

The Lecture Series With Reb T (Biweekly): The Shiur where we talk a topic per session with some practical lessons, Tonight's topic is "**The Might of Music**"

Sources from [Sefaria.org](http://Sefaria.org) and [aish.com](http://aish.com) (unless noted otherwise); Lookout for the Points To Carryover (PTC's), to take with you hopefully from the Shiur

All Shiurum on [shiurenjoyment.com/shiurim/shiurim-reb-t/](http://shiurenjoyment.com/shiurim/shiurim-reb-t/) -Shoutout to Jake W. & Eli N.!

The Lecture Series, The P.A.L., The Audio D.T., and O.T. Talk Show are on different Podcast Forums

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The Shiur should serve as a zechus and an Aliyah for those who perished in Meron, those who passed away in the attacks on Israel in recent weeks, as well as those who were taken this year  
The Shiur should also serve as a zechus and yeshua and refuah for anyone sick or needing a yeshuah or refuah especially those with any sickness, any illness, any machalah, any condition, or any salvation needed, may everyone be healed completely, bkarov.

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When I was around 9 or 10 years old, I was asked a life changing question by my mom. "Do you want to lean to play a musical instrument? If so, which one would you like to learn how to play?" At first I was not sure and was on the fence about it, but my mom said it would be good for me, especially after having lost my dad at the tender young age of only 9. Maybe it would be a really good outlet for me. Maybe it would be cool to learn. At first, I tried the piano for a minute and I took a piano lesson with my mom, but that instrument did not really speak to me. Instead, I really gravitated to the guitar, and hence that became **my instrument**.

I have now played for over twenty years b"vh and thank gd wrote many many tunes with lyrics. I recorded them and uploaded them as two episodes of my OT podcast show, "O.T. Talk With Mr. T" entitled "Let's Talk MY Music: Mr. T's music" concert one and two.

Music playing for me is very cathartic and emotional, and among the 40 or so tunes Hashem gave me to express through my guitar, among them I have written a song for my dad who passed, a song for my brother who passed away, along with a song about this past year, along with many others thanks to Hashem.

Listening to music for me also is also very important. For the past few years it's only been jewish male music, often upbeat fast songs, especially when impersonating non jewish tunes with jewish lyrics...ie six13 taking the lion king into Pesach melodies...Listening to music can change a mood—there's slow and fast music, upbeat and sad music, funny and serious, among many types. I listen on my phone, or when its connected to the car, on the iPod or when connected to a speaker, on the computer, or connected to the house speaker along with different types of ways...

There are so many genres and it's used in so many areas. There's a whole degree and field of music therapy, as well as its effect on being able to help people; actually my mom is a real life music therapist with a music therapy degree, and also teaches piano.

Music is the universal language; all cultures have the same notes and chords and can play with one another. You can take your cello to China and play alongside them using the same music even with vastly different languages and cultures. You can bring your guitar to Israel and play alongside brothers and sisters there at the Kotel with the same notes and chords using the same universal language. It is a way to connect even when of different languages and lifestyles or cultures.

Music also can sound different and be expressed more beautifully on different types of one instrument or brand versus another. A standing piano will have a different sound than a grand piano. A classic guitar will sound different than a dreadnought guitar which will sound different than a concert style guitar. For brands, A Yamaha will sound different than a Steinway piano, seen by some as one of the best. A Yamaha guitar or a Fender will sound different than a Martin, seen by many as the best.

Music is a spiritual experience, for many, and at least for me. Many times I feel a connection to the music, and it enters into the soul and the being of the person playing and singing. There are times when I feel gravitated toward playing different things. The other day I felt a need to play slow Jewish music songs while a different day I felt the need to play upbeat fast songs such as music from my fast songs.

*The question is where does it all come from? Where and when did music start?*

The Torah tells us in [Bereshis 4:21](#)

...יובל הוא הִזָּה אָבִי כָּל־תַּפֵּשׁ כְּנֹר וְעוּגָב:

(Lemech's kid—) ...was Jubal; he was **the ancestor of all who play the lyre and the pipe.**

[Ibn Ezra points out on this passuk:](#)

THE HARP AND PIPE. Harp and pipe (*kinnor ve-ugav*) are types of musical instruments. The ability to play these instruments requires great wisdom

[Hakataf Vehkabbalah points out on the passuk :](#)

תופש כנור ועוגב. המציא החכמה המפוארה לעשות מיני כלי זמר:

He figured out the glorious wisdom in how to make instruments

[Radak on the passuk](#) says

ושם אחיו...אבי כל תפש כנור ועוגב, he was the first man to invent music and musical instruments. The reason why the Torah uses the term תפש, "holding in one's hand," is probably because the instruments such as guitars and violins have elongated parts which are held by hand.

So music has been around for millennia. How is music officially defined though? What does it officially do to us and for us?

