Torah as Preventive Medicine

Rabbi Yehoshua ben Levi recited Psalm 91 of Tehillim before retiring at night to protect himself against the dangers of the night. (This has been universally accepted as part of the Shma recited before going to sleep.) In response to the challenge that it is forbidden to conjure healing with words of Torah the Talmud explains that what the sage did was preventive rather than curative.

This distinction is utilized by Maharsha in explaining the counsel given by this same sage (Eruvin 54a) that “one who feels an ache in his head should study Torah.” The subject there is not one who already suffers a serious ailment in his head, only a slight ache which causes him to be concerned that it will develop into full fledged illness.

His study of Torah is therefore of a preventive nature which is not only permitted but advisable.

Shavuos 15a