

ܩܬܠܐ ܒܝܠ ܡܪܝܡ ܕܡܨܠܬܐ

## Joy at the Resurrection

*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.*

ܡܕܢܬܐ ܕܡܕܒ ܕܩܕܝܫ ܕܩܬܐ  
ܒܝܠ ܩܬܠܐ ܕܝܡܝܢܝܗ ܐܡܝܢ ܒܠܩܕܝܫ  
ܬܒܝܕ ܒܝܡܝܢܝܗ ܕܡܪܝܡ ܕܩܬܐ ܕܡܨܠܬܐ

ܐܡܝܢ ܕܝܠܕܐ ܒܝܠ ܩܬܐ ܕܩܬܐ	ܕܡܨܠܬܐ ܕܡܨܠܬܐ ܕܡܨܠܬܐ
revealing to me something of Paradise,	Your law has been my vehicle,
ܕܡܨܠܬܐ ܕܡܨܠܬܐ ܕܡܨܠܬܐ	ܕܡܨܠܬܐ ܕܡܨܠܬܐ ܕܡܨܠܬܐ
which opened up this Paradise.	Your Cross has been to me the key
ܕܡܨܠܬܐ ܕܡܨܠܬܐ ܕܡܨܠܬܐ	ܕܡܨܠܬܐ ܕܡܨܠܬܐ ܕܡܨܠܬܐ
and carry back with me from Paradise	From the Garden of Delights <sup>1</sup> did I gather
ܕܡܨܠܬܐ ܕܡܨܠܬܐ ܕܡܨܠܬܐ	ܕܡܨܠܬܐ ܕܡܨܠܬܐ ܕܡܨܠܬܐ
which are here scattered about for Your	Roses and other eloquent blooms
feast	
ܕܡܨܠܬܐ ܕܡܨܠܬܐ ܕܡܨܠܬܐ	ܕܡܨܠܬܐ ܕܡܨܠܬܐ ܕܡܨܠܬܐ
Blessed is He who both gave and received	Amid songs [as they flutter down] on
the crown!	humanity.

❖ ❖ ❖

ܕܡܨܠܬܐ ܕܡܨܠܬܐ ܕܡܨܠܬܐ	ܕܡܨܠܬܐ ܕܡܨܠܬܐ ܕܡܨܠܬܐ
of tongues and voices:	This joyful <sup>2</sup> festival is entirely made up
ܕܡܨܠܬܐ ܕܡܨܠܬܐ ܕܡܨܠܬܐ	ܕܡܨܠܬܐ ܕܡܨܠܬܐ ܕܡܨܠܬܐ
sounding like trumpets and horns,	Innocent young women and men
ܕܡܨܠܬܐ ܕܡܨܠܬܐ ܕܡܨܠܬܐ	ܕܡܨܠܬܐ ܕܡܨܠܬܐ ܕܡܨܠܬܐ
resemble harps and lyres:	While infant girls and boys
ܕܡܨܠܬܐ ܕܡܨܠܬܐ ܕܡܨܠܬܐ	ܕܡܨܠܬܐ ܕܡܨܠܬܐ ܕܡܨܠܬܐ
as they read up together towards heaven,	Their voices intertwine
ܕܡܨܠܬܐ ܕܡܨܠܬܐ ܕܡܨܠܬܐ	ܕܡܨܠܬܐ ܕܡܨܠܬܐ ܕܡܨܠܬܐ
Blessed is He for whom the silent have	giving glory to the Lord of glory.
thundered out!	

❖ ❖ ❖

ܕܡܨܠܬܐ ܕܡܨܠܬܐ ܕܡܨܠܬܐ	ܕܡܨܠܬܐ ܕܡܨܠܬܐ ܕܡܨܠܬܐ
heaven above roared with thunder:	The earth thunders out below,
ܕܡܨܠܬܐ ܕܡܨܠܬܐ ܕܡܨܠܬܐ	ܕܡܨܠܬܐ ܕܡܨܠܬܐ ܕܡܨܠܬܐ
of those above and those below.	Nisan <sup>3</sup> has mingled together the two
	sounds -

ܒܚܕ ܕܡܠܝܚܐ ܕܕܝܘܬܐ ܕܝܚܝܐ	ܫܠܝܚܐ ܬܠܝܬܐ ܕܢܚܐ ܡܪܕܝܐ
are joined with the Divinity's thunder,	The shouts from the holy Church
ܘܠܚܝܬܐ ܕܡܠܝܚܐ ܫܠܝܚܐ	ܡܠܝܚܐ ܘܡܠܝܚܐ ܕܡܠܝܚܐ
lightning flashes intermingle;	and with the bright torches
ܡܠܝܚܐ ܕܡܠܝܚܐ ܕܡܠܝܚܐ	ܒܚܕ ܡܠܝܚܐ ܕܡܠܝܚܐ
with the pasturage, <sup>4</sup> the Paschal feast.	with the rain came the tears of sorrow,