[Wikipedia](#) explains

**Music** is the **art** of arranging **sounds** in time to produce a **composition** through the **elements** of melody, harmony, rhythm, and timbre.<sup>[1]</sup> It is one of the universal **cultural** aspects of all human societies. General **definitions of music** include common elements such as **pitch** (which governs **melody** and **harmony**), **rhythm** (and its associated concepts **tempo**, **meter**, and **articulation**), **dynamics** (loudness and softness), and the sonic qualities of **timbre** and **texture** (which are sometimes termed the "color" of a musical sound). Different **styles or types** of music may emphasize, de-emphasize or omit some of these elements. Music is performed with a vast range of **instruments** and vocal techniques ranging from **singing** to **rapping**; there are solely **instrumental pieces**, **solely vocal pieces** (such as songs without instrumental **accompaniment** i.e. **acapella**) and pieces that combine singing and instruments. ...

In many cultures, music is an important part of people's way of life, as it plays a key role in **religious rituals**, **rite of passage** ceremonies (e.g., graduation and marriage), social activities (e.g., **dancing**) and cultural activities ranging from amateur **karaoke** singing to playing in an amateur **funk band** or singing in a community **choir**.

People may make music as a hobby (as myself), or like a teen playing cello in a **youth orchestra**, or work as a professional musician or singer. The **music industry** includes the individuals who create new songs and musical pieces (such as songwriters and composers), individuals who perform music (which include orchestra, **jazz band** and rock band musicians, singers and conductors), individuals who record music (music producers and **sound engineers**), individuals who organize concert tours, and individuals who sell recordings, **sheet music**, and scores to customers. Even once a song or piece has been performed, **music critics**, **music journalists**, and **music scholars** may assess and evaluate the piece and its performance....

In terms of Jewish music, [Wikipedia explains](#)

The history of religious Jewish music spans the evolution of cantorial, synagogal, and **Temple** melodies since Biblical times. The earliest synagogal music of which we have any account was based on the system used in the **Temple in Jerusalem**. The **Mishnah** gives several accounts of Temple music.<sup>[2]</sup> According to the Mishnah, the regular Temple orchestra consisted of twelve instruments, and a choir of twelve male singers.<sup>[3]</sup> (we will see the source later g-d willing). The instruments included the **kinnor** (lyre), **nevel** (harp), **tof** (tambourine), **shofar** (ram's horn), **ḥatzotzrot** (trumpet) and three varieties of pipe, the *chalil*, *alamoth* and the *uggav*.<sup>[4]</sup> The Temple orchestra also included a **cymbal** (*tziltzal*) made of **copper**.<sup>[5]</sup> The **Talmud** also mentions use in the Temple of a **pipe organ** (*magrepha*), and states that the **water organ** was not used in the Temple as its sounds were too distracting.<sup>[6]</sup> No provable examples of the music played at the Temple have survived.<sup>[7]</sup> However, there is an oral tradition that the tune used for **Kol Nidrei** was sung in the temple.<sup>[8]</sup>

After the **destruction of the Temple** in 70 CE and the subsequent dispersion of the Jews to Babylon and Persia, versions of the public singing of the Temple were continued in the new institution of the **synagogue**. Three musical forms were identified by scholars of the period,

involving different modes of [antiphonal](#) response between cantor congregation: the cantor singing a half-verse at a time, with the congregation making a constant refrain; the cantor singing a half-verse, with the congregation repeating exactly what he had sung; and the cantor and congregation singing alternate verses. All of these forms can be discerned in parts of the modern synagogue service.<sup>[9]</sup>

Of course there is also the idea of the cantor, the chazzan, singing along with the congregation at the same time—that's actually my favorite type, especially if I Daven for the amud and use a tune for kedushah, or others things, I love to sing with the congregation and not alone—hopefully with tunes they like and can sing along to. Songs can be an uplifting way to turn solemn days and overwhelming ones into inspiring ones. In the past few years I have Davened on Yom Kippur for the amud for shacharit and Mincha using many different tunes throughout the tefilla, hopefully inspiring at least myself for a better davening.

[chabad.org points out with author Eliezer stein man](#)

*Rabbi Israel Baal Shem Tov (1698-1760), the founder of the Chassidic movement, was once asked: "Why is it that Chassidim burst into song and dance at the slightest provocation? Is this the behavior of a healthy, sane individual?"*

*The Baal Shem Tov responded with a story:*

*Once, a musician came to town — a musician of great but unknown talent. He stood on a street corner and began to play.*

*Those who stopped to listen could not tear themselves away, and soon a large crowd stood enthralled by the glorious music whose equal they had never heard. Before long they were moving to its rhythm, and the entire street was transformed into a dancing mass of humanity.*

*A deaf man walking by wondered: Has the world gone mad? Why are the townspeople jumping up and down, waving their arms and turning in circles in the middle of the street?*

*"Chassidim," concluded the Baal Shem Tov, "are moved by the melody that issues forth from every creature in G-d's creation. If this makes them appear mad to those with less sensitive ears, should they therefore cease to dance?"*

We too should have the rhythm of life beating in our bones and in our souls, our very essence. Music can be the key to unleash such a feeling.

