

The Weekly Daf



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Week of 11-17 Elul / 6-12 September

Rav Weinbach's insights, explanations and comments for the 7 pages of Talmud studied in the course of the worldwide Daf Yomi cycle

Shavuos 14-20

Torah as Preventive Medicine



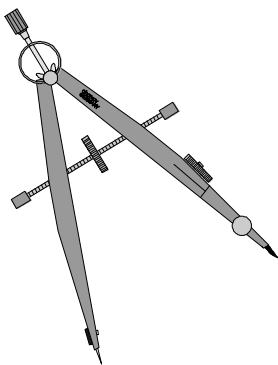
Rabbi Yehoshua ben Levi recited Psalm 91 of *Tehillim* before retiring at night to protect himself against the dangers of the night. (This has been universally accepted as part of the *Shma* recited before going to sleep.) In response to the challenge that it is forbidden to conjure healing with words 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.

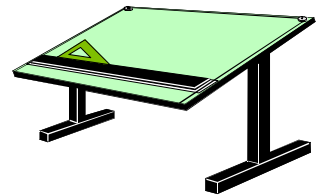
Shavuos 15a

Divine Architecture



The Beis Hamikdash, states the Sage Abaye, cannot be constructed at night. When the Torah describes the erection of the first Sanctuary in the wilderness it speaks of "the **day** the Mishkan was established" to teach us that such construction cannot take place at night.

This raises a problem regarding a scenario presented by the Talmud (*Sukkah* 41a) of the Third Beis Hamikdash being constructed on the *night* between the 15th and 16th of Nissan and the implications of such a situation for the post-Beis Hamikdash decree of Rabbi Yochanan ben Zakkai to refrain from eating new grain until the entire 16th day has passed.



The ban on nocturnal construction, explains Rashi (ibid.), applies to human effort. The Beis Hamikdash of the future, to which we are looking forward, will descend from Heaven *completely built* as we say in the *Shirah* which the Children of Israel sang at Yam Suf "the Mikdash which *Your* hands formed, Hashem" (*Shmos* 15:17).

Shavuos 15b

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