raise myself in this dance  
of boundless, unmitigated joy.



## -Appendix-

### Recommendation for a Yahrzeit

The following is a ritual to mark the occasion of the first *yahrzeit*—anniversary of the death—of a loved one in one’s home, after sundown on the night of the *yahrzeit*.

When someone close to us dies, the experience of grief over their death never ends; we simply learn over time to live with the pain of their loss. Even in their absence, relationships with loved ones continue to be significant in our lives. The first *yahrzeit* for a loved one does not mark the end of grief, but it does mark a transition in the mourning process. We have moved through the cycle of a year feeling the absence of our loved one at each holiday, each birthday and anniversary, in ordinary moments and at major milestones. We have concluded the period of saying *kaddish*, after thirty days or eleven months. Having encountered death, we are different. The actions we have taken to mourn our loss and the grief we have felt inside us have changed our soul.

The practice of designating the *yahrzeit* as a Memorial Day date back to ancient times. The annual day of remembrance is an opportunity both to celebrate our loved one’s life and legacy and to revisit the rupture in our life caused by their loss. It is a time to notice how their qualities live on in us and in the world around us and to reflect on how we have been changed by our grief. At the time of our loss, we leaned on community to support us in facing the death of our loved one. We call on them now to witness and hold us in this moment of transition in our process of mourning.

#### Supplies

- A 24-hour *yahrzeit* candle or any candle that will last for a full day. (*Yahrzeit* candles can be purchased at Jewish bookstores, at many synagogues, and, often, in grocery stores with a [kosher](#) food section.)
- A cup or pitcher of water, a basin, and a hand towel.
- Food or drink to serve after the ritual. This can be a simple snack or a full meal. (You might choose foods that were particular favorites of the person you are remembering.)

#### Preparation

- In the weeks approaching the *yahrzeit*: Choose a cause or organization that was meaningful to your loved one to which you will

make a donation on their *yahrzeit* in their memory; invite close friends to join you in the *yahrzeit* ritual.

- A couple of weeks before the *yahrzeit*: Send emails to friends and relatives of your deceased loved one asking them to share memories of your loved one in writing.
- Within the week of the *yahrzeit*: Dedicate some time to reflect in writing on your loved one and on the experience of the past year of mourning. Consider using the following writing prompts:
  - *Bring to mind a day or a moment that you shared with the deceased that you want to remember. It can be in the recent or distant past; a remarkable experience or an ordinary one. Tell the story of that day or moment. What qualities of your loved stand out as you remember that time together?*
  - *How has the year of mourning changed you? What have you learned about yourself as you've grieved your loss?*
- Ask one of the people who will be attending your ritual to assist with the ritual handwashing.



## Marking the First Yahrzeit

By Rabbi Anne Lewis & Rabbi Yosef Goldman

### On the night of the *yahrzeit*

#### 1. Opening Song

Open the ritual space with a *niggun*—a wordless melody—or a song, such as “For With You is the Source of Life,” by David Zeller:

The lyrics, from Psalm 36:10, are:

*Ki imcha mekor chayim, b’orcha nireh or*

כי עמך מקור חיים, בְּאוֹרְךָ נִרְאָה אור

For with You is the source of life, in Your light we see light

The simple melody for the song is the same for the Hebrew and English lyrics.

You can listen to a sample of the song here:

<http://www.davidzeller.org/aliveness/>

#### 2. Poem

After the song recite a poem such as the one below, or one that is particularly meaningful to you or your loved one.

### *The Thing Is*

by Ellen Bass

to love life, to love it even  
when you have no stomach for it  
and everything you've held dear  
crumbles like burnt paper in your hands,  
your throat filled with the silt of it.  
When grief sits with you, its tropical heat  
thickening the air, heavy as water  
more fit for gills than lungs.  
when grief weights you like your own flesh  
only more of it, an obesity of grief,  
you think, how can a body withstand this?  
Then you hold life like a face  
between your palms, a plain face,  
no charming smile, no violet eyes,

and you say, yes, I will take you  
I will love you, again.

