

mayim chayyim (well of living waters), and streams from the Levanon.

|16| Awake, O north wind; and come, thou south wind; blow upon my gan (garden), that the fragrances thereof may flow out. Let dodi (my beloved) come into his gan (garden), and let him taste its choice pri (fruits).

**5** I am come into my gan (garden), my sister, my kallah; I have gathered my myrrh with my spice; I have eaten my honeycomb with my devash (honey); I have drunk my yayin with my cholov (milk): Eat, O friends; drink, yea, drink abundantly, dodim.

|2| I sleep, but my lev waketh: it is the voice of dodi (my beloved) that knocketh, saying, Open to me, my sister, my love, my yonah (dove) tammati (my undefiled, my perfect one); for my head is filled with tal (dew), and my hair with the drops of the lailah.

|3| I have put off my kuttonet (kesones, chiton, robe); how shall I put it on? I have washed my feet; how shall I defile them?

|4| Dodi (my beloved) thrust his hand through the latch-opening, my heart began pounding for him.

|5| I arose to open to dodi (my beloved); and my hands dripped with myrrh, and my fingers with sweet smelling myrrh, upon the handles of the man'ul (lock, door bolt).

|6| I opened to dodi (my beloved); but dodi had withdrawn and gone; my nefesh departed when he spoke; I sought him, but I could not find him; I called him, but he gave me no answer.

|7| The shomrim (watchmen) that went about the city found me, they beat me, they

wounded me; the shomrei hachomat (*i.e.*, the *shomrim*, the *guardians* [of the city on the wall]) took away my cloak from me.

|8| I charge you, O banot Yerushalayim, if ye find dodi (my beloved), what will ye tell him? Tell him shecholat ahavah ani (I am faint with ahavah, lovesick [see 2:5]).

|9| How is thy beloved more than another beloved, O thou fairest among nashim? How is thy beloved more than another beloved, that thou dost so charge us?

|10| Dodi (my beloved) is radiant and ruddy, unrivaled by ten thousand.

|11| His head is like the purest gold, his hair is wavy and shachor (black) as the raven.

|12| His eyes are like yonim (doves) by the streams of mayim, washed with cholov, jewels fitly set.

|13| His cheeks are like beds of spices, like sweet flowers; his lips like shoshanim (lilies), dripping sweet scented myrrh.

|14| His hands are like rods of zahav set with chrysolites; his body is like a polished work of ivory decorated with sapphires.

|15| His legs are like pillars of marble, set upon sockets of fine zahav; his countenance is like the Levanon, bachor (one being choice) like the cedars.

|16| His mouth is most sweet; yea, he is machamadim (altogether desirable [see *Shir HaShirim* 2:3; *Chaggai* 2:7 says *Moshiach is the Desired of all Nations*]). This is dodi (my beloved), and this is my friend, O banot Yerushalayim. [T.N. The next chapter is commented on extensively beginning at page vii. This section is one of the most important Scriptures in the Bible because it buttresses Isa

7:14 and its foundational meaning.]

**6** Where is thy beloved gone, O thou fairest among nashim? Where is thy beloved turned aside, that we may seek him with thee?

|2| Dodi (my beloved) is gone down into his gan (garden), to the beds of spices, to feed in the ganim (gardens), and to gather shoshanim (lilies).

|3| I am my beloved's, and my beloved is mine; he feedeth among the shoshanim.

|4| Thou art yafeh, O my love, as Tirtzah, lovely as Yerushalayim, awe-inspiring as bannered troops on the march.

|5| Turn away thine eyes from me, for they overwhelm me; thy hair is as an eder of goats that descend from Gil`ad.

|6| Thy teeth are as an eder harechalim (flock of ewes) which go up from the washing, whereof every one is matched, and there is not one missing among them.

|7| As a half pomegranate is thy temple within thy veil.

|8| There are threescore melakhot (queens), and fourscore pilagshim (concubines), and alamot (young unmarried virgins) without number [T.N. *Alamot* is plural of *almah*, "virgin," *alamot*, "virgins;" see *Shir HaShirim* 1:3; *Yeshayah* 7:14; *Bereshis* 24:43; *Shemot* 2:8; *Mishlei* 30:19 where the word means explicitly or implicitly "virgin" and where "young woman" is not an adequate rendering, in this case, since the King was hardly interested in only young women in his harem, but demanded "virgins"; the older Jewish translations like Harkavy's so translated the word as "virgin" in this verse until it became politically incorrect to do so in later, more