



**Principles from SOS 2:3-7; Voice & Sight Orientation: the Function of Memory in Romance:
“I’ve Grown Accustomed to His Face,” “Deep Purple,” 2:8-9**

49. Do not permit any person—adult or peer, any medium of entertainment, or any peddler of Progressive propaganda to influence you to engage in premarital sex.
50. The Shulammite did not and admonished the Virgins about their attempts to so influence her:

SOS 2:7 - [SW] “I adjure you, O daughters of Jerusalem, by the gazelles or by the hinds of the field, that you do not arouse or awaken my love until she pleases.”

51. So far we see the following principles in the first five verses of the Shulammite’s aria:

- 1) The doctrine of right man-right woman. She depicts the Shepherd as the apple tree and herself as the apple:

SOS 2:3 - [SW] “Like an apple tree among the trees of the grove, so is my beloved among the young men. In his shade I took great delight and sat down, and his fruit was sweet to my taste.”

- 2) The application of right man-right woman follows in verse 4 where the Shepherd plants his “banner of category-two love” in her soul and thus protects her whether present or absent:

SOS 2:4 - [SW] “He brought me to the banquet house, and his banner over me was love.”

- 3) The stimulation that is found in the right man-right woman relationship is the subject of verse 5 where she feels faint at the idea of submitting physically to Solomon while yearning desperately for her absent Shepherd. Here we see her bout with lovesickness overcome by ancient-world restoratives:

SOS 2:5 - [SW] “Sustain me with raisin cakes, refresh me with apples, because I am lovesick.”

- 4) In the next verse she fantasizes being embraced by the Shepherd as his wife. She imagines them in a romantic moment as a defense against the idea of doing so with Solomon:

SOS 2:6 - [SW] “Let his left hand be under my head and his right hand embrace me.”

- 5) With this romantic moment in mind she then scolds the Virgins for their efforts to influence her into betraying her beloved Shepherd in favor of Solomon. This is her assertion of her freedom to make her own decisions about the person to whom she will submit sexually:

SOS 2:7 - [SW] “I adjure you, O daughters of Jerusalem, by the gazelles or by the hinds of the field, that you do not arouse or awaken my love until she pleases.”

52. In the next few verses we see the Shulammite switch over from imagination to recall of reality:

SOS 2:8 - [SW] “Listen! My beloved! Behold, he is coming, climbing on the mountains, leaping on the hills!



v. 9 - [SW] "My beloved is like a gazelle or a young hart. Behold, he is standing behind our wall, he is looking through the windows, he is peering through the lattice."

1. At this point the Shulammitte begins to recall actual experiences with the Shepherd. Her memory center goes back to a time when she was at her home in Shunem and the Shepherd would come to see her.
2. Her proclamation to "Listen" indicates that she is in tune with his voice, in her memory center she can hear him and in her mind she recalls one of the occasions when he secretly came to her window.
3. This instance is when she was at home before she was banished to the vineyard to shoo away the foxes. It was her brothers' discovery of these midnight rendezvous that led them to take measures to break up her relationship with the Shepherd.
4. They were able to separate them physically but it was impossible to separate them soulfully. Her memory center possesses a complete file on her Shepherd: his voice, his appearance, his mannerisms, his words.
5. These things are fresh in her memory and serve as a means of protecting her in this time of testing and danger. She recalls how on occasion she would see him coming through the Valley of Jezreel, "climbing on the mountains, leaping on the hills."
6. This reveals her attraction to his body and the way he moves which to her is magnificent. She thinks his body is beautiful, his movements fluid, has grace and thus she compares him to the gazelle or a hart—a male deer.
7. Then she remembers him standing behind the back wall of her home catching her attention as he gazes through her windows and lattice.
8. The Shulammitte's memory center recalls the romantic moments she enjoyed with the Shepherd when their courtship was in flower, when love was new, but had to be pursued in secret because of her family's opposition to their romance.
9. The separation of lovers from each other has been the motivation for several standards which incorporate recall of cherished moments together as a means of continuing the romance—an Auld Lang Syne that is ever present in their memory centers.
10. Here are two examples, first, the interpersonal relationship where idiosyncrasies of each other are learned and facilitated and second, the recall of one's lover when apart:

"I've Grown Accustomed to His Face"

(© 1956 by Alan J. Lerner and Frederick Loewe & Chappell & Co. All rights reserved.)