ܕܕ ܬܠܝܬ ܡܠܝܚܐ ܕܡܠܝܚܐ	ܬܠܝܬ ܡܠܝܚܐ ܕܡܠܝܚܐ
that in the Ark all voices cried out:	It was in a similar way
ܡܠܝܚܐ ܕܡܠܝܚܐ ܕܡܠܝܚܐ	ܠܚܕ ܡܠܝܚܐ ܕܡܠܝܚܐ
but inside, lovely voices;	outside [the Ark] were fearsome waves,
ܠܝܚܐ ܕܡܠܝܚܐ ܕܡܠܝܚܐ	ܠܝܚܐ ܕܡܠܝܚܐ ܕܡܠܝܚܐ
uttered together in chaste fashion, <sup>5</sup>	tongues, all in pairs,
ܕܡܠܝܚܐ ܕܡܠܝܚܐ ܕܡܠܝܚܐ	ܡܠܝܚܐ ܕܡܠܝܚܐ ܕܡܠܝܚܐ
when unmarried girls and boys	thus serving as a type of our festival now
ܡܠܝܚܐ ܕܡܠܝܚܐ ܕܡܠܝܚܐ	ܘܡܠܝܚܐ ܕܡܠܝܚܐ ܕܡܠܝܚܐ
praise to the Lord of that Ark.	together in innocence sing



ܡܠܝܚܐ ܕܡܠܝܚܐ ܕܡܠܝܚܐ	ܡܠܝܚܐ ܕܡܠܝܚܐ ܕܡܠܝܚܐ
his fine actions as offerings,	At this festival when each person offers
ܡܠܝܚܐ ܕܡܠܝܚܐ ܕܡܠܝܚܐ	ܡܠܝܚܐ ܕܡܠܝܚܐ ܕܡܠܝܚܐ
that I stand here so impoverished.	I lament, dear Lord, <sup>6</sup>
ܡܠܝܚܐ ܕܡܠܝܚܐ ܕܡܠܝܚܐ	ܡܠܝܚܐ ܕܡܠܝܚܐ ܕܡܠܝܚܐ
for it a second Nisan is come,	But my mind grows green again with your dew:
ܡܠܝܚܐ ܕܡܠܝܚܐ ܕܡܠܝܚܐ	ܡܠܝܚܐ ܕܡܠܝܚܐ ܕܡܠܝܚܐ
garlanded in all kinds of wreaths,	whose flowers serve as [my] offerings,
ܡܠܝܚܐ ܕܡܠܝܚܐ ܕܡܠܝܚܐ	ܡܠܝܚܐ ܕܡܠܝܚܐ ܕܡܠܝܚܐ
Blessed is the Cloud which has distilled in me its moisture!	placed on the door of each ear!



ܡܠܝܚܐ ܕܡܠܝܚܐ ܕܡܠܝܚܐ	ܡܠܝܚܐ ܕܡܠܝܚܐ ܕܡܠܝܚܐ
from the Scriptures, as though it were from the hills?	Who has seen flower-buds flourishes
ܡܠܝܚܐ ܕܡܠܝܚܐ ܕܡܠܝܚܐ	ܡܠܝܚܐ ܕܡܠܝܚܐ ܕܡܠܝܚܐ
the spacious bosom of the mind.	With them have chaste women filled
ܡܠܝܚܐ ܕܡܠܝܚܐ ܕܡܠܝܚܐ	ܡܠܝܚܐ ܕܡܠܝܚܐ ܕܡܠܝܚܐ
scattered flower-buds all over the crowds:	The sound [of songs,] like a servant, has

<p> <b>ܬܩܠܥܝܗܘܢ ܒܥܝܢܝܗܘܢ</b>  catch them with your senses,  <b>ܬܕܒܥ ܕܝܢܐ ܕܡܬܥܩܪܐ</b>  blessed is he who is garlanded with his  handmaids! </p>	<p> <b>ܐܬܬܝܬܝܢ ܕܥܡܐ ܒܕܝܬܝܢ</b>  these flower-buds are sacred,  <b>ܕܥܝܢ ܡܕܢܐ ܡܝܥܬܐܢ ܕܡܕܕܝܐ</b>  just as our Lord [caught] Mary's  unguent.[John 12:1-3] </p>
--	---



