

The Gospel According to St. John in Sanskrit-English-German-Latin

In April 2008, I bought a very precious old translation of the New Testament from Greek into Sanskrit, published as second edition in the year 1851. It seems to be the translation made by **William Carey** and Bengali Sanskritists in 1808:

The New Testament
of our Lord and Saviour Jesus Christ
in Sanscrit.
Translated from the Greek
by the Calcutta Baptist Missionaries
with native assistants.
Calcutta 1851
Second Edition

Dharmya-pustakasya śeṣāṃśaḥ
arthataḥ
prabhunā yīśu-khrīṣṭena nirūpitasya
nūtana-dharmya-niyamasya
grantha-saṃgrahaḥ

In 2008, Mihail Bayaryn re-typeset all 28 chapters of the **Gospel of St. Matthew**, and the result of his work was presented in <http://www.sanskritweb.net/sansdocs/matthew.pdf>. This file was typeset using the font Alpa 99. See <http://www.sanskritweb.net/itrans>.

In 2012, Mihail Bayaryn re-typeset all 21 chapters of the **Gospel of St. John**, and the result of his work is presented in this new file <http://www.sanskritweb.net/sansdocs/john.pdf>. This file was typeset using Mihail Bayaryn's own Devanagari font Siddhanta. See website <http://www.sanskritweb.net/cakram/index.html>.

For facsimile scans of these Gospels in Sanskrit see <http://www.sanskritweb.net/sansdocs>. For this St. John's Gospel see file <http://www.sanskritweb.net/sansdocs/john-facsimile.pdf>.

Ulrich Stiehl, Heidelberg, June 2012

<http://www.sanskritweb.net/sansdocs/#BIBLE>

To search for diacritics in the transliterated Sanskrit text, on a Windows PC please press ALT key and enter 0 + code on numerical keypad, e.g. to search for ā, press ALT key, keep it pressed, and enter 0192 on num pad.

192	193	194	195	197	198	199	200	201	202	203	204	205	206	207
ā	ī	ū	ṛ	ṝ	ḷ	ṅ	ñ	ṇ	ṭ	ḍ	ś	ṣ	ṃ	ḥ

१-१ आदौ वाद आसीत्। स च वाद ईश्वरेण सार्धमासीत्। स वादः स्वयमीश्वर एव।

1-1 ādau vāda āsīt | sa ca vāda īśvareṇa sārḍham_āsīt | sa vādaḥ svayam īśvara eva |

1-1 In the beginning was the Word, and the Word was with God, and the Word was God.

1-1 Im Anfang war das Wort, und das Wort war bei Gott, und Gott war das Wort.

1-1 in principio erat Verbum et Verbum erat apud Deum et Deus erat Verbum

१-२ स आदावीश्वरेण सहासीत्

1-2 sa ādāv_īśvareṇa sahāsīt

1-2 The same was in the beginning with God.

1-2 Dasselbe war im Anfang bei Gott.

1-2 hoc erat in principio apud Deum

१-३ तेन सर्वं वस्तु ससृजे। सृष्टवस्तुषु किमपि वस्तु तेनासृष्टं नास्ति

1-3 tena sarvaṃ vastu sasṛje | sṛṣṭa-vastuṣu kim_āpi vastu tenāsṛṣṭaṃ nāsti

1-3 All things were made by him; and without him was not any thing made that was made.

1-3 Alle Dinge sind durch dasselbe gemacht, und ohne dasselbe ist nichts gemacht, was gemacht ist.

1-3 omnia per ipsum facta sunt et sine ipso factum est nihil quod factum est

१-४ स जीवनस्याकारः। तच्च जीवनं मनुष्याणां ज्योतिः।

1-4 sa jīvanasyākāraḥ | tac_ca jīvanam manuṣyāṇām jyotiḥ |

1-4 In him was life; and the life was the light of men.

1-4 In ihm war das Leben, und das Leben war das Licht der Menschen.

1-4 in ipso vita erat et vita erat lux hominum

१-५ तज्योतिरन्धकारे प्रचकाशे किंत्वन्धकारस्तन्न जग्राह।

1-5 taj_jyotir_andha-kāre pra-cakāśe kiṃ_tv_andha-kāras tan_na jagrāha |

1-5 And the light shineth in darkness; and the darkness comprehended it not.

1-5 Und das Licht scheint in der Finsternis, und die Finsternis hat's nicht begriffen.

1-5 et lux in tenebris lucet et tenebrae eam non comprehenderunt

१-६ योहन्नामक एको मनुज ईश्वरेण प्रेषयांचक्रे।

1-6 yohan_nāmaka eko manu-ja īśvareṇa preṣayāṃ_cakre |

1-6 There was a man sent from God, whose name was John.

1-6 Es ward ein Mensch von Gott gesandt, der hieß Johannes.

1-6 fuit homo missus a Deo cui nomen erat Iohannes

- १-७ तद्वारा यथा सर्वे विश्वसन्ति तदर्थं स तज्ज्योतिषि प्रमाणं दातुं साक्षिस्वरूपो भूत्वागमत्
 1-7 tad-dvārā yathā sarve vi-śvasanti tad-arthaṃ sa taj-jyotiṣi pra-māṇaṃ dātum sākṣi-svarūpo bhūtvāgamat
 1-7 The same came for a witness, to bear witness of the Light, that all men through him might believe.
 1-7 Dieser kam zum Zeugnis, daß er von dem Licht zeugte, auf daß sie alle durch ihn glaubten.
 1-7 hic venit in testimonium ut testimonium perhiberet de lumine ut omnes crederent per illum
- १-८ स स्वयं तज्ज्योतिर्न। किंतु तज्ज्योतिषि प्रमाणं दातुमागमत्।
 1-8 sa svayaṃ taj-jyotir_na | kiṃ_tu taj-jyotiṣi pra-māṇaṃ dātum ā-gamat |
 1-8 He was not that Light, but was sent to bear witness of that Light.
 1-8 Er war nicht das Licht, sondern daß er zeugte von dem Licht.
 1-8 non erat ille lux sed ut testimonium perhiberet de lumine
- १-९ जगत्यागत्य यः सर्वमनुजेभ्यो दीप्तिं ददाति तदेव सत्यज्योतिः।
 1-9 jagaty_ā-gatya yaḥ sarva-manu-jebhyo dīptiṃ dadāti tad_eva satya-jyotiḥ |
 1-9 That was the true Light, which lighteth every man that cometh into the world.
 1-9 Das war das wahrhaftige Licht, welches alle Menschen erleuchtet, die in diese Welt kommen.
 1-9 erat lux vera quae inluminat omnem hominem venientem in mundum
- १-१० स यज्ञगदसृजत्तन्मध्य एव स आसीत्। किंतु जगतो लोकास्तं नाजानन्
 1-10 sa yaj_jagad_asṛjat tan-madhya eva sa āsīt | kiṃ_tu jagato lokās_tam nājānan
 1-10 He was in the world, and the world was made by him, and the world knew him not.
 1-10 Es war in der Welt, und die Welt ist durch dasselbe gemacht; und die Welt kannte es nicht.
 1-10 in mundo erat et mundus per ipsum factus est et mundus eum non cognovit
- १-११ निजाधिकारं स आगच्छत्। किंतु प्रजास्तं नागृह्णन्।
 1-11 ni-jādhi-kāraṃ sa ā-gacchat | kiṃ_tu pra-jās_tam nāgr̥hṇan |
 1-11 He came unto his own, and his own received him not.
 1-11 Er kam in sein Eigentum; und die Seinen nahmen ihn nicht auf.
 1-11 in propria venit et sui eum non receperunt
- १-१२ तथापि ये ये तमगृह्णन्। अर्थात्तस्य नाम्नि विश्वसन्तेभ्य ईश्वरस्य पुत्रा भवितुमधिकारमददात्।
 1-12 tathāpi ye ye tam_agr̥hṇan | arthāt_tasya nāmni vy-aśvasan tebhya īśvarasya putrā bhavitum adhi-kāram adadāt |
 1-12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:
 1-12 Wie viele ihn aber aufnahmen, denen gab er Macht, Kinder Gottes zu werden, die an seinen Namen glauben;
 1-12 quotquot autem receperunt eum dedit eis potestatem filios Dei fieri his qui credunt in nomine eius

१-१३ तेषां जनिः शोणितान्न शारीरिकाभिलाषान्न मानवानामिच्छातो न किंत्वीश्वरादभवत्।

1-13 teṣāṃ janīḥ śonitān_na śārīrikābhilāṣān_na mānavānām icchāto na kiṃ_tv_īśvarād_abhavat |

1-13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

1-13 welche nicht von dem Geblüt noch von dem Willen des Fleisches noch von dem Willen eines Mannes, sondern von Gott geboren sind.

1-13 qui non ex sanguinibus neque ex voluntate carnis neque ex voluntate viri sed ex Deo nati sunt

१-१४ स वादो मनुष्यरूपेणावतीर्य सत्यतानुग्रहभ्यां परिपूर्णः सन्सार्धमस्माभिर्न्यवसत्ततः पितुरद्वितीयपुत्रस्य योग्यो यो महिमा तं महिमानं तस्यापश्याम।

1-14 sa vādo manuṣya-rūpeṇāva-tīrya satyatānu-grahabhyāṃ pari-pūrṇaḥ san sārddham asmābhir_ny-avasat tataḥ pitur_a-dvitiya-putrasya yogyo yo mahimā taṃ mahimānaṃ tasyāpaśyāma |

1-14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

1-14 Und das Wort ward Fleisch und wohnte unter uns, und wir sahen seine Herrlichkeit, eine Herrlichkeit als des eingeborenen Sohnes vom Vater, voller Gnade und Wahrheit.

1-14 et Verbum caro factum est et habitavit in nobis et vidimus gloriam eius gloriam quasi unigeniti a Patre plenum gratiae et veritatis

१-१५ ततो योहनपि प्रचार्य साक्ष्यमिदं दत्तवान्यो मम पश्चादागमिष्यति स मत्तो गुरुतरः। यतो मत्पूर्वं स विद्यमान आसीत्। यदर्थमहं साक्ष्यमिदमदां स एषः।

1-15 tato yohan_apī pra-cārya sākṣyam_idaṃ dattavān yo mama paścād ā-gamiṣyati sa matto gurutaraḥ | yato mat-pūrvaṃ sa vidyamāna āsīt | yad-artham ahaṃ sākṣyam_idam adāṃ sa eṣaḥ |

1-15 John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.

1-15 Johannes zeugt von ihm, ruft und spricht: Dieser war es, von dem ich gesagt habe: Nach mir wird kommen, der vor mir gewesen ist; denn er war eher als ich.