[aish.com points out with author Shoshana Sarah](#)

*Music is, by nature, therapeutic. Once you learn how to improvise, you can express on the instrument whatever you're feeling. It's sort of a musical homeopathy. If you're feeling depressed, you don't decide that, since depression is something bad that you shouldn't be feeling, you'll play happy music to try to counteract it. Instead, you play music that matches how you feel. As you improvise the music that expresses whatever state of mind you're in, without judging it, the music naturally transforms into a different state, usually positive, and you transform along with it.*

[Harvard \(https://news.harvard.edu/gazette/story/2019/11/new-harvard-study-establishes-music-is-universal/\)](https://news.harvard.edu/gazette/story/2019/11/new-harvard-study-establishes-music-is-universal/) points out

Henry Wadsworth Longfellow wrote, **“Music is the universal language of mankind.”** Scientists at Harvard have just published the most comprehensive scientific study to date on music as a cultural product, which supports the American poet’s pronouncement and examines what features of song tend to be shared across societies.

[From aish.com the aish rabbi:](#)

*In Judaism, music and song is considered one of the most powerful forces that exist to affect the hearts of human beings. The entirety of Torah is referred to as a song. When Moses was commanded to write the first Torah scroll, he was told "So now, write this song..." (Deut. 31:19). This literally is referring to [Deuteronomy chapter 32](#) which is an actual song, but is further referring to the entirety of Torah. This is part of the reason why the Torah scroll is not read in the synagogue like a book, rather the reader chants the Torah like a song. Every word of the Torah is accompanied by a note to be sung.*

*This is for a number of reasons. Firstly, the entirety of Torah comprises a giant symphony. Every detail represents a type of musical instrument, each one necessary for the wholeness of the great concerto.*

*Another reason is that music goes straight to the heart. In Judaism the heart is the place where the physical and spiritual aspects of a human being fuse into one existence. The expression of that dual existence is in the power of speech, which was launched at the moment of the combination of soul to body. The zenith of speech is song, which draws upon the deepest connection of body and soul within the heart.*

*Maimonides explains that the prophets, to reach the level of connection necessary to reach prophecy, would play or listen to music. David played for King Saul to bring him to those levels, and later King David himself wrote an entire book of Psalms, prayers through music. The sages teach that Messsiah will teach us the "eighth tone," which will radically change music to become a Divine connection.*

*This explains why nations have national anthems, and armies march into battle amid musical accompaniments. Music has a profoundly influential as well as defining affect.*

[aish.com points out from author Sarah Dukes](#)

*The author explains how piano lessons began at age six and continued throughout high school. After the excitement of learning a new instrument wore off, she found herself experimenting with the piano, as her fingers curiously explored the keys and their sounds. It wasn't long before she discovered that it was possible to create an unlimited number of melodies and harmonies that went way beyond the notes found within the piano books. The piano suddenly became a magical device as she realized it was a powerful tool that could be used to weave an infinite amount of stories and emotions.*

*She began turning to the piano as a way to express herself. It became an outlet. When she was excited, angry, or confused, she would be drawn to the piano and release her emotions through its keys. She began composing. The songs were simple, yet sincere. The compositions became her journal and the piano keys were the pen. Her songs burst from her heart, almost uncontrollably.*

*Each person is given unique capabilities and leanings for a purpose. She realized that God gave her a specific talent and she was keeping it to herself as if she was unappreciative of Her unique gift from Hashem. Her fear of imperfection suddenly seemed silly.*

*You have the power to have an impact on the lives of others through your own unique qualities and skills. You matter.*

—>This exactly expresses how I feel about my guitar and playing the guitar., as well as playing my songs, which might seem on some level “simple.” If you play an instrument, this could be how it could feel for you as well. If you don’t play yet or want to, this could be the experience you could feel if you learn to play.

Listen to this fascinating story about music [From aish.com with author Bassi Gruen](#)

*What would happen if one of the greatest violinists alive, playing on a Stradivarius worth several million dollars, was plunked into the sterile environment of a Washington D.C. metro station at the height of morning rush hour? Would anyone stop to listen? Would anyone recognize the genius, the soaring beauty of the playing?*

*Gene Weingarten, a Washington Post staff writer, was determined to find out.*

*The idea was born a number of years ago, when Weingarten left a crowded metro station and noticed a ragged-looking man playing the keyboard. The musician was quite good, but he was receiving virtually no notice. Looking at the amorphous mass of humanity rushing by, Weingarten felt a surge of anger. The thought crossed his mind that even the greatest of musicians wouldn't be able to touch these rushing creatures. But he decided to test his hypothesis before indicting the public.*

*The result was an intriguing social experiment. Weingarten approached Joshua Bell, one of the finest classical musicians in the world. Bell, 39, is a consummate violinist who plays before awe-struck crowds across the globe. His instrument is a violin crafted by Antonio Stradivari in 1713, at the end of the Italian master's career. Bell purchased the violin at an auction several years ago, for 3.5 million dollars. Bell and his violin are musical mastery at its absolute height. Bell acquiesced to the request with surprising ease. Finding a venue proved more difficult, as metro laws forbid busking, but Weingarten overcame this obstacle when he discovered a station with an indoor arcade owned by a private company. The owner graciously agreed to allow the experiment to take place. The stage was set.*