"The Thing Is," by Ellen Bass, from *Mules of Love*. © BOA Editions, Ltd., 2002.

### 3. Candle lighting

Light the *yahrzeit* candle and recite the following:

"*Ner Adonai nishmat adam.*" — "The human soul is the lamp of God."  
(Proverbs 20:27) We light this candle in remembrance of you, \_\_\_\_\_,  
and we give thanks for knowing you. We light this candle and welcome  
your presence, on this your first *yahrzeit*, \_\_\_\_\_, even as we deeply  
feel your absence. We light this candle to honor your memory. May your  
memory be a source of comfort, blessing, and light.

### 4. Sharing memories and reflections

Take time now to share memories of your loved one and reflections on his  
or her life, as well as on the process of grief and mourning during the past  
year. You can begin by sharing selections from your own written  
reflections, followed by selections from any emails you may have received.  
You may then open up the space to those present to share memories of  
your loved one, if they knew him or her.

### 5. Tzedakah (Righteous Giving)

At this point, recite the following:

"We are thankful for the gift of your life, \_\_\_\_\_, for all that we have  
learned from you, in life and in death, and for all that we will continue to  
learn. We donate tzedakah to \_\_\_\_\_ in your memory. Through this act  
of righteous giving, we carry on your name in this world.

You can say a few words about the cause or organization which you have  
chosen to support.

Conclude this section with the song that opened the ritual.

### 6. Mourner's Kaddish

If there are ten Jewish adults present, you may recite the Mourners'  
Kaddish now.

### 7. Hand Washing

The *Torah* describes the spiritual effects of encounter with death and prescribes purification rituals to help individuals reconnect to life in the aftermath. These rituals usually involve water. One such ritual practiced today is for mourners to wash their hands after burying their relative, before entering the *shiva* home, marking a transition from proximity with death back into the realm of the living. The first *yahrzeit*, too, marks a further transition away from proximity with death.

Using the cup and basin, at this point in our ritual, one of those present can pour water over your hands, a gesture of lovingkindness and support at this moment of reconnecting to life as you transition out of the first year of mourning.

#### 8. Eating/Drinking

Conclude the ritual by sharing some food and/or drink together and saying, “*l’chaim, to life!*” Sharing food with dear ones is life-affirming, reciting traditional blessings before eating is a way to acknowledge the Source of Life.

## Visiting Mourners When the Death is a Suicide

*By Rella Kaplowitz, Elana Premack Sandler, Mia Simring*

### **Tips for things you can say to a mourner:**

If you do want to say something, try to acknowledge to the mourner that this loss is a tragedy, while at the same time offering your support:

- "I can't imagine what you are going through, but I am here for you."
- "I know there are no words that can heal your pain, but I want you to know that you are in my thoughts."
- "I realize there is nothing I can do to lessen your pain, but please let me know if there is any way I can support you during this time."

### It's okay (and sometimes recommended) not to speak.

It may feel very uncomfortable to just sit and not say anything when paying a shiva call, but that can be exactly the right thing to do. Understand that there are no words that can lessen the pain of a loss to suicide. Sometimes, what we think will be helpful can be unintentionally hurtful.

### **Here are some things not to say:**

- "They are in a better place now." This kind of language implies that the loved one was in a bad place before his or her death.
- "I'm sure they loved you very much." We don't really know about other people's relationships. While it may seem comforting to say something like the above statement to the mourner, it's better to let the mourner take the lead in talking about his or her feelings. A death by suicide can contribute to feelings of guilt and anger.
- "You did everything you could." Especially after losing a loved one to suicide, families would like to maintain hope that suicide is preventable.

### Strive not to do harm with your words.

Saying, "You did everything you could" "There was nothing that could have been done," or "Did you have any idea that this would happen?" places a lot of responsibility on the mourner.

Mourning continues after shiva. After a shiva, the family's grief will continue. There are so many things that can be helpful once many friends have left the shiva house. Offer to make a meal or go grocery shopping, or to visit. Many families still want friends and visitors even after the period of shiva as they navigate the mourning process.

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