And we would cut wood – הר#Region This phrase actually means that they arranged piles of wood (ge'onim).
The dispute between Rav and Shmuel –

A specific monetary amount –

Ancient relief of a flute player at a funeral

The mishna taught that if a gentile brought something from a nearby location on Shabbat, a Jew is permitted to make use of it. The Gemara asks: What exactly is considered to be from a nearby location? Rav said: Something that is from a location that is actually nearby, meaning that we know with certainty where the object was brought from. And Shmuel said: Even if we do not know exactly where it was brought from, we are concerned that it may have stayed overnight just outside the city wall, which is still within the Shabbat boundary, and no prohibition was violated for the sake of the object. Therefore, it would only be prohibited to use such an object if it was known with certainty that it had been brought from outside the Shabbat boundary. Thus, Rav and Shmuel disagree with regard to a situation in which we do not know where the object was brought from on Shabbat.

The language of the mishna is precise according to Shmuel’s opinion, as it teaches: If a gentile made someone a coffin and dug him a grave on Shabbat and then changed his mind and decided to give it to someone else, a Jew may be buried in it. Consequently, we can derive that if it is uncertain whether the coffin and grave were made for a Jew, it is permitted. Here, too, in a case in which a gentile brings flutes, if it is uncertain whether their transportation was in violation of halakha, it is permitted.

The Sages also said: And all agree that one may wait for nightfall to attend to the needs of a bride and the needs of a corpse, such as to bring it a coffin and shrouds. And one may say to him, to one’s messenger, on Shabbat: Go to such and such place to buy them, and if you do not find them in that place, bring them from such and such a place. Similarly, one may instruct one’s messenger: If you do not find them for one hundred dinar, buy them for two hundred. However, Rabbi Yosei, son of Rabbi Yehuda, says: One is permitted to give instructions to a messenger on Shabbat, provided one does not mention to him a specific monetary amount to spend on the transaction.

MISHNA

One may wait for nightfall at the Shabbat boundary to attend to the needs of a bride and the needs of a corpse, such as to bring him a coffin and shrouds. If a gentle brought flutes on Shabbat in order to play music during the eulogy and funeral procession, a Jew may not eulogize with them as accompaniment, unless they were brought from a nearby location within the Shabbat boundary and transporting them did not include any violation of halakha. If gentiles made someone a coffin and dug him a grave on Shabbat, and they then changed their minds and decided to give it to someone else, a Jew may be buried in it. However, if it was initially intended for a Jew, a Jew may never be buried in it.

HALAKHA

If a gentle brought flutes –

If a gentle brought flutes or anything else to be used for a Jewish burial on Shabbat, one must wait the amount of time that it takes to bring these objects from a nearby location before using them after Shabbat. If the location from which the objects were brought is known, one must wait the amount of time it takes to bring them from that specific place (Rambam Sefer Zemanim, Hilchot Shabbat 24:5; Shulhan Arukh, Orah Hayyim 325:15).

Gentiles made someone a coffin and dug him a grave –

If a gentle dug a grave or made a coffin for another gentle on Shabbat, the coffin and grave may be used for a Jewish burial. However, if they were made for a Jew, that Jew may never be buried in them. Nevertheless, they may be used for burying another Jew. This law applies only when Shabbat was publicly desecrated to make the coffin and dig the grave. However, if they were made in private, they may be used for the Jew. In this case, it is necessary to wait after Shabbat the amount of time it would take to make them (Rambam Sefer Zemanim, Hilchot Shabbat 24:5; Shulhan Arukh, Orah Hayyim 325:14).

We are concerned that it may have stayed overnight outside the wall –

If it was uncertain from where a gentle brought flutes or other objects for the burial, it is assumed that they were brought from outside of the Shabbat boundary. Therefore, before using them after Shabbat, a Jew must wait the amount of time it would take to bring them from outside of the boundary (Rambam Sefer Zemanim, Hilchot Shabbat 24:6; Shulhan Arukh, Orah Hayyim 325:16).
And a *baraaita* was taught in accordance with the opinion of Rav: In the case of a city in which both Jews and gentiles live and in which there is a bathhouse that functions on Shabbat, if there is a majority of gentiles in the city, the halakha is that in the evening, after Shabbat, a Jew may bathe in it immediately. If there is a majority of Jews in the city, a Jew must wait until the amount of time necessary to heat up water after Shabbat has passed, so that one will not benefit from the fact that the water was heated on Shabbat. If the population of the city is half Jewish and half gentile, it is prohibited to bathe there immediately after Shabbat, and one must wait until the amount of time necessary to heat up water after Shabbat has passed. Rabbi Yehuda says: In the case of a small bath, if there is a ruling power in the city, a Jew may bathe in it immediately after Shabbat.