*On Jan. 12, 2007, at 7:51 on a Friday morning, Bell, dressed in jeans, a long-sleeved T-shirt, and a Washington Nationals baseball cap, opened his violin case, threw a few dollars in as seed money, and began to play. The pieces he performed were not popular, well-known ditties. They were complex, breathtaking masterpieces that have endured for centuries. Bell put his heart and soul into his music, coaxing pristine, resonant notes from his instrument. He played six pieces in 43 minutes.*

*During that time, 1,097 people walked by the virtuoso.*

*Only seven stopped to hear the music for more than a minute.*

*Twenty-seven tossed in some money while hurrying on.*

*The rest rushed by in oblivion.*

*Weingarten wrote up the results of his experiment early April in the Washington Post, two days before Joshua Bell accepted the Avery Fisher Prize, the greatest honor a classical musician in America can receive.*

*And the reactions poured in. "This story got the largest and most global response of anything I have ever written, for any publication," remarked Weingarten. Over 1,000 comments came from around the globe. More than ten percent of the readers wrote that the article made them cry. Cry for the deadened souls that couldn't stop to appreciate the beauty that surrounded them. Cry for the lost moments, the opportunities that slip through our hands never to return. Cry for the rush of life which sucks up the essence of life itself.*

How sad, how tragic, that we let the music of life, slip by. Life is too short to miss the sweet sound of the harmonious melodies around us. Make sure to fully stop and listen, really listen, to the music around you, the music of life. You never lose by stopping to listen to the beautiful symphonies of life, the beautiful harmonies of Hashem's world and creation. Stop, listen to the music, play the music, and soak it in.

[From aish.com from Rabbi Sacks ZT'L](#)

In relation to the splitting of the sea for the Jewish nation at the Yam Suf, For the first time since their departure from Egypt the Israelites do something together. They sing... What is the place of song in Judaism?...

There is an inner connection between music and the spirit. When language aspires to the transcendent and the soul longs to break free of the gravitational pull of the earth, it modulates into song. Music, said Arnold Bennett is "**a language which the soul alone understands but which the soul can never translate.**" It is, in Richter's words "**the poetry of the air.**" Tolstoy called it "the shorthand of emotion." Goethe said, "**Religious worship cannot do without music. It is one of the foremost means to work upon man with an effect of marvel.**" Words are the language of the mind. **Music is the language of the soul.**

*So when we seek to express or evoke emotion we turn to melody. Deborah sang after Israel's victory over the forces of Sisera (Judges 5). Hannah sang when she had a child (1 Sam. 2). When Saul was depressed, David would play for him and his spirit would be restored (1 Sam. 16). David himself was known as the "sweet singer of Israel" (2 Sam. 23:1). Elisha called for a harpist to play so that the prophetic spirit could rest upon him (2 Kings 3:15). The Levites sang in the Temple. Every day, in Judaism, we preface our morning prayers with Pesukei de-Zimra, the 'Verses of Song' with their magnificent crescendo, Psalm 150, in which instruments and the human voice combine to sing God's praises....*

So, **when we pray, we do not read: we sing.** When we engage with sacred texts, we do not recite: we chant. Every text and every time has, in Judaism, its own specific melody. There are different tunes for Shacharit, Mincha and Maariv, the morning, afternoon and evening prayers. There are different melodies and moods for the prayers for a weekday, Shabbat, the three pilgrimage festivals, Pesach, Shavuot and Sukkot (which have much musically in common but also tunes distinctive to each), and for the High Holy Days, Rosh Hashanah and Yom Kippur. There are different tunes for different texts. There is one kind of cantillation for Torah, another for the Haftarah from the prophetic books, and yet another for Ketuvim, the Writings, especially

the five Megillot. There is a particular chant for studying the texts of the written Torah, for studying Mishnah and Gemarah. So by music alone we can tell what kind of day it is and what kind of text is being used. There is a map of holy words and it is written in melodies and songs....

Music has extraordinary power to evoke emotion. The Kol Nidrei prayer with which Yom Kippur begins is not really a prayer at all. It is a dry legal formula for the annulment of vows. There can be little doubt that it is its ancient, haunting melody that has given it its hold over the Jewish imagination. It is hard to hear those notes and not feel that you are in the presence of Gd...

Our generation needs new songs so that we too can sing joyously to God as our ancestors did at that moment of transfiguration when they crossed the Red Sea and emerged, the other side, free at last. When the soul sings, the spirit soars.

[aish.com](http://aish.com) points out with Pnina Isseroff

The Israeli army plays songs about peace and the end of war. The music speaks volumes. Almost all the songs played while the soldiers march are songs about peace. About the end of war. About how glorious it will be when we can take off our uniforms and live in peace. About flowers in the barrels of our guns. About using destroyers to transport oranges. About the dove with the olive branch.

