

*liberal Jewish translations into English*].

|9| My yonah (dove), tammati (my perfect one, my undefiled) is unique; she is the only one of her em (mother), she is the barah (choice one) of her that bore her. The banot saw her, they called her blessed; yea, the melakhot and the pilagshim [see 6:8] praise her.

|10| Who is she that looks forth like the shachar (dawn), yafeh as the levanah (moon), clear as the sun, and awe-inspiring as bannered troops on the march?

|11| I went down into the grove of nut trees to see the blossoms of the valley, and to see whether hagefen (the vine) flourished and the pomegranates bloomed.

|12| Before I was aware, my nefesh lifted me up to the merkevot of ammi (my people) of one, a royal one.

|13 (7:1)| Return, return, O Shulamite; return, return, that we may gaze upon thee. What will ye see in the Shulamite? As it were the mecholat Machanayim (dance of the Machanayim [see *Bereshis* 32:3]).

**7** How beautiful are thy feet in sandals, O prince's daughter! Thy graceful legs are like jewels, ma'aseh yedei amon (the work of the hands of an artist, see *Prov* 8:30).

|2 (7:3)| Thy navel is like a round goblet, which wanteth not wine: thy waist is like a mound of chittim (wheat) encircled by shoshanim (lilies).

|3 (7:4)| Thy two breasts are like two fawns that are twins of a gazelle.

|4 (7:5)| Thy tzavar (neck) is like a migdal of ivory; thine eyes like the pools of Cheshbon, by the sha'ar (gate) of Bat-Rabbim; thy nose is like the migdal of the Levanon

which looketh toward Damascus.

|5 (7:6)| Thine head upon thee is like Carmel, and the hair of thine head like royal tapestry; Melech is held captive in its tresses.

|6 (7:7)| How fair and how pleasant art thou, O Ahavah, for delights!

|7 (7:8)| This thy stature is like a tamar (palm tree), and thy breasts eshkolot (clusters [of fruit]).

|8 (7:9)| I said, I will climb up to the tamar, I will take hold of the branches thereof; now also thy breasts shall be as eshkelot hagefen (clusters of the vine), and the scent of thy breath like apples;

|9 (7:10)| And the roof of thy mouth like the best yayin of dodi (my beloved), that goeth down sweetly, causing the lips of those that are asleep to speak.

|10 (7:11)| I am my beloved's, and to me goeth forth his teshukah (desire).

|11 (7:12)| Come, dodi (my beloved), let us go forth into the sadeh; let us lodge in the villages.

|12 (7:13)| Let us get up early to the kramim (vineyards); let us see if the gefen budded, whether the tender grape appears, and the pomegranates bloom; there will I give thee my love.

|13 (7:14)| The mandrakes send out their fragrance, and at our doors are all manner of pleasant fruits, chadashim (new ones) and yeshanim (old ones), which I have stored up and kept for thee, O dodi (my beloved).

[*T.N. Just as there are different classes of women in the harem—so there are different residences in the book of Esther, for the malkah, for the pilegash and for the almah or betulah; cf Song 6:8 and Esther chp 2.*]

**8** O that thou were like my brother, that nursed the breasts of immi (my mother)! Then, if I should find thee outside, I would kiss thee; yea, and no one would look down on me.

|2| I would lead thee, and bring thee into bais immi [see 3:4]. Thou wouldest instruct me; I would cause thee to drink of spiced yayin and the nectar of my pomegranate.

|3| His left hand should be under my rosh, and his right hand embrace me.

|4| I charge you, O banot Yerushalayim, that ye arouse nor awake HaAhavah (the Love) till it pleases [*i.e., until its own time, see 2:7; 3:5*].

|5| Who is this that cometh up from the midbar, leaning upon her beloved? Under the tapuach (apple tree) I awakened thee; it was there thy em conceived thee; there she who brought thee forth conceived thee.

|6| Set me as a chotam (seal) upon thine lev, as a chotam upon thine zero'a (arm); for ahavah is strong as mavet (death); kinah (jealousy) as unyielding as Sheol; the flames thereof are flames of eish, the flame of Hashem.

|7| Mayim rabbim (many waters) cannot quench HaAhavah, neither can the floods drown it; if a man would give all the wealth of his bais for ahavah, it would be utterly scorned.

|8| We have an achot ketannah (little sister), and she hath as yet no breasts. What shall we do for achoteinu (our sister) in the day when she shall be spoken for?

|9| If she be a chomah (wall), we will build upon her a pinnacle of kesef; and if she be a delet (door), we will enclose her with panels of cedar.