The Gemara asks: What is the meaning of the phrase: A ruling power? Rav Yehuda said that Rav Yitzḥak, son of Rav Yehuda, said: It means that if there is an important person in the city who has ten slaves who heat ten water jugs (kumkumin) for him at once in a small bath, it is permitted for a Jew to bathe in it immediately after Shabbat. This is because this bath may have been heated immediately after Shabbat for the use of this important person, rather than on Shabbat itself.

The mishna taught that if gentiles made someone a coffin and dug him a grave and then changed their minds and decided to make it available to someone else, it is permitted for a Jew to be buried in it. The Gemara asks: Why? Here, too, one should at the very least have to wait after Shabbat the amount of time necessary for them to do the work after Shabbat. The Gemara answers: Ulla said: The mishna is addressing a case in which the grave is located in a public street. This indicates that it was intended for a gentle because Jews are not usually buried there. The Gemara asks further: Granted, in the case of a grave, the halakha is understandable. However, in the case of a coffin, what is there to say? Why isn’t a Jew required to wait after Shabbat for the amount of time it would take to make the coffin? Rabbi Abbahu said: The mishna addresses a case in which the coffin was already placed over the grave of a gentle, which proves that it was intended for him.

**Mishna**

One may perform all of the needs of the dead on Shabbat. One may smear oil on the body and rinse it with water, and all of this is permitted provided that one does not move any of its limbs, which would constitute a violation of the laws of set-aside objects. When necessary, one may also remove a pillow from beneath it and thereby place it on cold sand in order to delay its decomposition. Similarly, one may tie the jaw of a corpse that is in the process of opening. One may not move it directly so that it will rise back to its original position, but so that it will not continue to open. And similarly, if one has a roof beam that has broken on Shabbat, one may support it with a bench or with long poles from a bed. One may not move it so that the beam will rise back to its original place, but so that it will not continue to fall.
**GEMARA** The Gemara questions the mishna's lenient ruling with regard to smearing oil on a corpse: But didn't Rav Yehuda say that Shmuel said: There was an incident with a student of Rabbi Meir who followed him into the bathhouse on Shabbat. The student wanted to rinse the ground. Rabbi Meir said to him: One may not rinse on Shabbat. The student wanted to smear the ground with oil. Rabbi Meir said to him: One may not smear on Shabbat. This indicates that it is prohibited to rinse or smear anything that may not be moved on Shabbat. The Gemara responds: The ground in one place can be confused with the ground in another place, and the Sages therefore prohibited these activities even on a tiled floor, such as that of a bathhouse, due to a concern that one may come to do so on a dirt floor and smooth it out. However, a corpse cannot be confused with the ground, and it is therefore permitted to rinse a corpse and smear it with oil.

We learned in the mishna that one may attend to all the needs of the dead on Shabbat. The Gemara asks: What does the word all include in the mishna's ruling that one may have thought is not included? The Gemara answers: It is meant to include that which the Sages taught: One may bring cold vessels and metal vessels and place them on the corpse's stomach so that it does not swell. And one may seal up its orifices so that air will not enter them and cause swelling.

And King Solomon also said in his wisdom with regard to old age and death: “Before the silver cord is snapped asunder, and the golden bowl is shattered, and the pitcher is broken at the fountain, and the wheel falls, shattered, into the pit” (Ecclesiastes 12:6), which the Gemara explains as follows: “Before the silver cord is snapped asunder”; this is a reference to the spinal cord. “And the golden bowl [gullah] is shattered”; this is a reference to the member, which is like a spring of water [gulla]. “And the pitcher is broken at the fountain”; this is a reference to the stomach, which looks like a pitcher that swells and ruptures. “And the wheel [galgal] falls, shattered, into the pit”; this is a reference to excrement [gelalim].