I think of a teenager , Leora Friedman who founded “Music for medicine” as described on [aish.com](http://aish.com) to play songs written for those with different medical issues or conditions. As explained on idealist.org :

*Music is Medicine (www.musicismed.org) is a new 501(c)3 nonprofit that helps artists produce inspiring music experiences for pediatric patients. Specifically, the organization pairs artists with seriously ill children so the artists can create original songs for the patients that not only uplift them but also raise money and awareness for the fight against their diseases. The greater goal of the organization is to transform music into a vehicle for social change by empowering artists across the United States, from celebrities to college kids, to participate in music-related service projects that benefit seriously ill children.*

I think of two violinists who play music from the holocaust, explained on [aish.com](http://aish.com), one called Francesco Lotoro who has dedicated his life to uncovering thousands of pieces composed in concentration camps, and Niv Ashkenazi's album featuring instruments and music by composers that were affected by the Holocaust.

John Hopkins medicine (<https://www.hopkinsmedicine.org/health/wellness-and-prevention/keep-your-brain-young-with-music>) points out

*If you want to firm up your body, head to the gym. If you want to exercise your brain, listen to music.*

*“There are few things that stimulate the brain the way music does,” says one Johns Hopkins otolaryngologist. “If you want to keep your brain engaged throughout the aging process, listening to or playing music is a great tool. It provides a total brain workout.”*

*Research has shown that listening to music can reduce anxiety, blood pressure, and pain as well as improve sleep quality, mood, mental alertness, and memory.*

[blog.sonicbids.com](http://blog.sonicbids.com) with writer [Dylan west](#) points out some short story examples of the might of music

—When Senator Gabrielle Giffords survived a brutal assassination attempt outside of Tucson in 2011, she was left disabled and unable to walk or speak. However, she soon regained all of her speech facilities after being submitted to music therapy.

[See next page....](#)

Though she could not speak, with help, she was soon able to sing. Through singing, she was able to gradually restore her ability to talk and communicate, and was even able to return to Congress for a period of time, though she later resigned to focus on completing her recovery.

—College can be incredibly intense, and in order to help reduce stress levels amongst students and staff, UCLA started their Healthy Campus Initiative. Part of the initiative is called Mindful Music, a series of weekly 30-minute concerts put on by other students.

At the beginning and end of every concert, surveys are handed out asking the audience how they feel prior to the music vs. how they feel after the concert has ended. Though the volume of data necessary to make a conclusion has yet to be obtained, many students who attend the concerts reporting feeling lower stress levels and an enjoyment for the break in their hectic schedules.

—Taylor McPherson found out, after suffering from constant headaches, that she actually had a ruptured blood vessel in her brain. As with Senator Giffords' case, she was put into a medically induced coma after surgery and woke up unable to talk. However, she also woke up with a case of amnesia.

Upon returning from her coma, she suffered from a lot of confusion since she could not remember who her parents were (who had been with her the entire time). Not only was she suffering from the confusion, but she couldn't express it either.

Ever present was Taylor's music therapist, who continued to play guitar and sing to her, and eventually, Taylor's voice began to return. At the encouragement of her therapist, she tried to sing about her feelings, and the more she sang, the more she remembered. By the end of the process, she had her voice and memory back, as well as a fully formed new original song entitled "Keep Your Head Held High."

Much like the case involving Senator Giffords, it would seem that music travels and builds up different pathways within the brain, making the mind much stronger and connecting the hemispheres like nothing else can.

—World War II was considered to be the bloodiest conflict in recorded history. When surrounded by more death than is realistically imaginable, one soldier was able to use music as a way to communicate what no words could.

On a muddy evening two weeks after D-Day, Jack Leroy Tueller and his crew were waiting anxiously for the last German sniper that was watching them to be eliminated. Feeling stressed, Tueller pulled out his trumpet to calm down, despite the wishes of his Commander.

Believing that the sniper was likely feeling just as scared and alone as they were, he decided to play out a famous German love song to try and ease the mutual tension. Sure enough, a military police truck drove up to their camp the following morning containing some recently captured prisoners, one of which was the last sniper. After inquiring about who the trumpet player was, he explained that the song made him think about his family back home in Germany, and he could not bring himself to fire after hearing it and gave himself up instead.

Music, it seems, can heal and inspire more than one type of mind wound. It strengthens the mind, inspires memories, and comforts the distressed.

—When a young singer named Crystal Goh lost her voice as the result of an unusual medical condition, she was devastated, and isolated herself from other people. After gradually regaining her ability to speak two years later, she started singing again, and out came a song that was able to express the joy that she felt after recovering her voice.

This inspired an idea, and the Diamonds On The Street project was born. She reached out to communities of at-risk children and children whose parents were in prison and inspired them to take their sorrow and pain and put the feelings into song. This first project resulted in a five-track album and two live performances with the children. Today, Diamonds On The Street is still going strong and has a solid team behind it.

Music can have a profound impact on your life and those around you. It can literally shift people's moods. It can literally change lives, and impact lives for the better. Make sure to have music in your life.

If you are lucky enough thanks to Hashem to know how to play an instrument, make sure you do so, constantly, on whatever type of instrument you can afford or save up for, ideally to get the best sounding one within reasonable means. Make sure to do so on a consistent basis. If you don't use it, you may very well lose all the skills which would be a waste. Conversely, it may be part of procedural memory which stays in the mind, kind of like when you learn to ride a bike or drive a car and you can pick it up again after years of not doing so.