1-15 Iohannes testimonium perhibet de ipso et clamat dicens hic erat quem dixi vobis qui post me venturus est ante me factus est quia prior me erat

१-१६ अपरं च तस्य पूर्णताया वयं सर्वे क्रमशः क्रमशो ऽनुग्रहं प्राप्ताः।

1-16 a-param ca tasya pūrṇatāyā vayaṃ sarve kramaśaḥ kramaśo 'nu-grahaṃ prāptāḥ |

1-16 And of his fulness have all we received, and grace for grace.

1-16 Und von seiner Fülle haben wir alle genommen Gnade um Gnade.

1-16 et de plenitudine eius nos omnes accepimus et gratiam pro gratia

१-१७ मूसाद्वारा व्यवस्था दत्ता किंत्वनुग्रहः सत्यत्वं च यीशुख्रीष्टद्वारा समुपातिष्ठताम्।

1-17 mūsā-dvārā vy-ava-sthā dattā kiṃ_tv_anu-grahaḥ satyatvaṃ ca yīśu-khrīṣṭa-dvārā sam-upātiṣṭhatām |

1-17 For the law was given by Moses, but grace and truth came by Jesus Christ.

1-17 Denn das Gesetz ist durch Moses gegeben; die Gnade und Wahrheit ist durch Jesum Christum geworden.

1-17 quia lex per Mosen data est gratia et veritas per Iesum Christum facta est

१-१८ कोऽपि मनुज ईश्वरं कदापि नापश्यत्किंतु पितुः क्रोडस्यो ऽद्वितीयः पुत्रस्तं प्राकाशयत्।

1-18 ko'pi manu-ja íśvaram kadāpi nāpaśyat kiṁ_tu pituḥ kroḍasyo 'dvtīyaḥ putras_tam prākāśayat ।

1-18 No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, he hath declared him.

1-18 Niemand hat Gott je gesehen; der eingeborene Sohn, der in des Vaters Schoß ist, der hat es uns verkündigt.

1-18 Deum nemo vidit umquam unigenitus Filius qui est in sinu Patris ipse enarravit

१-१९ त्वं कः इति वाक्यं प्रष्टुं यदा यिहूदीयलोका याज्कान्लेविलोकांश्च यिरूशालमो योहनः समीपे प्रेषयामासुः।

1-19 tvam kaḥ? iti vākyaṁ praṣṭum yadā yihūdiya-lokā yājkān levi-lokāms_ca yirūśālamō yohanaḥ sam-īpe preṣayām_āsuḥ ।

1-19 And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

1-19 Und dies ist das Zeugnis des Johannes, da die Juden sandten von Jerusalem Priester und Leviten, daß sie ihn fragten: Wer bist du?

1-19 et hoc est testimonium Iohannis quando miserunt Iudaei ab Hierosolymis sacerdotes et Levitas ad eum ut interrogarent eum tu quis es

१-२० तदा स स्वीकृतवान्नापहुतवान्नाहमभिषिक्त इत्यङ्गीकृतवान्।

1-20 tadā sa svī-kṛtavān nāpahnutavān nāham abhi-ṣikta ity_āngī-kṛtavān ।

1-20 And he confessed, and denied not; but confessed, I am not the Christ.

1-20 Und er bekannte und leugnete nicht; und er bekannte: Ich bin nicht Christus.

1-20 et confessus est et non negavit et confessus est quia non sum ego Christus

१-२१ तदा ते ऽपृच्छन्तर्हि को भवान् किमेलियः सोऽवदत्त। ततस्तेऽपृच्छन्तर्हि भवान्स भविष्यद्वादी सोऽवदत्ताहं सः।

1-21 tadā te 'pṛcchan tarhi ko bhavān? kim eliyaḥ? so'vadat na । tatas_te'pṛcchan tarhi bhavān sa bhaviṣyad-vādī? so'vadat nāham saḥ ।

1-21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.

1-21 Und sie fragten ihn: Was denn? Bist du Elia? Er sprach: Ich bin's nicht. Bist du der Prophet? Und er antwortete: Nein!

1-21 et interrogaverunt eum quid ergo Helias es tu et dicit non sum propheta es tu et respondit non

१-२२ तदा तेऽपृच्छन्। तर्हि भवान्कः वयं गत्वा प्रेरकान्त्वयि किं वक्ष्यामः स्वस्मिन्किं वदसि

1-22 tadā te'pṛcchan । tarhi bhavān kaḥ? vayaṁ gatvā prerakān tvayi kiṁ vakṣyāmaḥ? svasmin kiṁ vadasi?

1-22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

1-22 Da sprachen sie zu ihm: Was bist du denn? Daß wir Antwort geben denen, die uns gesandt haben. Was sagst du von dir selbst?

1-22 dixerunt ergo ei quis es ut responsum demus his qui miserunt nos quid dicis de te ipso

१-२३ तदा सोऽवदत्। परमेशस्य पन्थानं परिष्कुरुत सर्वतः। इतीदं प्रान्तरे वाक्यं वदतः
कस्यचिद्रवः। कथामिमां यस्मिन्निशयियो भविष्यद्वादी लिखितवान्सोऽहम्।

1-23 tadā so'vadat | paramēśasya panthānam pariṣ-kuruta sarvataḥ | itīdam prāntare
vākyaṃ vadataḥ kasya_cid_ravaḥ | kathām_imām yasmin yīsayiyo bhaviṣyad-vādī likhitavān
so'ham |

1-23 He said, I am the voice of one crying in the wilderness, Make straight the way of the
Lord, as said the prophet Esaias.

1-23 Er sprach: Ich bin eine Stimme eines Predigers in der Wüste: Richtet den Weg des
HERRN! wie der Prophet Jesaja gesagt hat.

1-23 ait ego vox clamantis in deserto dirigite viam Domini sicut dixit Esaias propheta

१-२४ ये प्रेषितास्ते फिरूशिलोकाः।

1-24 ye preṣitās_te phirūśi-lokāḥ |

1-24 And they which were sent were of the Pharisees.

1-24 Und die gesandt waren, die waren von den Pharisäern.

1-24 et qui missi fuerant erant ex Pharisaeis

१-२५ तदा तेऽपृच्छन्। यदि नाभिषिक्तोऽसि एलियोऽसि न स भविष्यद्वाद्यपि नासि च तर्हि
लोकान्मज्जयसि कुतः

1-25 tadā te'pṛcchan | yadi nābhi-ṣikto'si eliyo'si na sa bhaviṣyad-vādy_āpi nāsi ca tarhi
lokān majjayasi kutaḥ?

1-25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that
Christ, nor Elias, neither that prophet?

1-25 Und sie fragten ihn und sprachen zu ihm: Warum taufst du denn, so du nicht Christus
bist noch Elia noch der Prophet?

1-25 et interrogaverunt eum et dixerunt ei quid ergo baptizas si tu non es Christus neque
Helias neque propheta

१-२६ ततो योहन्प्रत्यवोचत्। तोयेऽहं मज्जयामीति सत्यं किंतु यं यूयं न जानीथ तादृश एको
जनो युष्माकं मध्य उपतिष्ठति।

1-26 tato yohan praty-avocat | toy'e'haṃ majjayāmīti satyaṃ kiṃ_tu yaṃ yūyaṃ na jānītha
tādṛśa eko jano yuṣmākaṃ madhya upa-tiṣṭhati |

1-26 John answered them, saying, I baptize with water: but there standeth one among you,
whom ye know not;

1-26 Johannes antwortete ihnen und sprach: Ich taufe mit Wasser; aber er ist mitten unter
euch getreten, den ihr nicht kennt.

1-26 respondit eis Iohannes dicens ego baptizo in aqua medius autem vestrum stetit quem
vos non scitis

१-२७ स मत्पश्चादागतोऽपि मत्पूर्वं वर्तमान आसीत्तस्य पादुकाबन्धनं मोचयितुमपि नाहं
योग्योऽस्मि।

1-27 sa mat-pāścād ā-gato'pi mat-pūrvam vartamāna āsīt tasya pādukā-bandhanaṃ
mocayitum_āpi nāhaṃ yogyo'smi |

1-27 He it is, who coming after me is preferred before me, whose shoe's latchet I am not
worthy to unloose.

1-27 Der ist's, der nach mir kommen wird, welcher vor mir gewesen ist, des ich nicht wert
bin, daß ich seine Schuhriemen auflöse.

1-27 ipse est qui post me venturus est qui ante me factus est cuius ego non sum dignus ut solvam eius corrigiam calciamenti

१-२८ यर्दननद्याः पारस्थवैथवारायां यस्मिन्स्थाने योहनमञ्जयत्तस्मिन्स्थाने सर्वमेतदघटत।

1-28 yardana-nadyāḥ pārastha-vaithavārāyāṃ yasmin sthāne yohan amajjayat tasmin sthāne sarvam_etad aghaṭata |

1-28 These things were done in Bethabara beyond Jordan, where John was baptizing.

1-28 Dies geschah zu Bethabara jenseit des Jordans, wo Johannes taufte.

1-28 haec in Bethania facta sunt trans Iordanen ubi erat Iohannes baptizans

१-२९ परेऽहनि योहन्खनिकटमागच्छन्तं यीशुं विलोक्य प्रावोचत्जगतः पापमोचकमीश्वरस्य मेषशावकं पश्यत।

1-29 pare'hani yohan khanikaṭam ā-gacchantam yīśuṃ vi-lokya prāvocat jagataḥ pāpa-mocakam īśvarasya meṣa-śāvakaṃ paśyata |

1-29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

1-29 Des andern Tages sieht Johannes Jesum zu ihm kommen und spricht: Siehe, das ist Gottes Lamm, welches der Welt Sünde trägt!

1-29 altera die videt Iohannes Iesum venientem ad se et ait ecce agnus Dei qui tollit peccatum mundi

१-३० यो मम पश्चादागमिष्यति स मत्तो गुरुतरः। यतो हेतोर्मत्पूर्वं सोऽवर्तत। यस्मिन्नहं कथामिमां कथितवान्स एवायं।

1-30 yo mama paścād ā-gamiṣyati sa matto gurutaraḥ | yato hetor_mat-pūrvaṃ so'vartata | yasmin_nahaṃ kathām_imāṃ kathitavān sa evāyaṃ |

1-30 This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.

1-30 Dieser ist's, von dem ich gesagt habe: Nach mir kommt ein Mann, welcher vor mir gewesen ist; denn er war eher denn ich.

1-30 hic est de quo dixi post me venit vir qui ante me factus est quia prior me erat

१-३१ अपरम्राह्मेनं प्रत्यभिज्ञातवान्। किंतु इस्रायेल्लोका एनं यथा परिचिन्वन्ति तदभिप्राययेणाहं जले मञ्जयितुमागच्छम्।

1-31 aparam nāhham_enam praty-abhi-jñātavān | kiṃ_tu isrāyel_lokā enam yathā paricinvanti tad-abhi-prāyayenāham jale majjayitum ā-gaccham |

1-31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

1-31 Und ich kannte ihn nicht; sondern auf daß er offenbar würde in Israel, darum bin ich gekommen, zu taufen mit Wasser.