<p> <b>ܬܕܕܗ ܡܕܕܝܐ ܡܕܕܝܐ ܡܠܚܐ</b>  have the children scattered before the  King: [Matt 21:7]  <b>ܕܡܕܝܐ ܡܝܥܬܐ ܡܠܚܐ ܡܕܢܐ</b>  the path was filled with them;  <b>ܡܬܬܥܩܪܐ ܕܥܝܢ ܡܬܥܩܪܐ</b>  their songs [of joy] like lilies.  <b>ܡܕܢܐ ܕܡܕܝܐ ܬܕܕܗ ܕܥܝܢ ܡܕܢܐ</b>  does the crowd of children scatter for You,  Lord,  <b>ܬܕܒܥ ܕܝܢܐ ܕܡܬܥܩܪܐ ܡܬܥܩܪܐ</b>  Blessed is He who was acclaimed by  young children [Matt 21:15-15] </p>	<p> <b>ܦܥܬܝܢ ܦܬܝܢ ܡܠܚܐ</b>  Fair and eloquent flower-buds  <b>ܡܠܚܐ ܡܝܥܬܐ ܡܠܚܐ ܡܬܥܩܪܐ</b>  the colt was garlanded with them,  <b>ܡܬܥܩܪܐ ܬܕܕܗ ܕܥܝܢ ܦܥܬܝܢ</b>  they scattered praises like flower-buds,  <b>ܕܥܝܢ ܡܬܥܩܪܐ ܬܕܕܗ ܕܥܝܢ ܡܬܥܩܪܐ</b>  Now too at this festival  <b>ܡܬܥܩܪܐ ܕܥܝܢ ܡܬܥܩܪܐ</b>  halleluiahs like blossoms. </p>
--	---



<p> <b>ܡܠܚܐ ܬܬܝܕ ܕܡܬܥܩܪܐ</b>  an armful of children's voices  <b>ܡܬܥܩܪܐ ܡܬܥܩܪܐ ܡܬܥܩܪܐ</b>  with songs coming from chaste women  <b>ܡܬܥܩܪܐ ܡܬܥܩܪܐ ܡܬܥܩܪܐ</b>  and with these let each intersperse  <b>ܡܬܥܩܪܐ ܡܬܥܩܪܐ ܡܬܥܩܪܐ</b>  so that, for this great feast,  <b>ܬܕܒܥ ܕܥܝܢ ܡܬܥܩܪܐ ܡܬܥܩܪܐ</b>  Blessed is He who invited us to plait it! </p>	<p> <b>ܡܬܥܩܪܐ ܡܬܥܩܪܐ ܡܬܥܩܪܐ</b>  It is as though our hearing [has embraced]  <b>ܡܬܥܩܪܐ ܡܬܥܩܪܐ ܡܬܥܩܪܐ</b>  Lord, while filling the bosoms of our ears  <b>ܡܬܥܩܪܐ ܡܬܥܩܪܐ ܡܬܥܩܪܐ</b>  [Let] each person assemble [a bouquet] of  flower-buds,  <b>ܡܬܥܩܪܐ ܡܬܥܩܪܐ ܡܬܥܩܪܐ</b>  blossoms from his own piece of land,  <b>ܡܬܥܩܪܐ ܡܬܥܩܪܐ ܡܬܥܩܪܐ</b>  we may plait a great garland. </p>
---	--



<p> <b>ܡܬܥܩܪܐ ܡܬܥܩܪܐ ܡܬܥܩܪܐ</b>  his homilies like blossoms,  <b>ܡܬܥܩܪܐ ܡܬܥܩܪܐ ܡܬܥܩܪܐ</b>  deacons of their reading,  <b>ܡܬܥܩܪܐ ܡܬܥܩܪܐ ܡܬܥܩܪܐ</b>  children of their psalms, </p>	<p> <b>ܡܬܥܩܪܐ ܡܬܥܩܪܐ ܡܬܥܩܪܐ</b>  Let the chief pastor<sup>7</sup> weave together  <b>ܡܬܥܩܪܐ ܡܬܥܩܪܐ ܡܬܥܩܪܐ</b>  priests of their celebration  <b>ܡܬܥܩܪܐ ܡܬܥܩܪܐ ܡܬܥܩܪܐ</b>  strong young men of their jubilant shouts, </p>
---	---

<p>ܕܬܝܒܝ ܡܥܠܡܝܗܘܢ chief citizens of their benefactions, ܕܒܝܥ ܕܝܗܠܒ ܕܝܝܫܬܝܐ Blessed is He who gave us so many opportunities for good!</p>	<p>ܢܚܦܬܐ ܡܡܕܝܗܘܢ chaste women of their songs, ܡܥܡܝܩܝܐ ܕܡܬܕܡܝܗܘܢ ordinary folk of their manner of life.</p>
--	--



