Ecclesiastes 12:1-3

(1) So appreciate your vigour in the days of your youth, before those days of sorrow come and those years arrive of which you will say, “I have no pleasure in them”;

(2) before sun and light and moon and stars grow dark, and the clouds come back again after the rain:

(3) When the guards of the house become shaky, And the men of valour are bent, And the maids that grind, grown few, are idle, And the ladies that peer through the windows grow dim,

Shabbat 151b

MISHNA: One may not shut the eyes of the dead on Shabbat. Or on a weekday while the soul departs. One who shuts the eyes while the soul departs spills blood.

Shabbat 151b

GEMARA: The Sages taught: One who shuts the eyes while the soul departs is a murder. This is analogous to a candle that is dying. If a person places his finger on it, it goes out. 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.
Shabbat 151b

Another baraita: Rabbi Shimon ben Elazar says: Do [mitzvot?] while you still find opportunities, and they are available, and it is still in your hands. And King Solomon said in his wisdom: “And remember your Creator in the days of your youth before the evil days come [etc]” (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 obligation. [ ]

Shabbat 151b

“Before the sun and the light are darkened” (Ecclesiastes 12:2). “The sun and the light”; this is the forehead and the nose. “And the moon”; this is the soul. “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 after one cries. Shmuel said: The tear before forty years of age, one’s vision returns. From here on, it does not return. [ ]

Shabbat 151b

Rabbi Ḥanina - his daughter died. He did not cry over her. His wife said to him: did your chicken leave your home? He said to her: Twice - bereavement and blindness?! He held in accordance with what Rabbi Yohanan who said in the name of Rabbi Yosei ben Ketzarta: There are six [types of] tears. Three are good and three are bad. Tears that come from smoke, and from crying

Shabbat 152a

and from the toilet are bad. From medicine, from laughter, and from fruits are good.

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“On the day when the keepers of the house
shall tremble [etc], [and the strong men] shall bow themselves, (Ecclesiastes 12:3).

"On the day when the keepers of the house shall tremble"; this is the loins and and ribs. “And the strong men shall bow themselves”; these are the thighs, which support a person’s strength. “And the grinders cease”; these are the teeth. “And those that look out the windows shall be dimmed”; these are the eyes.

Shabbat 152a
The emperor said to Rabbi Yehoshua ben Ḥananya: What is the reason you did not come to the House of Avidan? He replied: The snowy mountain is surrounded with ice, his dogs do not bark, his grinders have ceased grinding. In the school of Rav they say [also]: I am searching for that which I have not lost.

Shabbat 152a
It was taught: Rabbi Yosei bar Kisma says: Two are better than three. Woe to the one who goes and does not come back. What is this? Rav Ḥisda said: youth. When Rav Dimi came [from Eretz Yisrael to Babylonia] he said: Youth is a crown of roses; old age is a crown of thorns. In the name of Rabbi Meir: Grind with your teeth and you’ll find in your feet, as it is stated: “For we were sated with our bread and were well, and saw no evil” (Jeremiah 44:17). Shmuel said to Rav Yehuda: Large-toothed one; untie your sack and insert your food. Until forty years, food is beneficial; from here and on, drinking is beneficial.