1-31 et ego nesciebam eum sed ut manifestaretur Israhel propterea veni ego in aqua baptizans

१-३२ पुनश्च योहनपरमेकम्प्रमाणं दत्त्वा कथितवान्। विहायसः

कपोतवदवतरन्तमात्मानमस्योपर्यवतिष्ठन्तं च दृष्टवानहम्।

1-32 punaś_ca yohan aparam_ekam pra-māṇaṃ dattvā kathitavān | vi-hāyasaḥ kapotavad ava-tarantam_ātmānam asyopary-ava-tiṣṭhantaṃ ca drṣṭavān aham |

1-32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

1-32 Und Johannes zeugte und sprach: Ich sah, daß der Geist herabfuhr wie eine Taube vom Himmel und blieb auf ihm.

1-32 et testimonium perhibuit Iohannes dicens quia vidi Spiritum descendentem quasi columbam de caelo et mansit super eum

१-३३ नाहमेनं प्रत्यभिज्ञातवानिति सत्यं किंतु यो जले मज्जयितुं मां प्रेरयत्स एवेमां कथामकथयत्यस्योपर्यात्मानमवतरन्तमवतिष्ठन्तं च द्रक्ष्यसि स एव पवित्रे आत्मनि मज्जयिष्यति।

1-33 nāham_enam praty-abhi-jñātavān iti satyaṃ kiṃ tu yo jale majjayituṃ mām prairayat sa evemām kathām_akathayat yasyopary_ātmānam ava-tarantam ava-tiṣṭhantam ca drakṣyasi sa eva pavitre ātmani majjayiṣyati ।

1-33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

1-33 Und ich kannte ihn nicht; aber der mich sandte, zu taufen mit Wasser, der sprach zu mir: Auf welchen du sehen wirst den Geist herabfahren und auf ihm bleiben, der ist's, der mit dem heiligen Geist tauft.

1-33 et ego nesciebam eum sed qui misit me baptizare in aqua ille mihi dixit super quem videris Spiritum descendentem et manentem super eum hic est qui baptizat in Spiritu Sancto

१-३४ अतस्तन्निरीक्ष्यायमीश्वरस्य तनय इति प्रमाणं ददामि।

1-34 atas_tan-nir-ikṣyāyam īśvarasya tanaya iti pra-māṇam dadāmi ।

1-34 And I saw, and bare record that this is the Son of God.

1-34 Und ich sah es und zeugte, daß dieser ist Gottes Sohn.

1-34 et ego vidi et testimonium perhibui quia hic est Filius Dei

१-३५ परेऽहनि योहन्द्वाभ्यां शिष्याभ्यां सार्धे तिष्ठन्

1-35 pare'hani yohan dvābhyām śiṣyābhyām sārdhe tiṣṭhan

1-35 Again the next day after John stood, and two of his disciples;

1-35 Des andern Tages stand abermals Johannes und zwei seiner Jünger.

1-35 altera die iterum stabat Iohannes et ex discipulis eius duo

१-३६ यीशुं गच्छन्तं विलोक्य गदितवान्। ईश्वरस्य मेषशावकं पश्यत।

1-36 yīśuṃ gacchantam vi-lokya gaditavān । īśvarasya meṣaśāvakaṃ paśyata ।

1-36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God!

1-36 Und als er Jesum sah wandeln, sprach er: Siehe, das ist Gottes Lamm!

1-36 et respiciens Iesum ambulatam dicit ecce agnus Dei

१-३७ इमां कथां श्रुत्वा द्वौ शिष्यौ यीशोः पश्चादीयतुः।

1-37 imām kathām śrutvā dvau śiṣyau yīśoḥ paścād iyatuḥ ।

1-37 And the two disciples heard him speak, and they followed Jesus.

1-37 Und die zwei Jünger hörten ihn reden und folgten Jesu nach.

1-37 et audierunt eum duo discipuli loquentem et secuti sunt Iesum

१-३८ ततो यीशुः परावृत्य तौ पश्चादागच्छन्तौ दृष्ट्वा पृष्ठवान्। युवां किं गवेषयथ तावपृच्छतां हे रब्बि अर्थाथे गुरो भवान्कुत्र तिष्ठति

1-38 tato yīśuḥ parā-vṛtya tau paścād ā-gacchantau dṛṣṭvā pṛṣṭavān । yuvām kiṃ gaveṣayatha? tāv_apṛcchatām he rabbi arthāt he guro bhavān kutra tiṣṭhati?

1-38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?

1-38 Jesus aber wandte sich um und sah sie nachfolgen und sprach zu ihnen: Was suchet ihr? Sie aber sprachen zu ihm: Meister, wo bist du zur Herberge?

1-38 conversus autem Iesus et videns eos sequentes dicit eis quid quaeritis qui dixerunt ei rabbi quod dicitur interpretatum magister ubi habitas

१-३९ ततः सोऽवादीत्। एत्य पश्यतम्। तदा तौ तेन साकं ब्रजित्वा तस्य

वासस्थानमदर्शताम्। ततो दिवसस्य तृतीयप्रहरस्य गतत्वात्तौ तद्दिनं तस्य सङ्गेऽस्थाताम्।

1-39 tataḥ so'vādīt | etya paśyatam | tadā tau tena sākaṃ vrajitvā tasya vāsa-sthānam adarśatām | tato divasasya tṛtīya-pra-harasya gatavāt tau tad-dinaṃ tasya saṅge'sthātām |

1-39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

1-39 Er sprach zu ihnen: Kommt und sehet's! Sie kamen und sahen's und blieben den Tag bei ihm. Es war aber um die zehnte Stunde.

1-39 dicit eis venite et videte venerunt et viderunt ubi maneret et apud eum manserunt die illo hora autem erat quasi decima

१-४० यौ द्वौ योहनो वाक्यं श्रुत्वा यीशोः पश्चादगमतां तयोः शिमोनितरस्य भ्राता य आन्द्रियः।

1-40 yau dvau yohano vākyaṃ śrutvā yīśoḥ paścād agamatām tayoh śimon_pitarasya bhrātā ya āndriyaḥ |

1-40 One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother.

1-40 Einer aus den zweien, die von Johannes hörten und Jesus nachfolgten, war Andreas, der Bruder des Simon Petrus.

1-40 erat autem Andreas frater Simonis Petri unus ex duobus qui audierant ab Iohanne et secuti fuerant eum

१-४१ स इत्वा प्रथमं निजसोदरं शिमोनं साक्षात्प्राप्य कथितवान्। वयं

स्त्रीष्टमर्थातभिषिक्तपुरुषं साक्षात्कृतवन्तः।

1-41 sa itvā prathamam ni-ja-sodaram śimonaṃ sāksāt prāpya kathitavān | vayaṃ khrīṣṭam arthāt abhi-ṣikta-puruṣam sāksāt kṛtavantaḥ |

1-41 He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ.

1-41 Der findet am ersten seinen Bruder Simon und spricht zu ihm: Wir haben den Messiah gefunden (welches ist verdolmetscht: der Gesalbte),

1-41 invenit hic primum fratrem suum Simonem et dicit ei invenimus Messiam quod est interpretatum Christus

१-४२ पश्चात्स तं यीशोः समीपमानयन्। तदा यीशुस्तं दृष्ट्वावदत्। त्वं यूनासः पुत्रः शिमोन्।

किंतु त्वन्नामधेयं कैफाः वा पितरः अर्थात्प्रस्तरो भविष्यति।

1-42 paścāt sa taṃ yīśoḥ sam-ipam ānayan | tadā yīśus taṃ dṛṣṭvāvadat | tvaṃ yūnaśaḥ putraḥ śimon | kiṃ tu tvaṃ nāma-dheyam kaiphāḥ (vā pitaraḥ) arthāt pra-staro bhaviṣyati |

1-42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.

1-42 und führte ihn zu Jesu. Da ihn Jesus sah, sprach er: Du bist Simon, Jona's Sohn; du sollst Kephas (Fels) heißen.

1-42 et adduxit eum ad Iesum intuitus autem eum Iesus dixit tu es Simon filius Iohanna tu vocaberis Cephas quod interpretatur Petrus

१-४३ परेऽहनि यीशौ गालीलं गन्तुं निश्चितचेतसि सति फिलिपनामानं जनं
साक्षात्प्राप्यावोचत्। मम पश्चादागच्छ।

1-43 pare'hani yīśau gālilam gantum niś-cita-cetasi sati philipa-nāmānam janam sāksāt
prāpyāvocat | mama paścād ā-gaccha |

1-43 The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

1-43 Des andern Tages wollte Jesus wieder nach Galiläa ziehen und findet Philippus und spricht zu ihm: Folge mir nach!

1-43 in crastinum voluit exire in Galilaeam et invenit Philippum et dicit ei Iesus sequere me

१-४४ वैत्सैदानाम्नि यस्मिन्ग्रामे पितरान्द्रिययोर्वास आसीत्।

1-44 vaitsaidā-nāmni yasmin grāme pitarāndriyayor_vāsa āsīt |

1-44 Now Philip was of Bethsaida, the city of Andrew and Peter.

1-44 Philippus aber war von Bethsaida, aus der Stadt des Andreas und Petrus.

1-44 erat autem Philippus a Bethsaida civitate Andreae et Petri

१-४५ तस्मिन्ग्रामे तस्य फिलिपस्य वसतिरासीत्। पश्चात्फिलिपो निथनेलं

साक्षात्प्राप्यावदत्मूसाव्यवस्थाग्रन्थे भविष्यद्वादिनां ग्रन्थेषु च यस्याख्यानं लिखितमास्ते तं
यूषफः पुत्रं नासरतीयं यीशुं साक्षादकार्ष्णं वयम्।

1-45 tasmin grāme tasya philipasya vasatir_āsīt | paścāt philipo nithanelam sāksāt
prāpyāvadat mūsā-vy-ava-sthā-granthe bhaviṣyad-vādinām grantheṣu ca yasyākhyānam
likhitam_āste taṃ yūṣaphaḥ putraṃ nāsaratiyaṃ yīśuṃ sāksād akārṣma vayam |

1-45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

1-45 Philippus findet Nathanael und spricht zu ihm: Wir haben den gefunden, von welchem Moses im Gesetz und die Propheten geschrieben haben, Jesum, Joseph's Sohn von Nazareth.

