

ܒܝܬܐ ܡܥܬܝܒܐ ܡܝܬܝܬܐ ܕܝܥܝܢܐ

Eyes that are Blind and Eyes that are Opened

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This poem was extracted from Sebastian P. Brock & George A. Kiraz book of Select Poems of Ephrem the Syrian. The original text was scripted in Syriac with English translation; this version is in Aramaic with slight modification to the interpretation of English translation.

ܒܝܬܐ ܕܡܥܬܝܒܐ ܕܡܥܬܝܬܐ ܕܝܥܝܢܐ

In the midst of the Fast gather together and become merchants,

ܒܝܬܐ ܕܡܥܬܝܒܐ ܕܡܥܬܝܬܐ ܕܝܥܝܢܐ

for the scriptures are a treasure house of divinity.

ܒܝܬܐ ܕܡܥܬܝܒܐ ܕܡܥܬܝܬܐ ܕܝܥܝܢܐ

With that holy voice as the key

ܒܝܬܐ ܕܡܥܬܝܒܐ ܕܡܥܬܝܬܐ ܕܝܥܝܢܐ

the are opened up before those who listen.

ܒܝܬܐ ܕܡܥܬܝܒܐ ܕܡܥܬܝܬܐ ܕܝܥܝܢܐ

Blessed is that King who opened up His treasury to His people in need.

ܒܝܬܐ ܕܡܥܬܝܒܐ ܕܡܥܬܝܬܐ ܕܝܥܝܢܐ

Here are to be found garments for those invited to the wedding feast,

ܒܝܬܐ ܕܡܥܬܝܒܐ ܕܡܥܬܝܬܐ ܕܝܥܝܢܐ

here too are sackcloth and tears for all kinds of penitents,

ܒܝܬܐ ܕܡܥܬܝܒܐ ܕܡܥܬܝܬܐ ܕܝܥܝܢܐ

here in their midst is One to sustain athletes¹ too:

ܒܝܬܐ ܕܡܥܬܝܒܐ ܕܡܥܬܝܬܐ ܕܝܥܝܢܐ

with every kind of riches are they filled.

ܒܝܬܐ ܕܡܥܬܝܒܐ ܕܡܥܬܝܬܐ ܕܝܥܝܢܐ

Blessed is He who has prepared for everyone every kind of succor.

ܒܝܬܐ ܕܡܥܬܝܒܐ ܕܡܥܬܝܬܐ ܕܝܥܝܢܐ

Open up then my brethren, and take from it with discernment,

ܒܝܬܐ ܕܡܥܬܝܒܐ ܕܡܥܬܝܬܐ ܕܝܥܝܢܐ

for this treasure house is the common property of everyone,

ܒܝܬܐ ܕܡܥܬܝܒܐ ܕܡܥܬܝܬܐ ܕܝܥܝܢܐ

And each person, as if he were treasurer, possesses his own key;

ܒܝܬܐ ܕܡܥܬܝܒܐ ܕܡܥܬܝܬܐ ܕܝܥܝܢܐ

who can now fail to get rich?

ܒܝܬܐ ܕܡܥܬܝܒܐ ܕܡܥܬܝܬܐ ܕܝܥܝܢܐ

Blessed is He who has removed the causes of our low estate.

دَوْنِ اِلهِ مَوْجُوْتِ دَعْدَنْ مَدْنِ مُمْمِئِ
Great is the gift which is cast² before our blind eyes:

حَدِّ هَدِيْمِ هَدِيْمِ بَسْتَبْ نَبْ لَحَوَكْ
for even though we all have a pair of eyes each,

دَلْتَلِيْ نَبْ دَسْمُوْتِ هُوْه
few are those who have perceived that gift,

كُتْ لَحْمُوْتِ دَقْتِ اِلهِ هَدِيْمِ اِلهِ
[who are aware of] what it is and from whom it comes.

سَمِ قَدِّ كَحْمِيْ دَدَسْتِ اِلهِ تَلَسُوْدِ سَوِ
Have mercy, Lord, on the blind, for all they can see is gold!

❖❖❖

بُعْمِدِ دُفَاسِ تَتَقِيسِ دَدِّ بَلْتَمِدِ
O Jesus who opened the eyes of Bartimaeus,

كُفَاسِ يِيْتِ دِيْمَكُوْدِ هُوْه حَدِّ لِيْ تَدِيْ
You opened his eyes that had become blind against his will;

كُفَاسِ قَدِّ بَسْتَبْ دَحُوْدِ يِيْتِ
open, Lord, the eyes that of our own will

حَدِّ تَدِيْ سَبْ دَسْمُوْدِ بَلْتَمِدِ
We have rendered blind; thus shall Your grace abound.

بَلْتَمِدِ قَدِّ كَلِكِ دِيْمِ تَدِّ لَحَوَكْ
The mud [that You made then], Lord, tells us that You are the Son of our Maker.

❖❖❖

مُحِمِ نَحْمَاكِ نَهْ مَحِيْئِ قَدْرُوْكِ
Who is there like You, who gave such honor to our faces?

دَدْنِ سَمِ دَسْمِ هَكْ سَمِ تَدْقِ دَسْمُوْدِ عِلْمِ
For it was upon the ground that You spat, and not upon his face, thus holding our
image in honor.

كِيْ دِيْ قَدِّ دَسْمِ كِيْ تَدْقِ
But with us, please spit on our faces, Lord,

هَوَاسِ بَسْتَبْ دِيْمَكُوْدِ بَلْتَمِدِ
and open the eyes which our own free will has closed.

تَدْبِجِ سَمِ دَبَسْتِ بَسْتَبْ دَسْمُوْدِ اِلهِ دَحُوْدِ
Blessed is He who gave the mind's eye – which we have managed to blind.

❖❖❖

مُحِمِ دَكْ يِيْمَكِ تَدْنِ هَوَاسِ
Who can fail to wonder at Adam, and how his eyes were opened:

لَدْنِ اِيْدِ مَلَبِ مَلِكِ هَوَاسِ بَسْمُوْدِ
in Adam's case their opening proved harmful,

كِيْ دِيْ قَدِّ مَلَبِ بَدْدِ
but we, Lord, are greatly benefited by the opening of our eyes,

ܦܥܬܐ ܕܚܝܬܐ ܕܥܝܢܐ ܕܥܝܢܐ

seeing that it was the Evil One who closed them.

ܬܕܒܝܥ ܕܕܝܝܢܐ ܕܦܥܬܐ ܕܚܝܬܐ ܕܥܝܢܐ

Blessed is He who gave succor and both closed and opened up eyes.

❖❖❖

ܡܢܥܐ ܕܠܐ ܡܠܝܬܐ ܕܚܝܬܐ ܕܥܝܢܐ ܕܥܝܢܐ

Who can fail to curse that Thorn³ which betrayed us,

ܡܠܝܬܐ ܕܚܝܬܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ

who by cunning opened up Adam's eyes so that he beheld his own shame;

ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ

he has mislead us too and smeared over our eyes

ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ

so that we might not see the enormity of our naked state.

ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ

Curse him, Lord, at the hand of all, so that You may be blessed by all.

❖❖❖

1. One to sustain: The meter requires ܡܢܥܐ rather than ܡܢܥܐ "armor".
2. cast: Compare Matt 7:6, though the old Syriac(Curetonianus), Peshitta, and Ephrem all have a different verb (ܡܢܥܐ, throw). The Liber Graduum, however, quotes the verse using ܡܢܥܐ, the verb found in this stanza.
3. Thorn (ܡܠܝܬܐ) Based on 2 Cor 12:7. In the Peshitta the same word is also used in 1 Sam 29:4