For myself, I need to keep up playing all the time to keep up with the elements of the guitar, often times if something is forgotten for a bit, often times it comes back with practice and persistence.

If you want to play any song and you know chords, you can look up sheet music or chords tabs to more easily play, which I've done countless times. Just make sure to play all the time.

Throughout the years oftentimes I play guitar in the winter months bli neder havadala for my family as well as a pseudo type of kumzits. In non winter months I've been playing often times throughout the week for the kids at bedtimes many of my songs, as per their request, as well as other songs. As mentioned, I've uploaded my songs minus the a few most recent ones, into two podcast episodes online.

Make sure you listen to music as well on a constant basis. It can literally shift your day, your mood, your perspective. Music should always be a part of your life. It its mighty and powerful. Don't underestimate the might of music. It might just change your whole life.

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Let's look at some other sources.

[Mishneh Torah, Fasts 5:14](#)

And they likewise ordained not to play musical instruments. And it is forbidden to rejoice with all types of music and any instruments that make musical sounds, and it is forbidden to listen to them, on account of the destruction. And even vocal music over wine if forbidden, as it is stated (Isaiah 24:9), "They drink their wine without song." And all of [the Jewish people] has already become accustomed to saying songs of praise and song of thanks to God, and that which is similar to them, over wine.

### [Shulchan Arukh, Orach Chayim 560:3](#)

Similarly they decreed not to play [music] with instruments, and musical devices, and all things that make music to rejoice with them. There are those who say, [the prohibition is] specifically for those whom they regularly play them, like for kings who stand and rest to instruments or in the house of a feast. (Tur) It is forbidden to make them heard because of the destruction, and even song by mouth over wine is forbidden, as it says: "In song one may not drink wine" (Isaiah 24:9). And all of Israel is already accustomed to saying words of praise or songs of thanks and remembering the goodness...

### [Sanhedrin 99b:1](#)

**Sing every day, sing every day, i.e., review your studies like a song that one sings over and over. Rav Yitzhak bar Avudimi says: From what verse is this derived? It is as it is stated: "The hunger of the laborer labors for him; for his mouth presses upon him" (Proverbs 16:26), i.e., he exhausts his mouth through constant review and study. He labors in Torah in this place, this world, and his Torah labors for him in another place, the World-to-Come**

**PTC. Make sure to play all the time, and sing all the time. Listen to music constantly. It leads to happiness and infuses joy and emotion into life.**

### [Exodus 15:1-2](#)

Then Moses and the Israelites sang this song to the LORD. They said: I will sing to the LORD, for He has triumphed gloriously; Horse and driver He has hurled into the sea.

### [Rashi on the verse](#)

משה אז ישיר משה — with regard to the usage of the future ישיר, the meaning is: THEN — i. e. when he saw the miracle it entered his mind that HE WOULD SING a song.

### [Exodus 15:20-21](#)

Then Miriam the prophetess, Aaron's sister, took a timbrel in her hand, and all the women went out after her in dance with timbrels. And Miriam chanted for them: Sing to the LORD, for He has triumphed gloriously; Horse and driver He has hurled into the sea.

### [Numbers 21:16-17](#)

אז ישיר ישראל את השירה הזאת עלי באר ענול: (ס) And from there to Beer, which is the well where the LORD said to Moses, "Assemble the people that I may give them water." Then Israel sang this song: Spring up, O well—sing to it—

### [Psalms 45:1](#)

לְמַנְצֵחַ עַל־שֹׁשַׁנִּים לְבְנֵי־קֹרַח מִשְׁפִּיל שִׁיר יְדִידוֹת: For the leader; on shoshannim. Of the Korahites. A maskil. A love song.

***PTC. Music can be inspired at any time. Make sure to capitalize on the inspiration and to infuse it with song and music.***

### [I Chronicles 15:16](#)

David ordered the officers of the Levites to install their kinsmen, the singers, with musical instruments, harps, lyres, and cymbals, joyfully making their voices heard.

### [Ezra 3:10](#)

When the builders had laid the foundation of the Temple of the LORD, priests in their vestments with trumpets, and Levites sons of Asaph with cymbals were stationed to give praise to the LORD, as King David of Israel had ordained.

### [I Samuel 10:5](#)

After that, you are to go on to the Hill of God, where the Philistine prefects reside. There, as you enter the town, you will encounter a band of prophets coming down from the shrine, preceded by lyres, timbrels, flutes, and harps, and they will be speaking in ecstasy.

***PTC. Musical instruments infuse joy into the soul, allowing prophecy or inspiration to come down from above.***

### [II Samuel 6:5](#)

Meanwhile, David and all the House of Israel danced before the LORD to [the sound of] all kinds of cypress wood [instruments], with lyres, harps, timbrels, sistrums, and cymbals.

### [I Chronicles 25:1](#)

David and the officers of the army set apart for service the sons of Asaph, of Heman, and of Jeduthun, who prophesied to the accompaniment of lyres, harps, and cymbals.