1-45 invenit Philippus Nathanahel et dicit ei quem scripsit Moses in lege et prophetae invenimus Iesum filium Ioseph a Nazareth

१-४६ तदा निथनेल्कथितवान्नासरन्नगरात्किं कश्चिदुत्तम उत्पत्तुं शक्नोति ततः

फिलिपोऽवोचतेत्य पश्य।

1-46 tadā nithanel kathitavān nā saran-nagarāt kiṃ kaś_cid_uttama ut-pattum śaknoti? tataḥ
philipo'vocat etya paśya |

1-46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

1-46 Und Nathanael sprach zu ihm: Was kann von Nazareth Gutes kommen? Philippus spricht zu ihm: Komm und sieh es!

1-46 et dixit ei Nathanahel a Nazareth potest aliquid boni esse dicit ei Philippus veni et vide

१-४७ अपरं च यीशुः स्वस्य समीपं तमागच्छन्तं दृष्ट्वा व्याहृतवान्। पश्यायं निष्कपटः सत्य
इस्रायेल्लोकः।

1-47 a-param ca yīśuḥ svasya sam-īpaṃ tam ā-gacchantam dṛṣṭvā vy-ā-hṛtavān | paśyāyaṃ
niṣkapaṭaḥ satya isrāyel-lokaḥ |

1-47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!

1-47 Jesus sah Nathanael zu sich kommen und spricht von ihm: Siehe, ein rechter Israeliter, in welchem kein Falsch ist.

1-47 vidit Iesus Nathanahel venientem ad se et dicit de eo ecce vere Israhelita in quo dolus non est

१-४८ ततः सोऽवदत्। भवान्मां कथं प्रत्यभिजानाति यीशुरवादीत्। फिलिपस्य आह्वानात्पूर्वं यदा त्वमुडुम्बरस्य तरोर्मूलेऽस्थास्तदा त्वामदर्शम्।

1-48 tataḥ so'vadat | bhavān māṃ kathamṃ praty-abhi-jānāti? yīsur_avādīt | philipasya ā-hvānāt pūrvam yadā tvam_uḍumbarasya taror_mūle'sthās_tadā tvām_adarśam |

1-48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.

1-48 Nathanael spricht zu ihm: Woher kennst du mich? Jesus antwortete und sprach zu ihm: Ehe denn dich Philippus rief, da du unter dem Feigenbaum warst, sah ich dich.

1-48 dicit ei Nathanahel unde me nosti respondit Iesus et dixit ei priusquam te Philippus vocaret cum esses sub ficu vidi te

१-४९ निथलेमचकथत्। हे गुरो भवान्नितान्तमीश्वरस्य पुत्रोऽसि। भवानिस्रायेत्वंशस्य राजा।

1-49 nithalem acakathat | he guro bhavān ni-tāntam īśvarasya putro'si | bhavān isrāyel-vaṃśasya rājā |

1-49 Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

1-49 Nathanael antwortete und spricht zu ihm: Rabbi, du bist Gottes Sohn, du bist der König von Israel!

1-49 respondit ei Nathanahel et ait rabbi tu es Filius Dei tu es rex Israhel

१-५० ततो यीशुर्व्याहरत्। त्वामुडुम्बरस्य पादपस्य मूले दृष्टवानहं ममैतस्माद्वाक्यात्किं त्वं व्यश्वसीः एतस्मादप्याश्चर्याणि कार्याणि द्रक्ष्यसि।

1-50 tato yīsur_vy-āharat | tvām_uḍumbarasya pāda-pasya mūle dṛṣṭavān_aham mamaitasmād_vākyaṭ kiṃ tvam vy-aśvasiḥ? etasmād_apy_āścaryāṇi kāryāṇi drakṣyasi |

1-50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.

1-50 Jesus antwortete und sprach zu ihm: Du glaubst, weil ich dir gesagt habe, daß ich dich gesehen habe unter dem Feigenbaum; du wirst noch Größeres denn das sehen.

1-50 respondit Iesus et dixit ei quia dixi tibi vidi te sub ficu credis maius his videbis

१-५१ अन्यच्चावादीद्युष्मानहं यथार्थं वदामि। इतः परं मोचिते मेघद्वारे तस्मान्मनुजसूनूना ईश्वरस्य दूतगणमवरोहन्तमारोहन्तं च द्रक्ष्यथ।

1-51 anyac_cāvādīd yuṣmān_aham yathārtham vadāmi | itaḥ paramṃ mocite megha-dvāre tasmān_manu-ja-sūnūnā īśvarasya dūta-gaṇam ava-rohantam ā-rohantam ca drakṣyatha |

1-51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

1-51 Und spricht zu ihm: Wahrlich, wahrlich ich sage euch: Von nun an werdet ihr den Himmel offen sehen und die Engel Gottes hinauf und herab fahren auf des Menschen Sohn.

1-51 et dicit ei amen amen dico vobis videbitis caelum apertum et angelos Dei ascendentis et descendentis supra Filium hominis

२-१ अनन्तरं तृतीयदिवसे गालीलप्रदेशीये कान्नानाम्नि नगरे विवाह आसीत्तत्र च यीशोर्मातातिष्ठत्।

2-1 an-antaram̐ ṛṭṭiya-divase gālil-pṛa-deśīye kānnā-nāmni nagare vi-vāha āsīt tatra ca yīśor mātātiṣṭhat ।

2-1 And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:

2-1 Und am dritten Tag ward eine Hochzeit zu Kana in Galiläa; und die Mutter Jesu war da.

2-1 et die tertio nuptiae factae sunt in Cana Galilaeae et erat mater Iesu ibi

२-२ तस्मै विवाहाय यीशुस्तस्य शिष्याश्च निमन्त्रिता आसन्।

2-2 tasmai vi-vāhāya yīśus_tasya śiṣyāś_ca ni-mantritā āsan ।

2-2 And both Jesus was called, and his disciples, to the marriage.

2-2 Jesus aber und seine Jünger wurden auch auf die Hochzeit geladen.

2-2 vocatus est autem ibi et Iesus et discipuli eius ad nuptias

२-३ तदनन्तरं द्राक्षारसस्य न्यूनत्वाद्दीशोर्माता तमवदत्। एतेषां द्राक्षारसो नास्ति।

2-3 tad-anantaram̐ drākṣā-rasasya nyūnatvād yīśor_mātā tam_avadat । eteṣāṃ drākṣā-raso nāsti ।

2-3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

2-3 Und da es an Wein gebrach, spricht die Mutter Jesu zu ihm: Sie haben nicht Wein.

2-3 et deficiente vino dicit mater Iesu ad eum vinum non habent

२-४ तदा स तामवोचत्। हे नारि मया सह तव किं कार्यम् मम समय इदानीं नोपतिष्ठति।

2-4 tadā sa tām avocat । he nāri mayā saha tava kiṃ kāryam? mama sam-aya idāniṃ nopatiṣṭhati ।

2-4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

2-4 Jesus spricht zu ihr: Weib, was habe ich mit dir zu schaffen? Meine Stunde ist noch nicht gekommen.

2-4 et dicit ei Iesus quid mihi et tibi est mulier nondum venit hora mea

२-५ ततस्तस्य माता दासानवोचद्। अयं यद्वदति तदेव कुरुत।

2-5 tatas_tasya mātā dāsān avocad । ayaṃ yad_vadati tad_eva kuruta ।

2-5 His mother saith unto the servants, Whatsoever he saith unto you, do it.

2-5 Seine Mutter spricht zu den Dienern: Was er euch sagt, das tut.

2-5 dicit mater eius ministris quodcumque dixerit vobis facite

२-६ तस्मिन्स्थाने यिहूदीयानां शुचित्वकरणव्यवहारानुसारेणाढकैकजलधराणि पाषाणम्यानि षड्वहत्पात्राणि आसन्।

2-6 tasmin sthāne yihūdiyānām̐ śucitva-karaṇa-vyavahārānusāreṇāḍhakaika-jaladharāṇi pāṣāṇamyāni ṣaḍ vṛhat-pātrāṇi āsan ।

2-6 And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

2-6 Es waren aber allda sechs steinerne Wasserkrüge gesetzt nach der Weise der jüdischen Reinigung, und ging in je einen zwei oder drei Maß.

2-6 erant autem ibi lapideae hydrae sex positae secundum purificationem Iudaeorum capientes singulae metretas binas vel ternas

२-७ तदा यीशुस्तान्सर्वकलशाञ्जलैः पूरयितुं तानाज्ञापयत्। ततस्ते सर्वान् कुम्भानाकर्ण
जलैः पर्यपूरयन्।

2-7 tadā yīśus tān sarva-kalaśān jalaiḥ pūrayituṃ tān ājñāpayat | tatas_te sarvān_ kumbhān
ā-karṇaṃ jalaiḥ pary-apūrayan |

2-7 Jesus saith unto them, Fill the waterpots with water. And they filled them up to the
brim.

2-7 Jesus spricht zu ihnen: Füllet die Wasserkrüge mit Wasser! Und sie füllten sie bis
obenan.

2-7 dicit eis Iesus implete hydrias aqua et impleverunt eas usque ad summum

२-८ अथ तेभ्यः किञ्चिदुत्तार्य भोज्याधिपतेः समीपं नेतुं स तानादिशत्। ते तदनयत्।

2-8 atha tebhyaḥ kiṃ_cid_ut-tārya bhojyādhi-pateḥ sam-īpaṃ netuṃ sa tān ādiśat | te
tad_anayat |

2-8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And
they bare it.

2-8 Und er spricht zu ihnen: Schöpfet nun und bringet's dem Speisemeister! Und sie
brachten's.

2-8 et dicit eis Iesus haurite nunc et ferte architriclino et tulerunt

२-९ अपरं च तञ्जलं कथं द्राक्षारसोऽभवत्तञ्जलवाहका दासा ज्ञातुं शक्ताः किंतु तद्भोज्याधिपो
ज्ञातुं नाशक्रोत्तदवलिह्य वरं सम्बोध्यावदत्।

2-9 a-param ca taj_jalam katham drākṣā-raso'bhavat taj-jala-vāhakā dāsā jñātuṃ śaktāḥ
kiṃ_tu tad-bhojyādhi-po jñātuṃ nāśaknot tad_ava-lihya varam sam-bodhyāvadat |

2-9 When the ruler of the feast had tasted the water that was made wine, and knew not
whence it was: (but the servants which drew the water knew;) the governor of the feast
called the bridegroom,

2-9 Als aber der Speisemeister kostete den Wein, der Wasser gewesen war, und wußte
nicht, woher er kam (die Diener aber wußten's, die das Wasser geschöpft hatten), ruft der
Speisemeister den Bräutigam

2-9 ut autem gustavit architriclinus aquam vinum factam et non sciebat unde esset ministri
autem sciebant qui haurierant aquam vocat sponsum architriclinus

२-१० लोकाः प्रथमं उत्तमद्राक्षारसं ददति। तेषु यथेष्टं पीतवत्सु तस्मात्किञ्चिदनुत्तमं च
ददति। किंतु त्वमिदानीं यावत्तुत्तमद्राक्षारसं स्थापयसि।

2-10 lokāḥ prathamam uttama-drākṣā-rasaṃ dadati | teṣu yatheṣṭam pītavatsu tasmāt
kiṃ_cid_an_uttamam ca dadati | kiṃ_tu tvam_idānīm yāvat uttama-drākṣā-rasaṃ sthāpayasi
|

2-10 And saith unto him, Every man at the beginning doth set forth good wine; and when
men have well drunk, then that which is worse: but thou hast kept the good wine until now.