<p>ܡܫܩܝܐ ܥܠܝܬܐ ܡܥܬܝܐ the martyrs, apostles and prophets, ܕܝܝܫܒ ܕܡܥܥ ܦܥܥܥܝܩܐ and flower-buds shine out ܟܕ ܕܒܝܐ ܕܡܥܝܗܘܢ so fragrant are their lilies: ܡܥܝܝܐ ܡܥܦܕܐ ܕܡܬܩܝܐ and they bring back fair [bunches of] blossoms ܕܝܡܥܝܐ ܡܥ ܡܥܬܝܐ O praise to You from the [saints who are] blessed!</p>	<p>ܡܥܝܝܐ ܡܥܬܝܐ ܡܥܬܝܐ Let us summon and invite the saints, ܕܝܡܥܝܩܝܐ ܡܥܥܝܩܝܐ Like themselves their blossoms ܡܥܝܩܝܐ ܡܥܥܝܩܝܐ such a wealth of roses they have, ܡܥ ܕܝܡܥܝܐ ܡܥܬܝܐ from the Garden of Delights do they pluck them, ܡܥܥܝܩܝܐ ܡܥܬܝܐ to crown our beautiful feast.<sup>8</sup></p>
--	--



<p>ܕܝܡܥܝܩܝܐ ܡܥܥܝܩܝܐ ܕܡܥܬܝܐ compared with the wealth of Your crown ܕܝܡܥܝܩܝܐ ܡܥܥܝܩܝܐ in which faith shines out, ܡܥܥܝܩܝܐ ܡܥܥܝܩܝܐ and holiness is mingled in, ܡܥܥܝܩܝܐ ܡܥܥܝܩܝܐ O great King of all blossoms, ܕܝܡܥܝܩܝܐ ܡܥܥܝܩܝܐ Blessed is He who gave it us to weave!</p>	<p>ܡܥܥܝܩܝܐ ܡܥܥܝܩܝܐ Royal crowns appear poor ܕܝܡܥܝܩܝܐ ܡܥܥܝܩܝܐ into which purity is intertwined, ܡܥܥܝܩܝܐ ܡܥܥܝܩܝܐ humility shine forth ܡܥܥܝܩܝܐ ܡܥܥܝܩܝܐ and great love is resplendent. ܡܥܥܝܩܝܐ ܡܥܥܝܩܝܐ how perfect is the beauty of Your crown.</p>
---	---



<p>ܡܥܥܝܩܝܐ ܡܥܥܝܩܝܐ ܡܥܥܝܩܝܐ and in return grant us salvation; ܡܥܥܝܩܝܐ ܡܥܥܝܩܝܐ rebuild the churches that were burnt, ܡܥܥܝܩܝܐ ܡܥܥܝܩܝܐ we may plait You a great wreath, ܡܥܥܝܩܝܐ ܡܥܥܝܩܝܐ</p>	<p>ܡܥܥܝܩܝܐ ܡܥܥܝܩܝܐ Receive our offering, O our King, ܡܥܥܝܩܝܐ ܡܥܥܝܩܝܐ give peace to the land that has been devastated,<sup>9</sup> ܡܥܥܝܩܝܐ ܡܥܥܝܩܝܐ so that when deep peace has returned ܡܥܥܝܩܝܐ ܡܥܥܝܩܝܐ</p>
---	--

with blossoms and [people] to plait it, coming in from all sides  
 تَذْبِيحُ دُحْدُوحٍ هُصْبِي دِيحْدِيدِ دِيهْجَلِكْ قَدْزِ جُتْزِ  
 blessed is He who has acted and is able to act! so that the Lord of peace may be crowned.



1. Garden of Delight (دِيحْدِيدِ): An obvious play on Eden (not present in the Septuagint's of garden by paradeisos tes truphes, "Garden of Delight"
2. joyful: There is a word play between (دِيهْجَلِكْ), "Joyful," and (دِيهْجَلِكْ) "Passover."
3. Nisan: i.e, April
4. pasturage: Provided by the fres green grass of spring.
5. in chaste fashion: Lit, "purely." Ephrem probable alludes to the tradition (of Jewish origin) that both Noah's family and the animals preserved (دِيهْجَلِكْ) and refrained from intercourse in the Ark.
6. dear Lord (دِيهْجَلِكْ): Ephrem uses this word, taken from John 20:16 (Mary Magdalene's recognition of the risen Christ), as a term of intimate relationship to Christ.
7. chief pastor: i.e., bishop.
8. Delights...feast
9. devastated: It is not clear to which of the sieges of Nisibis Ephrem refers.

Notes:

دِيهْجَلِكْ – Agnus-castus. A willowlike tree, used at a religious festival. The chaste tree.

دِيهْجَلِكْ - Chaste – refraining from sexual intercourse that is regarded as contrary to morality or religion