Ari Goldwag is a singer and composer of contemporary Jewish music, as well as a Torah lecturer of note. He has been involved in Jewish music professionally for over 30 years, and has been producing Torah podcasts weekly for over 13 years. He has released over 20 music albums and is the author of a book entitled, "Perfectly Imperfect," which explores themes in personal growth based on Torah sources.

## Song in **Judaism**

ith Shabbos Shira comes an opportunity to think about the place of song in Judaism, the essential role it has played throughout our history. Not only was it used as a medium of expressing our gratitude and praise of Hashem, as was the case when the Jewish people sang at the sea, but it was also a vital aspect of the service in the Beis Hamikdash. What was unique about Jewish song in ancient times? Can we find a parallel to this in how we experience music today?

As an artist and musician making my way through the sounds and themes of 2021, it is certainly appropriate to think of music today as a vehicle for gratitude, as well

as a means to enhance our avodah in our personal Mikdash Me'at. But even more so, at the center of what music means to me is the ability to take the listener past the current place he finds himself to the place that person wants to be.

An obvious example of this is when we use a song to lighten our mood - to bring us out of the negative feelings we may have and to lift us up and bring us joy. But on another level it can profoundly affect our outlook, for the better. An example of this is what I tried to accomplish with the song, Am Echad. It is a song that speaks about Jewish unity, across the spectrum of religious observance, which was also portrayed in the music video that accompanied the song. The song has broad appeal (over 8 million views!), not just because the melody is catchy and fun, but also because it is an ideal that we all aspire to, even if we fall short sometimes.

Knowing the power of a song to move us, I often try to use my songs to address the issue of the day. My recent album, Yesh Li Hakol, featured the song by that name, which strives to recognize that despite all the challenges we are facing, both from a health perspective and from the perspective of our livelihoods, we can count so many blessings if we look at our lives honestly - we really have it all. It is easy to praise Hashem at the moment of salvation - as the Jewish people did at the Sea - but it is a deeper expression of gratitude to recognize the good in a situation that seems so negative on the surface. Another song, "Zeh Keili - He Believes in Me," talks about our recognition that although we may feel we are not always accomplishing all we would like to, nevertheless, we can be assured that Hashem believes in us, as he gives us life each day so we can fill it up with spiritual accomplishments.

This is something unique about Jewish music - it does not just afford us something that we can identify with, as is true of many secular songs, but rather it has the power to lift us up from where we are to where we would like to be. In that sense, the Song of the Sea, in expressing the intense gratitude of the Jewish people, brought them into a more intense feeling of that thankfulness. The music in the Beis Hamikdash also served to intensify the feelings of the penitent, to experience more deeply the remorse, and in turn to revel in the ecstasy of closeness to Hashem. This is the essence of what Jewish music has the potential to accomplish for us - to serve as a vehicle to bring us from our current state to one of deeper spirituality.

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