

## جَيْتَنَهُ مُصِيبَهُ وَمُجْتَنَهُ فِيهِ سَبَبٌ

Eyes that are Blind and Eyes that are Opened

جَيْتَنَهُ مُصِيبَهُ وَمُجْتَنَهُ فِيهِ سَبَبٌ

جَلَّتْ جَنَّبَهُ مُصِيبَهُ فِيهِ سَبَبٌ

جَنَّبَهُ سَبَبَهُ مُصِيبَهُ فِيهِ سَبَبٌ

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.

جَيْتَهُ مُهَاجِرَهُ وَجَنَّبَهُ مُهَاجِرَهُ

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

جَيْتَهُ مُهَاجِرَهُ شَهَدَهُ مُهَاجِرَهُ

for the scriptures are a treasure house of divinity.

وَتَمْلِيهُ مُكَلَّهُ مُهَاجِرَهُ

With that holy voice as the key

جَيْتَهُ مُهَاجِرَهُ مُهَاجِرَهُ

the are opened up before those who listen.

جَذِيْهُ مُكَلَّهُ مُهَاجِرَهُ شَهَدَهُ مُهَاجِرَهُ

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

بِهِ بَرَّهُ نِسَيَهُ كَوْمِيَتَهُ وَمُكَلَّهُ

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

بِهِ بَرَّهُ نِسَيَهُ وَمُهَاجِرَهُ لَجَدَهُ

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

بِهِ بَرَّهُ نِسَيَهُ كَلَّهُهُ وَنَسَهُ

here in their midst is One to sustain athletes<sup>1</sup> too:

وَهُوَ كَمَلَتَهُ مُكَلَّهُ يَعْفُهُ حَوْدَهُ

with every kind of riches are they filled.

جَذِيْهُ مُهَاجِرَهُ بَلَجَلَّهُ لَكَتَهُ حَوْدَهُ

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

فَمَاهُهُ حَبَدَهُ بَسَتَهُ وَمَهَاهُهُ مَهَاهُهُ تَكَهُهُ

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

جَهَاهُهُ كَهَاهُهُ تَهَاهُهُ وَهَاهُهُهُ لَكَهَاهُهُ

for this treasure house is the common property of everyone,

تَهَاهُهُهُ بَسَبِيْجَهُ حَدَهُهُهُ وَهُوَهُهُ

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

نِيَهُهُهُ كَهَاهُهُهُ مَهَاهُهُهُ وَهَاهُهُهُ

who can now fail to get rich?

جَذِيْهُهُهُهُ بَسَبِيْجَهُهُهُهُ تَكَهَاهُهُهُهُ

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

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كُوْفَّاً سَجَّيْتَهُ فَلَقَّهُ عَيْسَى سَجَّنَ

seeing that it was the Evil One who closed them.

تَذَبَّرْتَهُ فَلَمْ يَجِدْ فَكُوْفَّاً سَجَّيْتَهُ فَلَقَّهُ عَيْسَى

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

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مَنْ يَهُوْ دَكَّنْتَهُ لَمْ يَلْمِيْهُ كَعْقَدَهُ دَمْعِيْهُ كَرَّ

Who can fail to curse that Thorn<sup>3</sup> which betrayed us,

سَجَّدَ فَكُوْفَّاً سَجَّيْتَهُ تَذَبَّرْتَهُ فَمَنْ يَهُوْ دَكَّنْتَهُ

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

كَرَّ كَرَّ عَدَكَّنْتَهُ وَتَذَبَّرْتَهُ تَذَبَّرْتَهُ

he has mislead us too and smeared over our eyes

فَلَقَّنْتَهُ يَسِّيْرَهُ لَكَوْهَدَهُنَّ دَقَّتَهُ

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

لَمْ تَكُنْهُ مَذَمَّهُ مَذَمَّهُ جَدَّهُ مَذَمَّهُ حَوْكَهُ مَذَمَّهُ

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

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1. *One to sustain: The meter requires دَكَّنْ rather than دَكَّ, “armor”.*

2. *cast: Compare Matt 7:6, thought the old Syriac(Curetonianus), Peshitta, and Ephrem all have a different verb (لَمَسَ, throw). The Liber Graduum, however, quotes the verse using دَكَّنْ, the verb found in this stanza.*

3. *Thorn (كَعْقَدَهُ) Based on 2 Cor 12:7. In the Peshitta the same word is also used in 1 Sam 29:4*