I've grown accustomed to his face / He almost makes the day begin.

I've grown accustomed to the tune / He whistles night and noon,

His smiles, his frowns / his ups, his downs

Are second nature to me now / Like breathing out and breathing in.

I was serenely independent and content before we met;

Surely I could always be that way and yet,

I've grown accustomed to his looks;

Accustomed to his voice / accustomed to his face.

"Deep Purple"

(Peter De Rose and Mitchell Parish. ©1934, 1939 by EMI Robbins Catalogue. All rights reserved.)



The sun is sinking low behind the hill / I loved you long ago, I love you still.
Across the years you come to me at twilight / to bring my love's old thrill.

When the deep purple falls
Over sleepy garden walls
And the stars begin to flicker in the sky.

Through the mist of a memory
You wander back to me,
Breathing my name with a sigh.

In the still of the night
Once again I hold you tight.

Though you're gone,
Your love lives on
When moonlight beams.

And as long as my heart will beat,
Lover, we'll always meet
Here in my deep purple dreams.

11. The brain is the hard disk in the body for the soul's memory center. Doctrines processed in the *kardia* are moved from there to the neural pathways of the brain which retain them for recall and application when needed.
12. Included in the brain's neural pathways are memories of the person's right man or right woman. These experiences not only recall the historical events of that relationship they also inspire the imagination with separated.
13. Many of the standards emphasize these two things in their lyrics and we have noted a few along the way and will cite more as a passage causes me to remember a song that helps illustrate it.
14. The point is that memory recalls both history and imagination. In verses 8 and 9 she recalls actual events, first she recalls his voice.
15. The shepherd's voice has become her voice of authority. The human voice is unique in each person as is the design of his fingerprint or the iris of his eye.
16. Today these unique characteristics are being researched in a discipline called biometrics with emphasis on the protection of privacy. Accounts, computers, doors, and various possessions can only be opened or accessed by the voice-, finger-, or eyeprint encrypted into a device.
17. Right man-right woman also uses this kind of technology in the brain. The voice of the man who is right for a woman becomes encrypted into the neural pathways that govern voice recognition.
18. Thus the voice that opens the heart of the woman is that unique resonance that belongs only to her right man.
19. Lerner and Loewe paraphrase Song of Solomon 2:8-9 where the Shulammitte remembers the voice of her Shepherd and what to her is the attractiveness of his body:

SOS 2:8 - [SW] "Listen! My beloved! Behold, he is coming, climbing on the mountains, leaping on the hills!

v. 9 - [SW] "My beloved is like a gazelle or a young hart. Behold, he is standing behind our wall, he is looking through the windows, he is peering through the lattice."



20. "I've Grown Accustomed to His Face" contains these lines: I've grown accustomed to his looks; accustomed to his voice; accustomed to his face.
21. When married to the right man, his voice becomes a voice of authority to which the wife responds. His is the voice of the one to whom she has committed her soul, her spirit, and her body.
22. Recall of the visual appearance of the Shepherd indicates that the Shulammite is also "sight oriented" to him. She likes what she hears when he speaks and she likes what she sees when he appears.
23. At the moment, the Shulammite is present with the king of Israel. She does not like what she hears when he speaks and thus does not respond to his voice. She does not like what she sees and thus does not respond to his appearance. She is neither vocally or visually oriented to Solomon and therefore does not respond to him with the exception of authority orientation with regard to his status as her king.