And similarly, it says in the verse: “And I will spread dung upon your faces, even the dung of your Festival offerings” (Malachi 2:3). Rav Huna said, and some say that it was Rav Hagga who said: This verse is referring to those people who neglect the words of the Torah and turn all of their days into Festivals. Rabbi Levi said that Rav Pappi said that Rabbi Yehoshua said: Three days after death, the stomach of the dead bursts and falls onto his face and says to him: Take what you have put inside me.

**MISHNA** One may not shut the eyes of the dead on Shabbat because the body is set-aside. And one may not shut the eyes even on a weekday while the soul departs. One must wait until the person has died. And one who shuts the eyes while the soul departs is a murderer because he has hastened the person's death.

**BACKGROUND**

The stomach of the dead – ידיעardy: After a person dies, the body begins to decompose, which generates a large amount of gas that causes the stomach to swell and eventually to burst from the pressure.

The eyes of the dead – ידיעתרית: If the eyes of a dead person are not closed immediately after death, it will be very difficult to close them due to rigor mortis, the bodily stiffness that follows death.

**HALAKHA**

One who shuts the eyes while the soul departs – ידיעתא דידיעתרית: One may not shut the eyes of a person who is dying, nor may one perform any action that will hasten a person's death by even a moment (Rambam Sefer Shofetim, Hilkhot Evel 4:5; Shulhan Arukh, Yoreh De'ah 339:1).
The Gemara comments that this explanation disagrees with the view of Shmuel, for Shmuel said: There is no difference between this world and the days of Messiah except for subjugation to foreign kingdoms alone, from which we will be released in the Messianic era, as it is stated: “And the years arrive when you will say: I have no desire for them”; these are the days of Messiah, in which anyone who sleeps alone in a house will be seized by the evil spirit Lilith.

Rav Pappa said: We hold that a lion does not pounce upon two people. The Gemara challenges this: But how can that be? We see that it does pounce upon two people. The Gemara answers: That statement of Rav Pappa must be in accordance with that which Rami bar Abba said: An animal does not overpower a person until he appears to it as an animal, as it is stated: “But man does not abide in honor, he is like the beasts that perish” (Psalms 88:6). Once a person dies, he becomes free from the mitzvot.

It was also taught in a baraita with regard to the appreciation of life: Rabbi Shimon ben Elazar says: Perform mitzvot while you still find opportunities, and you have the financial means, and you are still under your own control. And King Solomon also said, in his wisdom: “And remember your Creator in the days of your youth, before the evil days come and the years arrive when you will say: I have no desire for them” (Ecclesiastes 12:1). Rabbi Shimon ben Elazar explains: “The evil days”; these are the days of old age. “And the years arrive when you will say: I have no desire for them”; these are the days of Messiah, in which there is neither merit nor liability.

The Gemara comments that this explanation disagrees with the view of Shmuel, for Shmuel said: There is no difference between this world and the days of Messiah except for subjugation to foreign kingdoms alone, from which we will be released in the Messianic era, as it is stated: “For the poor will never cease from the land, therefore I command you, saying: You shall surely open your hand to your brother, to your poor and your needy in your land” (Deuteronomy 15:11). This indicates that the ways of the world, including the existence of wealthy and poor socioeconomic strata, will continue forever.

The Sages taught: One who shuts a person’s eyes while the soul departs is a murderer. This is analogous to a lamp that is gradually extinguished but could continue to burn a little longer. If a person places his finger on it, it is immediately extinguished. It was taught in a baraita that Rabban Shimon ben Gamliel says: One who wants the eyes of a corpse to close should blow wine up its nose, and place oil between its eyelids, and grab hold of its two big toes, and its eyes will shut by themselves.

Incidental to the Gemara’s discussion of corpses, it cites that which was taught in a baraita: Rabban Shimon ben Gamliel says: For a living day-old baby, one desecrates Shabbat to save his life. Yet for the deceased David, king of Israel, one does not desecrate Shabbat. For a day-old baby we desecrate Shabbat because the Torah says: Desecrate one Shabbat for him so that he can observe many Shabbatot. But for the deceased David, king of Israel, one does not desecrate Shabbat, as once a person dies he is idle from mitzvot. And this is what Rabbi Yohanan said with regard to the verse: “Set apart among the dead [bametim hofshi] (Psalms 88:6). Once a person dies, he becomes free from the mitzvot.