### [II Chronicles 5:13](#)

The trumpeters and the singers joined in unison to praise and extol the LORD; and as the sound of the trumpets, cymbals, and other musical instruments, and the praise of the LORD, “For He is good, for His steadfast love is eternal,” grew louder, the House, the House of the LORD, was filled with a cloud.

***PTC. Being happy in service of Hashem is greater accomplished through musical accompaniment especially when used with instruments.***

### [Deuteronomy 31:19](#)

Therefore, write down this poem and teach it to the people of Israel; put it in their mouths, in order that this poem may be My witness against the people of Israel.

### [Mishnah Sukkah 5:4](#)

The **pious and the men of action would dance before** the people who attended the celebration, **with flaming torches that they would juggle in their hands, and they would say before them passages of song and praise to God. And the Levites would play on lyres, harps, cymbals, and trumpets, and countless other musical instruments.** The musicians would stand **on the fifteen stairs that descend from the Israelites' courtyard to the Women's Courtyard, corresponding to the fifteen Songs of the Ascents in Psalms, i.e...**

#### [I Samuel 16:15-18](#)

Saul's courtiers said to him, "An evil spirit of God is terrifying you. Let our lord give the order [and] the courtiers in attendance on you will look for someone who is skilled at playing the lyre; whenever the evil spirit of God comes over you, he will play it and you will feel better." So Saul said to his courtiers, "Find me someone who can play well and bring him to me." One of the attendants spoke up, "I have observed a son of Jesse the Bethlehemite who is skilled in music; he is a stalwart fellow and a warrior, sensible in speech, and handsome in appearance...

#### [I Samuel 16:23](#)

Whenever the [evil] spirit of God came upon Saul, David would take the lyre and play it; Saul would find relief and feel better, and the evil spirit would leave him.

#### [II Kings 3:15](#)

Now then, get me a musician." As the musician played, the hand of the LORD came upon him,

***PTC. If you feel sad, use music to help you. IF you feel down, allow music or a musical instrument to let out your sorrow through music, song, and expression. I personally purposefully have at least three intentional sad songs I wrote on the guitar.***

#### [I Samuel 18:6](#)

When the [troops] came home [and] David returned from killing the Philistine, the women of all the towns of Israel came out singing and dancing to greet King Saul with timbrels, shouting, and sistrums.

#### [Psalms 13:5-6](#)

I will sing to the LORD, for He has been good to me.

#### [Psalms 146:2](#)

I will praise the LORD all my life, sing hymns to my God while I exist.

#### [Mishnah Sukkah 5:1](#)

**The flute is played on the festival of Sukkot for five or six days. This is the flute of the Place of the Drawing of the Water, ... One who did not see the Celebration of the Place of the Drawing of the Water never saw celebration in his days...**

#### [Psalms 6:1](#)

For the leader; with instrumental music on the sheminith. A psalm of David.

#### [Psalms 150:1-6](#)

Hallelujah. Praise God in His sanctuary; praise Him in the sky, His stronghold. Praise Him for His mighty acts; praise Him for His exceeding greatness. Praise Him with blasts of the horn; praise Him with harp and lyre. Praise Him with timbrel and dance; praise Him with lute and pipe. Praise Him with resounding cymbals; praise Him with loud-clashing cymbals. Let all that breathes praise the LORD. Hallelujah.

#### [Numbers 10:10](#)

And on your joyous occasions—your fixed festivals and new moon days—you shall sound the trumpets over your burnt offerings and your sacrifices of well-being

From very recently in the daf, [Yoma 38b](#)

§ The mishna related that **Hugras ben Levi** knew a lesson in the art of music and he did not want to teach it to others. **It was taught in a baraita: When Hugras ben Levi projects his voice in a sweet melody, he places his thumb into his mouth and places his finger between the strings of a lyre and sings. This produced a sound so sweet that his brethren the priests were abruptly taken aback.**

*The Artsroll notes point out that he did not want to teach his method of singing to others for the same reasons as the houses of other families involved in the incense and baking the bread with the secret way of doing things the best way in the temple for those things, because he, like them, were worried about the methods falling into the hands of idolaters and using it for idolatry. However, the rabbis still censured him for not teaching it to others.*

***PTC. If you have a talent for music and know to use it and play and sing, use it for others, teach it to others, do not let it be wasted.***

***PTC. Use music to thank Hashem and praise Hashem and to recount elements of his care for us.***

#### [Megillah 32a:12](#)

And Rabbi Shefatya said that **Rabbi Yoḥanan said: Concerning anyone who reads from the Torah without a melody or studies the Mishna without a song, the verse states: “So too I gave them statutes that were not good,** and judgments whereby they should not live” (Ezekiel 20:25), as one who studies Torah through song demonstrates that he is fond of his learning. Furthermore, the tune helps him remember what he has learned.

***PTC. Song should be used in davening/praying, learning, studying on the Torah and the haftorah, and through different elements in life. Infuse music and song wherever possible in life.***

#### [Samuel I:2](#)

And Hannah prayed: My heart exults in the LORD; I have triumphed through the LORD. I gloat over my enemies; I rejoice in Your deliverance.