2-10 und spricht zu ihm: Jedermann gibt zum ersten guten Wein, und wenn sie trunken
geworden sind, alsdann den geringeren; du hast den guten Wein bisher behalten.

2-10 et dicit ei omnis homo primum bonum vinum ponit et cum inebriati fuerint tunc id quod
deterius est tu servasti bonum vinum usque adhuc

२-११ इत्थं यीशुर्गालीलप्रदेशे आश्चर्यकर्म प्रारभ्य निजमहिमानम्प्राकाशयत्। ततः
शिष्यास्तस्मिन्व्यश्वसन्।

2-11 itthaṃ yīśur_gālīla-pradeśe āścarya-karma prārabhya nija-mahimānam prakāśayat |
tataḥ śiṣyās_tasmin vy-aśvasan |

2-11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

2-11 Das ist das erste Zeichen, das Jesus tat, geschehen zu Kana in Galiläa, und offenbarte seine Herrlichkeit. Und seine Jünger glaubten an ihn.

2-11 hoc fecit initium signorum Iesus in Cana Galilaeae et manifestavit gloriam suam et crediderunt in eum discipuli eius

२-१२ ततः परं स निजमातृभ्रातृशिष्यैः सार्धं कफर्नाहूममगमत्। किंतु तत्र बहुदिनानि नातिष्ठत्।

2-12 tataḥ paraṃ sa nija-mātr̥-bhrātr̥--śiṣyaiḥ sārddhaṃ kapharnāhūmam agamat | kiṃ_tu tatra bahu-dināni nātiṣṭhat |

2-12 After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.

2-12 Darnach zog er hinab gen Kapernaum, er, seine Mutter, seine Brüder und seine Jünger; und sie blieben nicht lange daselbst.

2-12 post hoc descendit Capharnaum ipse et mater eius et fratres eius et discipuli eius et ibi manserunt non multis diebus

२-१३ तदनन्तरं यिहूदीयानां निस्तारोत्सवे निकटमागते यीशुर्यिरूशालम्रगरमगच्छत्।

2-13 tad-anantaraṃ yihūdīyānāṃ nistārotsave nikaṭam_ā-gate yīsur_yirūsālam-nagaram agacchat |

2-13 And the Jews' passover was at hand, and Jesus went up to Jerusalem.

2-13 Und der Juden Ostern war nahe, und Jesus zog hinauf gen Jerusalem.

2-13 et prope erat pascha Iudaeorum et ascendit Hierosolyma Iesus

२-१४ ततो मन्दिरस्य मध्ये गोमेषपारावतविक्रयिणो वाणिजश्चोपविष्टान्विलोक्य

2-14 tato mandirasya madhye go-meṣa-pārāvata-vikrayiṇo vāṇijaś_copa-viṣṭān vi-lokya

2-14 And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:

2-14 Und er fand im Tempel sitzen, die da Ochsen, Schafe und Tauben feil hatten, und die Wechsler.

2-14 et invenit in templo vendentes boves et oves et columbas et nummularios sedentes

२-१५ रज्जुभिः कशां निर्माय सर्वगोमेषादिभिः सार्धं तान्मन्दिरादहरीकृतवान्।

2-15 rajjubhiḥ kaśāṃ nir-māya sarva-go-meṣādibhiḥ sārddhaṃ tān mandirād dūrikṛtavān |

2-15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

2-15 Und er machte eine Geißel aus Stricken und trieb sie alle zum Tempel hinaus samt den Schafen und Ochsen und verschüttete den Wechslern das Geld und stieß die Tische um

2-15 et cum fecisset quasi flagellum de funiculis omnes eiecit de templo oves quoque et boves et nummulariorum effudit aes et mensas subvertit

२-१६ वणिजां मुद्रादि विकीर्य आसनानि न्युञ्जीकृत्य पारावतविक्रयिभ्योऽकथयद्।
अस्मात्स्थानात्सर्वाण्येतानि नयत। मम पितुर्गृहं वाणिज्यगृहं मा कार्षी।

2-16 vaṇijāṃ mudrādi vi-kīrya āsanāni nyubjī-kṛtya pārāvata-vikrayibhyo'kathayad | asmāt sthānāt sarvāṅy_etāni nayata | mama pitur_gṛhaṃ vāṇijya-gṛhaṃ mā kārṣṭa |

2-16 And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.

2-16 und sprach zu denen, die die Tauben feil hatten: tragt das von dannen und macht nicht meines Vaters Haus zum Kaufhause!

2-16 et his qui columbas vendebant dixit auferte ista hinc nolite facere domum Patris mei domum negotiationis

२-१७ तस्मात्। ऽतन्मन्दिरार्थ उद्योगो यस्तु स ग्रसतीव माम्। इमम्शास्त्रीयलिपिं शिष्याः
समस्मरन्।

2-17 tasmāt | 'tan-mandirārtha ud-yogo yas_tu sa grasatīva mām' | imam śāstriya-lipim śiṣyāḥ sam_asmaran |

2-17 And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

2-17 Seine Jünger aber gedachten daran, daß geschrieben steht: Der Eifer um dein Haus hat mich gefressen.

2-17 recordati vero sunt discipuli eius quia scriptum est zelus domus tuae comedit me

२-१८ ततः परं यिहूदीयलोका यीशुमवदन्। त्वमीदृशकर्मकरणात्किं चिह्नमस्मान्दर्शयसि

2-18 tataḥ paraṁ yihūdīya-lokā yīśum_avadan | tvam_idr̥ś-karma-karaṇāt kiṁ cihnam_asmān darśayasi?

2-18 Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things?

2-18 Da antworteten nun die Juden und sprachen zu ihm: Was zeigst du uns für ein Zeichen, daß du solches tun mögest?

2-18 responderunt ergo Iudaei et dixerunt ei quod signum ostendis nobis quia haec facis

२-१९ ततो यीशुस्तानवोचद्युष्माभिरेतस्मिन्मन्दिरे नाशिते दिनत्रयमध्येऽहं तदुत्थापयिष्यामि।

2-19 tato yīśus_tān_avocad yuṣmābhir_etasmin mandire nāsite dina-traya-madhye'haṁ tad ut-thāpayiṣyāmi |

2-19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

2-19 Jesus antwortete und sprach zu ihnen: Brechet diesen Tempel, und am dritten Tage will ich ihn aufrichten.

2-19 respondit Iesus et dixit eis solvite templum hoc et in tribus diebus excitabo illud

२-२० तदा यिहूदीया व्याहार्षुः। एतस्य मन्दिरस्य निर्माणेन षट्त्वारिंशद्वत्सरा गताः। त्वं किं
दिनत्रयमध्ये तदुत्थापयिष्यसि

2-20 tadā yihūdīyā vy-āhārṣuḥ | etasya mandirasya nir-māṇena ṣaṭ-catvāriṁśad_vatsarā gatāḥ | tvaṁ kiṁ dina-traya-madhye tad ut-thāpayiṣyasi?

2-20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

2-20 Da sprachen die Juden: Dieser Tempel ist in Jahren erbaut; und du willst ihn in drei Tagen aufrichten?

2-20 dixerunt ergo Iudaei quadraginta et sex annis aedificatum est templum hoc et tu tribus diebus excitabis illud

२-२१ किंतु स निजदेहरूपमन्दिरे कथामिमां कथितवान्।

2-21 kiṁ_tu sa nija-deha-rūpa-mandire kathām_imāṁ kathitavān |

2-21 But he spake of the temple of his body.

2-21 (Er aber redete von dem Tempel seines Leibes.

2-21 ille autem dicebat de templo corporis sui

२-२२ स यदेतादृशं गदितवान्तच्छिष्याः श्मशानात्तदीयोत्थाने सति स्मृत्वा धर्मग्रन्थे
यीशुनोक्तकथायां च व्यश्वसिषुः।

2-22 sa yad_etādṛśaṃ gaditavān tac-chiṣyāḥ śmaśānāt tadiyotthāne sati smṛtvā dharmagranthe yīśunokta-kathāyāṃ ca vy-aśvasiṣuḥ ।

2-22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

2-22 Da er nun auferstanden war von den Toten, gedachten seine Jünger daran, daß er dies gesagt hatte, und glaubten der Schrift und der Rede, die Jesus gesagt hatte.)

2-22 cum ergo resurrexisset a mortuis recordati sunt discipuli eius quia hoc dicebat et crediderunt scripturae et sermoni quem dixit Iesus

२-२३ अनन्तरं निस्तारोत्स्वस्य भोज्यसमये यिरूशालमगरे तत्कृताश्चर्यकर्माणि विलोक्य
बहुभिस्तस्य नामनि विश्वसितम्।

2-23 an-antaram nis-tārotsvasya bhojya-samaye yirūsālam-nagare tat-kṛtāś_carya-karmāṇi vi-lokya bahubhis_tasya nāmani viśvasitam ।

2-23 Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did.

2-23 Als er aber zu Jerusalem war am Osterfest, glaubten viele an seinen Namen, da sie die Zeichen sahen, die er tat.

2-23 cum autem esset Hierosolymis in pascha in die festo multi crediderunt in nomine eius videntes signa eius quae faciebat

२-२४ किंतु स तेषां करेषु स्वं न समर्पयत्यतः स सर्वानवैत्।

2-24 kiṃ_tu sa teṣāṃ kareṣu svaṃ na sam-arpayat yataḥ sa sarvān_avait ।

2-24 But Jesus did not commit himself unto them, because he knew all men,

2-24 Aber Jesus vertraute sich ihnen nicht; denn er kannte sie alle

2-24 ipse autem Iesus non credebat semet ipsum eis eo quod ipse nosset omnes

२-२५ स मानवेषु कस्यचित्प्रमाणं नापेक्षत यतो मनुजानां मध्ये यद्यदस्ति तत्तत्सोऽजानात्।

2-25 sa mānaveṣu kasya_cit pra-māṇaṃ nāpekṣata yato manu-jānāṃ madhye yad_yad_asti tat_tat so'jānāt ।

2-25 And needed not that any should testify of man: for he knew what was in man.

