

# PESACH: CLEFTS IN THE ROCK

Exodus 33:12-34:18 (Plaut, pp.592-95 / old version pp. 657-60)

## Song of Songs 2:1-14 (NRSUE translation)

1 I am a rose of Sharon, a lily of the valleys.  
2 As a lily among brambles, so is my love among maidens.  
3 As an apple tree among the trees of the wood, so is my beloved among young men. With great delight I sat in his shadow, and his fruit was sweet to my taste.  
4 He brought me to the banqueting house, and his intention toward me was love.  
5 Sustain me with raisins, refresh me with apples, for I am faint with love.  
6 O that his left hand were under my head and that his right hand embraced me!  
7 I charge you, O daughters of Jerusalem, by the gazelles or the wild does: do not stir up or awaken love until it is ready!  
8 The voice of my beloved! Look, he comes, leaping upon the mountains, bounding over the hills.  
9 My beloved is like a gazelle or a young stag. Look, there he stands behind our wall, gazing in at the windows, looking through the lattice.  
10 My beloved speaks and says to me: "Arise, my love, my fair one, and come away,  
11 for now the winter is past, the rain is over and gone.  
12 The flowers appear on the earth; the time of singing has come, and the voice of the turtledove is heard in our land.  
13 The fig tree puts forth its figs, and the vines are in blossom; they give forth fragrance. Arise, my love, my fair one, and come away.  
14 O my dove, in the clefts of the rock, in the covert of the cliff, let me see your face; let me hear your voice, for your voice is sweet, and your face is lovely.

אֲנִי חַבְצֵלֶת הַשָּׁרוֹן שׁוֹשַׁנַּת הָעֵמְקִים:  
כְּשׁוֹשַׁנָּה בֵּין הַחוֹחִים כֵּן רַעִיָּתִי בֵּין הַבָּנוֹת:  
כְּתַפְלוֹחַ בְּעֵצֵי הַלְעָר כֵּן דּוּדֵי בֵּין הַבָּנִים בְּצִלוֹ  
חַמְדָּתִי וְיִשְׁבְּתִי וּפְרִיו מְתוֹק לְחֹכִי:  
הִבִּיאֲנִי אֶל-בַּיִת הַלֵּוֹן וְדָגְלוּ עָלַי אַהֲבָה:  
סִמְכוּנִי בְּאִשֵּׁישׁוֹת רַפְדּוּנִי בַתְּפוּחִים כִּי-חֹלְתִי  
אַהֲבָה אָנִי:  
שָׁמְאֵלוּ תִּתַּחַת לְרֵאשֵׁי וַיִּמְיְנוּ תַחְבֻּקֵנִי:  
הַשְּׁבַעְתִּי אֶתְכֶם בָּנוֹת יְרוּשָׁלַם בְּצַבָּאוֹת אֹ  
בְּאֵילוֹת הַשָּׁדָה אִם-תִּעְיֹרוּ! וְאִם-תִּעְוְרוּ  
אֶת-הָאַהֲבָה עַד שֶׁתִּחַפֵּץ:  
קוֹל דּוּדֵי הַנְּהַיָּה בָּא מְדַלֵּג עַל-הַהָרִים מִקְפָּץ  
עַל-הַגְּבָעוֹת:  
דוֹמָה דוּדֵי לְצִבִּי אֹו לְעַפְרַי הָאֵילִים הַנְּהַיָּה עוֹמֵד  
אַחַר כְּתִלְנוּ מִשְׁגִּילֵחַ מִן-הַחֲלֹנוֹת מִצִּיץ  
מִן-הַחֲרָכִים:  
עָנָה דּוּדֵי וְאָמַר לִי קוֹמִי לָךְ רַעִיָּתִי יָפְתִי וּלְכִי-לָךְ:  
כִּי-הִנֵּה הַסֵּתֶר עָבַר הַגֶּשֶׁם חָלַף הַלֵּד לֹו:  
הַנְּצַנִּים נִרְאוּ בְּאֶרֶץ עַת הַזְמִיר הַגִּיעַ וְקוֹל הַתּוֹר  
נִשְׁמַע בְּאֶרְצֵנוּ:  
הַתְּאֲנָה חֲנִטָּה פִּגְיָה וְהַגְּפִיט! וְסִמְדָר נִתְּנוּ רֵיחַ  
קוֹמִי (לְכִי) [לָךְ] רַעִיָּתִי יָפְתִי וּלְכִי-לָךְ:  
יִנְתָּי בְּחִגְוֵי הַסֵּלַע בְּסִתְרֵי הַמְּדַרְגָּה הַרְאִינִי  
אֶת-מְרָאֵיךְ הַשְּׁמִיעֵנִי אֶת-קוֹלְךָ כִּי-קוֹלְךָ עָרֵב  
וּמְרָאֵיךְ נְאוּהָ:

***Shir Ha-Shirim Rabbah 2:14*** (Sefaria translation)

Rabbi Elazar interpreted the verse regarding Israel when they stood at the sea. “My dove, in the clefts of the rock,” as they were shadowed in the recesses of the sea.

“Show me your appearance,” this is what is written: “Stand and see the salvation of the Lord” (Exodus 14:13). “Let me hear your voice,” this is the song, as it is stated: “Then Moses [and the children of Israel] sang” (Exodus 15:1). “For your voice is pleasant,” this is the song. “And your appearance [marekh] is lovely,” as Israel would point [marin] with a finger and say: “This is my God and I will glorify Him” (Exodus 15:2).

רַבִּי אֱלֶעָזָר פָּתַר קִרְיָהּ בְּיִשְׂרָאֵל בְּשָׁעָה שֶׁעָמְדוּ  
עַל הַיָּם, „יוֹנְתִי בְּחַגְוֵי הַסֵּלַע“, שֶׁהָיוּ חֲבוּיִים  
בְּסִתְרוֹ שֶׁל יָם.

„הִרְאִינִי אֶת מְרֵאִיךָ“, הִדָּא הוּא דְכָתִיב (שְׁמוֹת  
יֵד, יג): „הִתְיַצְּבוּ וּרְאוּ אֶת יְשׁוּעַת ה'“.  
„הִשְׁמִיעֵנִי אֶת קוֹלְךָ“, זוֹ הַשִּׁירָה, שֶׁנֶּאֱמַר (שְׁמוֹת  
טו, א): „אֲזוּ יִשִּׁיר מִשָּׁה“.  
„כִּי קוֹלְךָ עָרֵב“, זֶה הַשִּׁיר.  
„וּמְרֵאִיךָ נְאוּהָ“, שֶׁהָיוּ יִשְׂרָאֵל מְרֵאִין בְּאֶצְבָּע  
וְאוֹמְרִים (שְׁמוֹת טו, ב): „זֶה אֱלֹהֵי וְאֹנְהוּ“.

***The Song of Songs: Five Relationships, One Love Story?*** (Dr.Devorah Schoenfeld, excerpted)

<https://www.thetorah.com/article/the-song-of-songs-five-relationships-one-love-story>

Is there a single, continuous love story in the Song of Songs? On one hand, it is easy to see the repetitions of language that might indicate a unified composition. On the other, the basic markers of character development and a narrative arc are missing...

The scholarly consensus views the Song of Songs as an anthology or collection of different poems or songs...that became canonized only once they were collected into a single work. The songs are similar in genre to Egyptian love songs from 12–13th century B.C.E., which were sung at banquets.

...Even with all of these differences between the characters, it is possible to read Song of Songs as one story. For example:

A dream sequence – The scholar of Hebrew literature scholar Ilana Pardes (Hebrew University of Jerusalem) reads the Song of Songs as a dream about love from the woman’s perspective, in which the frequent shifts in character and setting operate according to dreamlike logic.

A love triangle – Several interpreters resolve some of the shifts in the identity of the male character by reading the Song of Songs as depicting a love triangle between a shepherd girl, a shepherd boy, and King Solomon, in which the King tempts the girl with wealth and power but in the end she runs off with her true love the shepherd.

Same lovers speaking in different styles – Others see the differences not as describing different protagonists or stories, but simply as shifts in the two lovers’ moods as they use different rhetorical devices to communicate the complexity of love...

...[Even] if we recognize the multiplicity in the text, when the Song of Songs is viewed as a book, we make connections between the pieces and create a story from them.