And it was also taught in a baraita that Rabbi Shimon ben Elazar said: It is not necessary to protect a live day-old baby from a weasel or from mice, for they run away from the baby. But if Og, the king of Bashan, is dead, it is necessary to protect even him from a weasel or from mice, as it is stated: “And the fear of you and the dread of you [hittekhem] shall be upon every beast of the earth, and upon every bird of the heavens” (Genesis 9:2). The Gemara explains: As long as a person is alive [hai], he is feared by the animals. Once he dies, he is no longer feared.

We hold – Rav’s explains that this term refers to an oral tradition passed down from previous generations. The expression means that the tradition received from our forefathers is cherished and accepted.

It is prohibited to sleep alone in a house – Some commentaries explain that this prohibition is based on the principle that one may not place oneself in a dangerous situation. Perhaps one who is alone will be gripped with fear and will be traumatized (Midrash).

And you are still under your own control – The commentators state that this is referring to the period in one’s life prior to old age, when one still exercises control over all of his belongings and assets (Mahaninha, Rabbi Yoshiya Pinto).

It is prohibited to sleep alone in a house – Some commentaries explain that one should not sleep alone in a house (Sefer Mitzvot Gedolot, positive mitzvot 79).
It was taught in a baraita that Rabbi Elazar HaKapar says: A person should always request divine mercy with regard to this condition of poverty, for if he does not come to a state of poverty, his son will, and if his son does not come to such a state his grandson will, as it is stated: “You shall surely give him and your heart shall not be grieved when you give to him, for due to this thing [bigdal hadavar hazeh] the Lord your God will bless you in all your work and in all that you put your hand toward” (Deuteronomy 15:10–11). With regard to this verse, the tanna from the school of Rabbi Yishmael taught: Due to [bigdal] this thing means that it is a wheel [galgal] that turns in the world, upon which people continuously rise and fall. Rav Yosef said: We hold that a Torah scholar will not become poor. The Gemara challenges this statement: But see that they do become poor. The Gemara answers: Even so, if there is a Torah scholar who becomes poor, he will still never have to go around asking for charity at people’s doors.

In a similar vein, the Gemara relates that Rabbi Hiiya said to his wife: When a poor person comes to the house, be quick to give him bread so that they will be quick to give bread to your children. She said to him: Are you cursing them, your children? He said to her: It is a verse that is written, as it says: “Due to this thing,” and the Sages expounded that it is a wheel that continuously turns in the world. Similarly, it was taught in a baraita that Rabbi Gamliel, son of Rabbi Yehuda HaNasi, says: The verse that states: “And He will show you mercy and have compassion on you and multiply you” (Deuteronomy 13:18) teaches us that anyone who has compassion for God’s creatures will receive compassion from Heaven, and anyone who does not have compassion for God’s creatures will not receive compassion from Heaven.

The Gemara returns to verses from Ecclesiastes that relate to death and old age. It is written: “Before the sun and the light and the moon and the stars are darkened, and the clouds return after the rain” (Ecclesiastes 12:1). The Sages taught: “The sun and the light;” this is referring to the forehead and the nose which stick out from a person’s face. “And the moon;” this is referring to the soul, which shines within a person. “And the stars;” these are the cheeks. “And the clouds return after the rain;” this is the light of a person’s eyes, which goes and dwindles after one cries as if it were covered by clouds. Shmuel said: With regard to the tear that a person cries, until one reaches the age of forty years, one’s vision returns and is not harmed. From here on, once a person reaches the age of forty, it does not return, and every time a person cries his vision is weakened.

And similarly, Rav Nahman said: With regard to medicinal eye shadow, until one reaches the age of forty years, it enhances his eyesight. From here and on, even if one fills it as thick as a weaver’s pin [avisana degirda’ei], it will maintain his eyesight but it will not enhance it. The Gemara asks about this: What is he teaching us with the example of a weaver’s pin? The Gemara answers: Generally speaking, the more eye shadow one applies, the more beneficial it is.

The Gemara relates a story: When Rabbi Hanina’s daughter died, he did not cry over her. His wife said to him: Have you merely let a chicken out of your house, that you do not show any signs of sorrow? He said to her: If I cry, I will suffer twice, from bereavement and from blindness. The Gemara explains: He held in accordance with the statement that Rabbi Yoḥanan said in the name of Rabbi Yose ben Ketzara: There are six types of tears, three of which are good for the eyes and three of which are bad. Tears that come from smoke, and from crying out of sorrow,