2-25 und bedurfte nicht, daß jemand Zeugnis gäbe von einem Menschen; denn er wußte wohl, was im Menschen war.

2-25 et quia opus ei non erat ut quis testimonium perhiberet de homine ipse enim sciebat quid esset in homine

३-१ निकदीमनामा यिहूदीयानामधिपतिः फिरूशी क्षणदायां।

3-1 nikadīma-nāmā yihūdīyānām adhi-patiḥ phirūśī kṣaṇa-dāyāṃ ।

3-1 There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

3-1 Es war aber ein Mensch unter den Pharisäern mit Namen Nikodemus, ein Oberster unter den Juden.

3-1 erat autem homo ex Pharisaeis Nicodemus nomine princeps Iudaeorum

३-२ यीशोरभ्यर्णमात्रज्य व्याहर्षीत्। हे गुरो भवानीश्वरादागत एक उपदेष्टा।

एतदस्माभिर्जायते। यतो भवता यान्याश्चर्यकर्माणि क्रियन्ते परमेश्वरस्य साहाय्यं विना केनापि तत्तत्कर्माणि कर्तुं न शक्यन्ते।

3-2 yīśor_abhy-arṇam ā-vrajya vy-āhārṣit | he guro bhavān īśvarād ā-gata eka upa-deṣṭā | etad asmābhir_jñāyate | yato bhavatā yāny_āścarya-karmāṇi kriyante parameśvarasya sāhāyyaṃ vinā kenāpi tat_tat_karmāṇi kartuṃ na śakyante |

3-2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

3-2 Der kam zu Jesu bei der Nacht und sprach zu ihm: Meister, wir wissen, daß du bist ein Lehrer von Gott gekommen; denn niemand kann die Zeichen tun, die du tust, es sei denn Gott mit ihm.

3-2 hic venit ad eum nocte et dixit ei rabbi scimus quia a Deo venisti magister nemo enim potest haec signa facere quae tu facis nisi fuerit Deus cum eo

३-३ तदा यीशुरुत्तरं दत्तवान्। त्वामहं यथार्थतरं व्याहरामि पुनर्जन्मनि न सति कोऽपि मानव ईश्वरस्य राज्यं द्रष्टुं न शक्नोति।

3-3 tadā yīśur_uttaram dattavān | tvām_ahaṃ yathārthataram vy-ā-harāmi punar-janmani na sati ko'pi mānava īśvarasya rājyaṃ draṣṭuṃ na śaknoti |

3-3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

3-3 Jesus antwortete und sprach zu ihm: Wahrlich, wahrlich, ich sage dir: Es sei denn, daß jemand von neuem geboren werde, so kann er das Reich Gottes nicht sehen.

3-3 respondit Iesus et dixit ei amen amen dico tibi nisi quis natus fuerit denuo non potest videre regnum Dei

३-४ ततो निकादीमः प्रत्यवोचत्। मनुजो वृद्धो भूत्वा कथं जनिष्ये स किं पुनर्मातुर्जठरं प्रविश्य जनितुं शक्नोति

3-4 tato nikādīmaḥ praty-avocat | manu-jo vṛddho bhūtvā katham janīṣye? sa kiṃ punar_mātur_jaṭharam pra-vīśya janituṃ śaknoti?

3-4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

3-4 Nikodemus spricht zu ihm: Wie kann ein Mensch geboren werden wenn er alt ist? Kann er auch wiederum in seiner Mutter Leib gehen und geboren werden?

3-4 dicit ad eum Nicodemus quomodo potest homo nasci cum senex sit numquid potest in ventrem matris suae iterato introire et nasci

३-५ यीशुरवादीद्। यथार्थतरमहं कथयामि मनुजे तोयात्मभ्यां पुनर्न जाते स ईश्वरस्य राज्यं प्रवेष्टुं न शक्नोति।

3-5 yīśur_avādīd | yathārthataram ahaṃ kathayāmi manu-je toyātmabhyāṃ punar_na jāte sa īśvarasya rājyaṃ pra-veṣṭuṃ na śaknoti |

3-5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

3-5 Jesus antwortete: Wahrlich, wahrlich ich sage dir: Es sei denn daß jemand geboren werde aus Wasser und Geist, so kann er nicht in das Reich Gottes kommen.

3-5 respondit Iesus amen amen dico tibi nisi quis renatus fuerit ex aqua et Spiritu non potest introire in regnum Dei

३-६ मांसाद्यत्जायते तन्मांसमेव तथात्मनो यो जायते स आत्मैव।

3-6 māṃsād yat jāyate tan_māṃsam_eva tathātmano yo jāyate sa ātmaiva ।

3-6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

3-6 Was vom Fleisch geboren wird, das ist Fleisch; und was vom Geist geboren wird, das ist Geist.

3-6 quod natum est ex carne caro est et quod natum est ex Spiritu spiritus est

३-७ युष्माभिः पुनर्जनितव्यं ममैतस्यां कथायामाश्चर्यं मा मंस्थाः।

3-7 yuṣmābhiḥ punar_janitavyaṃ mamaitasyāṃ kathāyām āścaryaṃ mā maṃsthāḥ ।

3-7 Marvel not that I said unto thee, Ye must be born again.

3-7 Laß dich's nicht wundern, daß ich dir gesagt habe: Ihr müsset von neuem geboren werden.

3-7 non mireris quia dixi tibi oportet vos nasci denuo

३-८ सदागतिर्या दिशमिच्छति तस्यामेव दिशि वाति। त्वं तस्य स्वनं शृणोषि किंतु स कुत आयाति कुत्र याति वा किमपि न जानासि। तद्वदात्मनः सकाशात्सर्वेषां मनुजानां जन्म भवति।

3-8 sad-āgatir_yāṃ diśam_icchati tasyāṃ_eva diśi vāti । tvam tasya svanaṃ śṛṇoṣi kim-tu sa kuta ā-yāti kutra yāti vā kim_apī na jānāsi । tadvad ātmanaḥ sakāśāt sarveṣāṃ manu-jānāṃ janma bhavati ।

3-8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

3-8 Der Wind bläst, wo er will, und du hörst sein Sausen wohl; aber du weißt nicht, woher er kommt und wohin er fährt. Also ist ein jeglicher, der aus dem Geist geboren ist.

3-8 Spiritus ubi vult spirat et vocem eius audis sed non scis unde veniat et quo vadat sic est omnis qui natus est ex Spiritu

३-९ तदा निकदीमः पृष्टवान्। एतत्कथं भवितुं शक्नोति

3-9 tadā nikadīmaḥ pṛṣṭavān । etat kathaṃ bhavituṃ śaknoti?

3-9 Nicodemus answered and said unto him, How can these things be?

3-9 Nikodemus antwortete und sprach zu ihm: Wie mag solches zugehen?

3-9 respondit Nicodemus et dixit ei quomodo possunt haec fieri

३-१० यीशुः प्रत्युक्तवान्। त्वमिस्रायेलो गुरुर्भूत्वापि किमेतां कथां न वेत्सि

3-10 yīśuḥ praty-uktavān । tvam_isrāyelo gurur_bhūtvāpi kim_etāṃ kathāṃ na vetsi?

3-10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

3-10 Jesus antwortete und sprach zu ihm: Bist du ein Meister in Israel und weißt das nicht?

3-10 respondit Iesus et dixit ei tu es magister Israhel et haec ignoras

३-११ तुभ्यं यथार्थं कथयामि। वयं यद्विद्मस्तद्वच्मः यं च पश्यामस्तस्यैव साक्ष्यं दद्मः। किंतु युष्माभिरस्माकं साक्षित्वं न गृह्यते।

3-11 tubhyaṃ yathārthaṃ kathayāmi । vayaṃ yad_vidmas_tad_vacmaḥ yaṃ ca paśyāmas_tasyaiva sāksyaṃ dadmaḥ । kim_tu yuṣmābhīr_asmākaṃ sāksitvaṃ na gṛhyate ।

3-11 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.

3-11 Wahrlich, wahrlich ich sage dir: Wir reden, was wir wissen, und zeugen, was wir gesehen haben; und ihr nehmt unser Zeugnis nicht an.

3-11 amen amen dico tibi quia quod scimus loquimur et quod vidimus testamur et testimonium nostrum non accipitis

३-१२ एतस्य संसारस्य कथायां कथितायां यदि यूयं न विश्वसिथ तर्हि स्वर्गीयायां कथायां विश्वसिष्यथ

3-12 etasya saṃ-sārasya kathāyām kathitāyām yadi yūyaṃ na vi-śvasitha tarhi svargīyāyām kathāyām viśvasiṣyatha?

3-12 If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?

3-12 Glaubet ihr nicht, wenn ich euch von irdischen Dingen sage, wie würdet ihr glauben, wenn ich euch von himmlischen Dingen sagen würde?

3-12 si terrena dixi vobis et non creditis quomodo si dixero vobis caelestia credetis

३-१३ यः स्वर्गेऽस्ति यं च स्वर्गादवारोहत् मानवतनयं विना कोऽपि स्वर्गं नारोहत्।

3-13 yaḥ svarge'sti yaṃ ca svargād avārohat taṃ mānava-tanayaṃ vinā ko'pi svargaṃ nārohat |

3-13 And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.

3-13 Und niemand fährt gen Himmel, denn der vom Himmel herniedergekommen ist, nämlich des Menschen Sohn, der im Himmel ist.

3-13 et nemo ascendit in caelum nisi qui descendit de caelo Filius hominis qui est in caelo

३-१४ अपरं च सूसा यथा प्रान्तरे सर्पं प्रोत्थापितवान्मनुष्यपुत्रोऽपि तथैवोत्थापितव्यः

3-14 a-param ca sūsā yathā prāntare sarpaṃ protthāpitavān manuṣya-putro'pi tathaivoththāpitavyaḥ

3-14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

3-14 Und wie Mose in der Wüste eine Schlange erhöht hat, also muß des Menschen Sohn erhöht werden,

3-14 et sicut Moses exaltavit serpentem in deserto ita exaltari oportet Filium hominis

३-१५ तस्माद्गः कश्चित्स्मिन्विश्वसिष्यति सोऽविनाश्यः सननन्तायुः प्राप्स्यति।

3-15 tasmād gaḥ kaś_cit tasmin vi-śvasiṣyati so'vi-nāśyaḥ san an-antāyuh prāpsyati |

3-15 That whosoever believeth in him should not perish, but have eternal life.

3-15 auf das alle, die an ihn glauben, nicht verloren werden, sondern das ewige Leben haben.

