

وَيَعْدَةُ دُقْنٍ كَسْلَمَكَ دَنْدَنٌ

The Eucharistic Marriage Feast

مَجَادِدَةُ دُقْنٍ كَسْلَمَكَ دَنْدَنٌ

بَدْ قَلْكَ دِسْكَلْمَكَ دَنْدَنٌ

تَبَرْ تَبَرْ كَلْمَهُ دَعَهُ دَعَهُ دَعَهُ

وَيَعْدَةُ دُقْنٍ كَسْلَمَكَ دَنْدَنٌ

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.

وَيَعْدَةُ دُقْنٍ كَسْلَمَكَ دَنْدَنٌ

I have invited You, Lord, to a wedding feast of songs,

سَهْدَةُ لِهِ سَعْدَةُ كَسْلَمَكَ دَنْدَنٌ

But the wine – the utterance of praise – at our feast has run out. [John 2:1-10]

وَدِيَتَهُ دَمْكَلَهُ دَهَهُ دَكْتَهُ

[You are] the guest who filled with good wine the jars;

سَعْدَةُ دَكْتَهُ مَكْبَرَهُ دَهَهُ دَهَهُ

fill my mouth with Your praise.

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دَهَهُتَهُ: دَهَهُتَهُ لَهُ بِهِ جَدْ جَنْدِلَهُ دَهَهُ دَهَهُ

Praise to You from everyone who has perceived Your truth¹.

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سَعْدَةُ دَهَهُتَهُ دَهَهُتَهُ دَهَهُ دَهَهُ دَهَهُ

The wine that was in the jars was akin and related to

دَهَهُتَهُ سَعْدَهُ دَهَهُ دَهَهُ دَهَهُ

this eloquent wine that gives birth to praise

دَهَهُ دَهَهُ سَعْدَهُ دَهَهُ دَهَهُ

and also that wine gave birth to praise

بِهِ دَهَهُ دَهَهُ دَهَهُ دَهَهُ دَهَهُ

from those who drank it and beheld the wonder.

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دَهَهُ دَهَهُ دَهَهُ دَهَهُ دَهَهُ دَهَهُ

You who are so just, if at a wedding feast not Your own

يَهُ دَكْتَهُ مَلِيَهُ دَهَهُ سَعْدَهُ دَكْتَهُ

You filled six jars with good wine, [John 2:6],

دَهَهُتَهُ سَلَمَكَ سَلَمَكَ دَهَهُتَهُ

do You, Lord, at this wedding feast, fill, not the jars,

دَهَهُ دَهَهُ دَهَهُ دَهَهُ دَهَهُ

but the ten thousand ears with its sweetness.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ كَسْلَمَكَ وَسَلَّمَتِي

Jesus, You were invited to the wedding feast of others,

أَنْتَ مَلِكُكَ بَحْتَنَهُ وَقَنْتَنَهُ كَوْنَتَنَهُ تَكْلِمَتَنَهُ

here is Your own pure and fair wedding feast: gladden Your worlds²

بَلْتَنَهُ هَبِيَّتَنَهُ تَنَهُ دَنَهُ وَهَبِيَّتَنَهُ

for Your guests too, O Lord, need

بَلْتَنَهُ تَنَهُ تَكْلِمَتَنَهُ جَيْتَنَهُ

Your songs; let Your harp utter!

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جَلَّهُ أَنْتَ بَقَنْتَنَهُ دَنَهُ فَيَنَّهُ كَعْمَتَنَهُ

The soul is Your bride, the body³ too is Your bridal chamber,

وَهَبِيَّتَنَهُ دَنَهُ مَهَنَهُ قَلَّتَنَهُ بَلَّتَنَهُ

Your guests are the senses and the thoughts.

بَلْتَنَهُ بَقَنْتَنَهُ سَلَّمَكَ دَنَهُ لَمَنَهُ

And if a single body is wedding feast for You,

مَيْعَادَهُ أَنْتَ بَلَّتَنَهُ جَهُ بَلَّتَنَهُ

How great is Your banquet with the whole church!

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كَرِيمَهُ دَنَهُ دَنَهُ تَكْلِمَتَنَهُ تَكْلِمَهُ هَبِيَّتَنَهُ

The Holy one⁴ took the synagogue up on Sinai:

بَقَنْتَنَهُ كَفَهُ وَهَنَّتَنَهُ دَمَنَهُ

He made her body shine with garments of white, but her heart was dark [Exod 19:14]

كَيْلَكَ دَكَهُ وَهَنَّتَنَهُ دَمَنَهُ

She played the harlot with the calf, and so the Exalted One rejected her, [Exod 32:1ff]

كَمَّتَنَهُ حَمَّتَنَهُ دَمَنَهُ

Breaking the tablets, the book of her covenant. [Exod 32:19]

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كَبِيْرَهُ سَنَهُ مَيْعَادَهُ دَهُونَهُ دَكَهُ جَهُ دَنَهُ

Who has ever seen such horror in a shameful deed -

جَلَّهُ دَبَّلَعَهُ عَيْدَهُ جَهُ دَنَهُ تَكَلَّهُ

a bride who has played false in her own bridal chamber, raised her voice?

بَهِيْدَهُ دَيْمَدَهُ بَهُ دَهُ يَلَفَهُ

When she dwelt in Egypt she learnt it from

مَدَنَهُ دَهُونَهُ دَهُونَهُ جَهُ دَهُونَهُ

the mistress of Joseph, who cried out when she played false. [Gen 39:15]

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سَبَقَهُ بِمَدْهُبٍ بِهَدْيَهُ لِكَمَتَنَهُ

The light of the pillar of fire and of the cloud [Num 14:14]

مکالمہ ۲۰۷ میں ۸۰۰ کیلیو میٹر کا سارے

drew into itself its rays like the sun

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

that was eclipsed on the day that she cried out, [Matt 27:45]

مَلَكُوتِ يَهُوָה כְּפָרָתָה נִסְתַּבֵּחַ

Demanding the King, further crime. [Mark 15:13]

مذکور یعنی حکم می‌گیرد.

How can my harp, O lord, ever rest from Your praise?

نیجہ ۹۵ کا لئے ٹکٹوں میں

how could I ever teach my tongue infidelity?

تَسْبِيحُ سَهْلَةِ الْمَدِّ

Your love gives to my shamefacedness confidence, --

لېز ئەستەن ئۆزىزى ئەلەم

- yet my will is ungrateful.

It is right that humanity should acknowledge Your divinity.

it is right for the supernal beings to worship Your humanity;

وَيَذْكُرُهُ مُحَمَّدٌ وَيَكْتُبُهُ مُحَمَّدٌ

the supernal beings were amazed to see how small You become,

ذکر مسماۃت حمدیہ یا مدد مدد

and those below to see how exalted!

3

1. *A different refrain is given in two of the manuscripts: "Praise to You who have poured out Your gift upon Your servant"*
2. *Your worlds: i.e. both angels and human beings.*
3. *the body: One manuscript has "Your body"; although this conforms to Text 5, stanza 6, it does not fit the context nearly so well here.*
4. *The Holy One: Ephrem deliberately reflects Jewish usage.*