#### [Likutei Moharan 54:7:1-7](#)

Now, the way to subdue the imagination is through the aspect of the hand, corresponding to “by the hand of the prophets I have been imagined” (Hosea 12:11). And “hand” is the aspect of joy,

corresponding to “and you shall rejoice in all the effort of your hand” (Deuteronomy 12:7). This is also the aspect of musical instruments that are played with the hand, by means of which prophecy would come to rest upon the prophets, as it is written, “get me a musician...” (2 Kings 3:15) . For an instrument is a gathering of the *ruach*...

#### [Likutei Moharan 3:2:1-2](#)

David was therefore lauded before Shaul as one “who is skilled at playing music” (1 Samuel 16:18). This is because song is the concept of building up *Malkhut*, which is why [David] was deserving of *malkhut* (kingship)...

#### [Likutei Moharan 54:10:1](#)

This is the aspect of waking at midnight. A harp hung over David’s bed, and when midnight arrived it would play by itself (Berakhot 3b). In other words, at midnight the aspect of sacred music drawn from the harp of David is aroused, this being the aspect of extracting the good *ruach*, etc., as explained above. That is therefore the time to strengthen one’s Divine service: to awaken then to engage in the service of God, to speak at length to the Holy One. For it is mainly then that the above mentioned extracting through the aspect of playing music on an instrument occurs...

***PTC. We should use our own hands to physically imbue music with spirituality. The hands can connect the body to soul to infuse music from within to come out into life, hence instruments require hands to play them.***

#### [Arakhin 13b:6-14](#)

**MISHNA:** In the Temple, there are **no fewer than twelve Levites standing on the platform** adjacent to the altar and singing, **and one may add Levites on the platform up to an infinite number. A minor Levite may enter the Temple courtyard for service only at a time when the Levites are engaging in song**, so that he may accompany them. **And minors would not engage in playing a lyre and in playing a harp; rather, they would engage in singing with the mouth...**

***PTC. Make sure not to sing only by oneself but to sing with others with keeping in mind the idea of Kol Isha,— family, friends, and in Shul. Sing along as one unit and in one voice (think mesorah zimriyah).***

#### [Radak on Psalms 4:1:1](#)

**For the Chief Musician: on Neginoth. A Psalm of David:** – Our teachers of blessed memory have said (Shoher Tod, ad loc.) that "this Psalm was uttered in three kinds of praise, in nissuah (נצוא), in niggun (ניגון), and in mizmor (מזמור)." It is evident that the (person called the) נַצְנֵן ("Chief Musician") is the one who was over the singers, and that the Psalms were rendered under the direction of the(se) "Chief Musicians," who assigned them to (certain) players and singers. [This view is supported by the fact that] you nowhere find [as titles] "For the Singer" or "For the Player..."

**PTC. When singing with others make sure to include everyone with parts they can contribute and help out with; even if it means a triangle with a tapper for a small child, get everyone involved with their respective parts.**

[Sefer Chasidim 158:1](#)

When you pray, use those tunes that are pleasant and sweet in your eyes...which will draw your heart after what is spoken from your mouth. For supplication, use a tune that readies the heard. For praise, use a tune that gladdens the heart, so that your mouth be filled with a love and joy for the One Who Sees your heart.

**PTC. Make sure to sing with others that which they want to hear, such as when davening for others make sure to use familiar enjoyable tunes for others to join in and not just to hear your own voice.**

**PTC's**

**-Make sure to play all the time, and sing all the time. Listen to music constantly. It leads to happiness and infuses joy and emotion into life.**

**-Music can be inspired at any time. Make sure to capitalize on the inspiration and to infuse it with song and music.**

**-Being happy in service of Hashem is greater accomplished through musical accompaniment especially when used with instruments.**

**-If you feel sad, use music to help you. IF you feel down, allow music or a musical instrument to let out your sorrow through music, song, and expression. I personally purposefully have at least three intentionally sad songs I wrote on the guitar.**

**-If you have a talent for music and know to use it and play and sing, use it for others, teach it to others, do not let it be wasted.**

**-Use music to thank Hashem and praise Hashem and to recount elements of his care for us.**

**-Song should be used in davening/praying, learning, studying on the Torah and the haftarah, and through different elements in life. Infuse music and song wherever possible in life.**

**-We should use our own hands to physically imbue music with spirituality. The hands can connect the body to soul to infuse music from within to come out into life, hence instruments require hands to play them.**

**-Make sure not to sing only by oneself but to sing with others with keeping in mind the idea of Kol Isha,— family, friends, and in Shul. Sing along as one unit and in one voice (think mesorah zimriyah).**

**-When singing with others make sure to include everyone with parts they can contribute and help out with; even if it means a triangle with a tapper for a small child, get everyone involved with their respective parts.**

**-Make sure to sing with others that which they want to hear, such as when davening for others make sure to use familiar enjoyable tunes for others to join in and not just to hear your own voice.**