3-15 ut omnis qui credit in ipso non pereat sed habeat vitam aeternam

३-१६ ईश्वर इत्थं जगददयत यत्स्वमद्वितीयं तनयं प्राददात्ततो यः कश्चित्स्मिन्विश्वसिष्यति सोऽविनाश्यः सननन्तायुः प्राप्स्यति।

3-16 īśvara itthaṃ jagad_adayata yat svam_advitiyaṃ tanayaṃ prādadāt tato yaḥ kaś_cit tasmin vi-śvasiṣyati so'vi-nāśyaḥ san an-antāyuh prāpsyati |

3-16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

3-16 Also hat Gott die Welt geliebt, daß er seinen eingeborenen Sohn gab, auf daß alle, die an ihn glauben, nicht verloren werden, sondern das ewige Leben haben.

3-16 sic enim dilexit Deus mundum ut Filium suum unigenitum daret ut omnis qui credit in eum non pereat sed habeat vitam aeternam

३-१७ ईश्वरो जगतो लोकान्दण्डयितुं स्वपुत्रं न प्रेष्य तान्परित्रातुं प्रेषितवान्।

3-17 íśvaro jagato lokān daṇḍayitum̐ sva-putraṃ na preṣya tān paritrātum̐ preṣitavān |
3-17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

3-17 Denn Gott hat seinen Sohn nicht gesandt in die Welt, daß er die Welt richte, sondern daß die Welt durch ihn selig werde.

3-17 non enim misit Deus Filium suum in mundum ut iudicet mundum sed ut salvetur mundus per ipsum

३-१८ अत एव यः कश्चित्स्मिन्विश्वसिति स दण्डार्हो न भवति किंतु यः कश्चित्स्मिन्न विश्वसिति स इदानीमेव दण्डार्हो भवति यतः स ईश्वरस्याद्वितीयपुत्रस्य नामनि प्रत्ययं न करोति।

3-18 ata eva yaḥ kaś_cit tasmin vi-śvasiti sa daṇḍārho na bhavati kiṃ_tu yaḥ kaś_cit tasmin na vi-śvasiti sa idānim_eva daṇḍārho bhavati yataḥ sa íśvarasyādvitiya-putrasya nāmani praty-ayaṃ na karoti |

3-18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

3-18 Wer an ihn glaubt, der wird nicht gerichtet; wer aber nicht glaubt, der ist schon gerichtet, denn er glaubt nicht an den Namen des eingeborenen Sohnes Gottes.

3-18 qui credit in eum non iudicatur qui autem non credit iam iudicatus est quia non credit in nomine unigeniti Filii Dei

३-१९ जगतो मध्ये ज्योतिः प्राकाशत किंतु मनुष्याणां कर्मणां दुष्टत्वात्ते ज्योतिषोऽपि तिमिरे प्रीयन्ते एतदेव दण्डस्य कारणं भवति।

3-19 jagato madhye jyotiḥ prākāśata kiṃ_tu manuṣyāṇāṃ karmaṇāṃ duṣṭatvāt te jyotiṣoḽpi timire prīyante etad_eva daṇḍasya kāraṇaṃ bhavati |

3-19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

3-19 Das ist aber das Gericht, daß das Licht in die Welt gekommen ist, und die Menschen liebten die Finsternis mehr als das Licht; denn ihre Werke waren böse.

3-19 hoc est autem iudicium quia lux venit in mundum et dilexerunt homines magis tenebras quam lucem erant enim eorum mala opera

३-२० यः कुकर्म करोति तस्याचारस्य दुष्टत्वात्स ज्योतिर्ऋतीयित्वा तन्निकटं नायाति।

3-20 yaḥ ku-karma karoti tasyā-cārasya duṣṭatvāt sa jyotir_ṛtiyitvā tan_ni-kaṭaṃ nā-yāti |

3-20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

3-20 Wer arges tut, der haßt das Licht und kommt nicht an das Licht, auf daß seine Werke nicht gestraft werden.

3-20 omnis enim qui mala agit odit lucem et non venit ad lucem ut non arguantur opera eius

३-२१ किंतु यः सत्कर्म करोति तस्य सर्वाणि कर्माणीश्वरेण कृतानीति यथा प्रकाशते तदभिप्रायेण स ज्योतिषः सन्निधिमायाति।

3-21 kiṃ_tu yaḥ sat-karma karoti tasya sarvāṇi karmāṇiśvareṇa kṛtānīti yathā prakāśate tad-abhiprāyeṇa sa jyotiṣaḥ san-ni-dhim ā-yāti |

3-21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

3-21 Wer aber die Wahrheit tut, der kommt an das Licht, daß seine Werke offenbar werden; denn sie sind in Gott getan.

3-21 qui autem facit veritatem venit ad lucem ut manifestentur eius opera quia in Deo sunt facta

३-२२ ततः परं यीशुः शिष्यैः सार्धं यिहूदीयदेशं गत्वा तत्र स्थित्वा मञ्जयितुमारभत।

3-22 tataḥ paraṃ yīśuḥ śiṣyaiḥ sārḍhaṃ yihūdiya-deśaṃ gatvā tatra sthitvā majjayitum ārabhata ।

3-22 After these things came Jesus and his disciples into the land of Judaea; and there he tarried with them, and baptized.

3-22 Darnach kam Jesus und seine Jünger in das jüdische Land und hatte daselbst sein Wesen mit ihnen und taufte.

3-22 post haec venit Iesus et discipuli eius in iudaeam terram et illic demorabatur cum eis et baptizabat

३-२३ तदा शालमनगरस्य समीपस्थायिनि ऐनन्ग्रामे हबुतरतोयस्थितेस्तत्र योहनमञ्जयत्तथा च लोका आगत्य तेन मञ्जिता अभवन्।

3-23 tadā śālam-nagarasya samīpa-sthāyini ainan-grāme habutara-toya-sthites_tatra yohan amajjayat tathā ca lokā ā-gatya tena majjitā abhavan ।

3-23 And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized.

3-23 Johannes aber taufte auch noch zu Enon, nahe bei Salim, denn es war viel Wasser daselbst; und sie kamen dahin und ließen sich taufen.

3-23 erat autem et Iohannes baptizans in Aenon iuxta Salim quia aquae multae erant illic et adveniebant et baptizabantur

३-२४ तदा योहन्कारायां न बद्धः।

3-24 tadā yohan kārāyāṃ na baddhaḥ ।

3-24 For John was not yet cast into prison.

3-24 Denn Johannes war noch nicht ins Gefängnis gelegt.

3-24 nondum enim missus fuerat in carcerem Iohannes

३-२५ अपरं च शाचकर्मणि योहनः शिष्यैः सह यिहूदीयलोकानां विवादे जाते ते योहनः सन्निधिं गत्वाकथयन्।

3-25 a-param ca śāca-karmaṇi yohanaḥ śiṣyaiḥ saha yihūdiya-lokānāṃ vi-vāde jāte te yohanaḥ san-ni-dhiṃ gatvākathayan ।

3-25 Then there arose a question between some of John's disciples and the Jews about purifying.

3-25 Da erhob sich eine Frage unter den Jüngern des Johannes mit den Juden über die Reinigung.

3-25 facta est ergo quaestio ex discipulis Iohannis cum Iudaeis de purificatione

३-२६ हे गुरो यर्दननद्याः पारे भवता सार्धं य आसीत्यस्मिंश्च भवान्साक्ष्यं प्राददात्पश्यतु सोऽपि मञ्जयति सर्वे तस्य समीपं यान्ति च।

3-26 he guro yardana-nadyāḥ pāre bhavatā sārḍhaṃ ya āsīt yasmimśca bhavān sāksyaṃ prādadāt paśyatu so'pi majjayati sarve tasya sam-īpaṃ yānti ca ।

3-26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him.

3-26 Und sie kamen zu Johannes und sprachen zu ihm: Meister, der bei dir war jenseit des Jordans, von dem du zeugtest, siehe, der tauft, und jedermann kommt zu ihm.

3-26 et venerunt ad Iohannem et dixerunt ei rabbi qui erat tecum trans Iordanen cui tu testimonium perhibuisti ecce hic baptizat et omnes veniunt ad eum

३-२७ तदा योहन्मृत्यवोचद्। ईश्वरेण न दत्ते कोऽपि मनुजः किमपि प्राप्तुं न शक्नोति।

3-27 tadā yohan praty-avocad | íšvareṇa na datte ko'pi manu-jaḥ kim_ api prāptuṃ na śaknoti |

3-27 John answered and said, A man can receive nothing, except it be given him from heaven.

3-27 Johannes antwortete und sprach: Ein Mensch kann nichts nehmen, es werde ihm denn gegeben vom Himmel.

3-27 respondit Iohannes et dixit non potest homo accipere quicquam nisi fuerit ei datum de caelo

३-२८ अहमभिषिक्तो न भवामि किंतु तदग्रे प्रोषितोऽस्मि यामिमां कथां कथितवानहं तत्र यूयं सर्वे साक्षिणः स्थ।

3-28 aham abhi-ṣikto na bhavāmi kiṃ_tu tad-agre proṣito'smi yām_imām kathām kathitavān_ahaṃ tatra yūyaṃ sarve sākṣiṇaḥ stha |

3-28 Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.

3-28 Ihr selbst seid meine Zeugen, daß ich gesagt habe, ich sei nicht Christus, sondern vor ihm her gesandt.

3-28 ipsi vos mihi testimonium perhibetis quod dixerim ego non sum Christus sed quia missus sum ante illum

३-२९ यो जनः कन्यां लभते स एव वरः किंतु वरस्य संनिधौ दण्डायमानं तस्य यन्मित्रं तेन वरस्य शब्दे श्रुतेऽतीवाह्लाद्यते ममापि तद्वदानन्दिद्धिर्जाता।

3-29 yo janaḥ kanyām labhate sa eva varah kiṃ_tu varasya saṃ-nidhau daṇḍāyamānaṃ tasya yan_mitraṃ tena varasya śabde śrute'tivāhlādyate mamāpi tadvad ā-nand-siddhir_jātā |

3-29 He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.

3-29 Wer die Braut hat, der ist der Bräutigam; der Freund aber des Bräutigams steht und hört ihm zu und freut sich hoch über des Bräutigams Stimme. Diese meine Freude ist nun erfüllt.

3-29 qui habet sponsam sponsus est amicus autem sponsi qui stat et audit eum gaudio gaudet propter vocem sponsi hoc ergo gaudium meum impletum est

३-३० तेन क्रमशो वर्द्धितव्यं किंतु मया ह्रसितव्यं।

3-30 tena kramaśo varddhitavyaṃ kiṃ_tu mayā hrasitavyaṃ |

3-30 He must increase, but I must decrease.

3-30 Er muß wachsen, ich aber muß abnehmen.

3-30 illum oportet crescere me autem minui

३-३१ य ऊर्ध्वादागच्छत्स सर्वेषां मुख्यो यश्च संसारादुदपद्यत स सांसारिकः संसारीयां कथां च कथयति यस्तु स्वर्गादागच्छत्स सर्वेषां मुख्यः।

3-31 ya ūrdhvād_ā-gacchat sa sarveṣāṃ mukhyo yaś_ca saṃ-sārād ud-apadyata sa sāmsārikaḥ saṃ-sāriyāṃ kathāṃ ca kathayati yas_tu svargād_āgacchat sa sarveṣāṃ mukhyaḥ ।

3-31 He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.

3-31 Der von obenher kommt, ist über alle. Wer von der Erde ist, der ist von der Erde und redet von der Erde. Der vom Himmel kommt, der ist über alle

3-31 qui desursum venit supra omnes est qui est de terra de terra est et de terra loquitur qui de caelo venit supra omnes est

३-३२ स यदपश्यदशृणोच्च तस्मिन्नेव साक्ष्यं ददाति तथापि प्रायशः कश्चित्तस्य साक्ष्यं न गृह्णाति।

3-32 sa yad_apaśyad aśṛṇoc_ca tasmin_neva sāksyaṃ dadāti tathāpi prāyaśaḥ kaś_cit tasya sāksyaṃ na gṛhṇāti ।

3-32 And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.

3-32 und zeugt, was er gesehen und gehört hat; und sein Zeugnis nimmt niemand an.

3-32 et quod vidit et audivit hoc testatur et testimonium eius nemo accipit

३-३३ किंतु यो गृह्णाति स ईश्वरस्य सत्त्वादित्वं मुद्राङ्कितं करोति।

3-33 kiṃ_tu yo gṛhṇāti sa īśvarasya saty-vāditvaṃ mudrāṅkitaṃ karoti ।

3-33 He that hath received his testimony hath set to his seal that God is true.

3-33 Wer es aber annimmt, der besiegelt's, daß Gott wahrhaftig sei.

3-33 qui accipit eius testimonium signavit quia Deus verax est

३-३४ ईश्वरेण यः प्रेरितः स एव ईश्वरीयकथां कथयति यत ईश्वर आत्मानं तस्मै अपरिमितमददात्।

3-34 īśvareṇa yaḥ preritaḥ sa eva īśvariya-kathāṃ kathayati yata īśvara ātmānaṃ tasmai a-pari-mitam adadāt ।

3-34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.

3-34 Denn welchen Gott gesandt hat, der redet Gottes Worte; denn Gott gibt den Geist nicht nach dem Maß.

3-34 quem enim misit Deus verba Dei loquitur non enim ad mensuram dat Deus Spiritum

३-३५ पिता पुत्रे स्नेहं कृत्वा तस्य हस्ते सर्वाणि समर्पितवान्।

3-35 pitā putre snehaṃ kṛtvā tasya haste sarvāṇi samarpitavān ।

3-35 The Father loveth the Son, and hath given all things into his hand.

3-35 Der Vater hat den Sohn lieb und hat ihm alles in seine Hand gegeben.

3-35 Pater diligit Filium et omnia dedit in manu eius

३-३६ यः कश्चित्पुत्रे विश्वसिति स एवानन्तम्परमायुः प्राप्नोति किंतु यः कश्चित्पुत्रे न विश्वसिति स परमायुषो दर्शनं न प्राप्नोति किंत्वैश्वरस्य कोपभोजनं भूत्वा तिष्ठति।

3-36 yaḥ kaś_cit putre vi-śvasiti sa evānantam paramāyusḥ prāpnoti kiṃ_tu yaḥ kaś_cit putre na vi-śvasiti sa paramāyuso darśanaṃ na prāpnoti kiṃ_tv_īśvarasya kopa-bhojanaṃ bhūtvā tiṣṭhati ।

3-36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

3-36 Wer an den Sohn glaubt, der hat das ewige Leben. Wer dem Sohn nicht glaubt, der wird das Leben nicht sehen, sondern der Zorn Gottes bleibt über ihm.

3-36 qui credit in Filium habet vitam aeternam qui autem incredulus est Filio non videbit vitam sed ira Dei manet super eum

४-१ यीशुः स्वयं नामञ्जयत्केवलं तस्य शिष्या अमञ्जयन्किंतु योहनोऽधिकशिष्यान्स करोति मञ्जयति च।

4-1 yīśuḥ svayaṃ nāmajjayat kevalaṃ tasya śiṣyā amajjayan kiṃ_tu yohano'dhikaśiṣyān sa karoti majjayati ca ।

4-1 When therefore the LORD knew how the Pharisees had heard that Jesus made and baptized more disciples than John,

4-1 Da nun der HERR inward, daß vor die Pharisäer gekommen war, wie Jesus mehr Jünger machte und taufte denn Johannes

4-1 ut ergo cognovit Iesus quia audierunt Pharisaei quia Iesus plures discipulos facit et baptizat quam Iohannes

४-२ फिरूशिन इमां वर्त्तामशृण्वनिति प्रभुरवगत्य

4-2 phirūśina imāṃ varttām_aśṛṇvan iti pra-bhur_ava-gatya

4-2 (Though Jesus himself baptized not, but his disciples,)

4-2 (wiewohl Jesus selber nicht taufte, sondern seine Jünger),

4-2 quamquam Iesus non baptizaret sed discipuli eius

४-३ यिहूदीयदेशं विहाय पुनर्गालीलमगात्।

4-3 yihūdiya-deśaṃ vi-hāya punar_gālīlam agāt ।

4-3 He left Judaea, and departed again into Galilee.

4-3 verließ er das Land Judäa und zog wieder nach Galiläa.

4-3 reliquit Iudaeam et abiit iterum in Galilaeam

४-४ ततः शोमिरोणप्रदेशस्य मध्येन तेन गन्तव्ये सति

4-4 tataḥ śomiroṇa-pra-deśasya madhyena tena gantavye sati

4-4 And he must needs go through Samaria.

4-4 Er mußte aber durch Samaria reisen.

4-4 oportebat autem eum transire per Samariam

४-५ याकूब्रिजपुत्राय यूपफे यां भूमिमददात्तत्समीपस्थायिशोमिरप्रदेशस्य सुखानाम्ना विख्यातस्य नगरस्य संनिधावुपास्थात्।

4-5 yākūb nija-putrāya yūṣaphe yāṃ bhūmim adadāt tat-samīpa-sthāyi-śomira-pradeśasya sukhār-nāmnā vi-khyātasya nagarasya saṃ-ni-dhāv_upāsthāt ।

4-5 Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.

4-5 Da kam er in eine Stadt Samarias, die heißt Sichar, nahe bei dem Feld, das Jakob seinem Sohn Joseph gab.

4-5 venit ergo in civitatem Samariae quae dicitur Sychar iuxta praedium quod dedit Iacob Ioseph filio suo

४-६ तत्र याकूबः प्रहिरासीत्। तदा द्वितीययामवेलायाम्जातायां स मार्गे श्रमापन्नस्तस्य प्रहेः पार्श्वे उपाविशत्।

4-6 tatra yākūbaḥ prahirāsīt | tadā dvitīya-yāma-velāyām jātāyām sa mārge śramāpannas_tasya pra-heḥ pārśve upāviśat |

4-6 Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour.

4-6 Es war aber daselbst Jakobs Brunnen. Da nun Jesus müde war von der Reise, setzte er sich also auf den Brunnen; und es war um die sechste Stunde.

4-6 erat autem ibi fons Iacob Iesus ergo fatigatus ex itinere sedebat sic super fontem hora erat quasi sexta

४-७ एतर्हि काचित्शोमिरोणीया योषित्तोयोत्तोलनार्थमत्रागमत्।

4-7 etarhi kā_cit śomironīyā yoṣit toyottolanārtham tatrāgamat |

4-7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

4-7 Da kommt ein Weib aus Samaria, Wasser zu schöpfen. Jesus spricht zu ihr: Gib mir zu trinken!

4-7 venit mulier de Samaria haurire aquam dicit ei Iesus da mihi bibere

४-८ तदा शिष्याः खाद्यद्रव्याणि क्रेतुं नगरमगच्छन्।

4-8 tadā śiṣyāḥ khādya-dravyāṇi kretuṃ nagaram agacchan |

4-8 (For his disciples were gone away unto the city to buy meat.)

4-8 (Denn seine Jünger waren in die Stadt gegangen, daß sie Speise kauften.)

4-8 discipuli enim eius abierant in civitatem ut cibos emerent

४-९ यीशुः शोमिरोणीयां तां योषितम्व्याहार्षीत्मह्यं किञ्चित्पानीयं पातुं देहि। किंतु शोमिरोणीयैः साकं यिहूदीयलोका न व्यवहरन्। तस्माद्धेतोः साकथयत्। शोमिरोणीया योषिदहं त्वं यिहूदीयऽसि। कथं मत्तः पानीयं पातुमिच्छसि

4-9 yīśuḥ śomironīyām tāṃ yoṣitam vy-āhārṣīt mahyaṃ kiṃ_cit pāniyaṃ pātuṃ dehi | kiṃ_tu śomironīyaiḥ sākaṃ yihūdīya-lokā na vy-avāharan | tasmād_dhetoḥ sākathayat | śomironīyā yoṣid_ahaṃ tvaṃ yihūdīya'si | kathaṃ mattaḥ pāniyaṃ pātuṃ icchasi?

4-9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

4-9 Spricht nun das samaritische Weib zu ihm: Wie bittest du von mir zu trinken, so du ein Jude bist, und ich ein samaritisch Weib? (Denn die Juden haben keine Gemeinschaft mit den Samaritern.)

4-9 dicit ergo ei mulier illa samaritana quomodo tu Iudaeus cum sis bibere a me poscis quae sum mulier samaritana non enim coutuntur Iudaei Samaritanis

४-१० ततो यीशुरवददीश्वरस्य यद्दानं तत्कीदृक्पानीयं पातुं मह्यं देहि य इत्थं त्वां याचते स वा क इति चेदज्ञास्यथास्तर्हि तमयाचिष्यथाः स च तुभ्यममृतं तोयमदास्यत्।

4-10 tato yīśur_avadad īśvarasya yad_dānaṃ tat_kidrīk pāniyaṃ pātuṃ mahyaṃ dehi ya itthaṃ tvāṃ yācate sa vā ka iti ced_ajñāsyathās_tarhi tam_ayāciṣyathāḥ sa ca tubhyam a-mṛtaṃ toyam_adāsyat |

4-10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

4-10 Jesus antwortete und sprach zu ihr: Wenn du erkennstest die Gabe Gottes und wer der ist, der zu dir sagt: "Gib mir zu trinken!", du bätest ihn, und er gäbe dir lebendiges Wasser.
4-10 respondit Iesus et dixit ei si scires donum Dei et quis est qui dicit tibi da mihi bibere tu forsitan petisses ab eo et dedisset tibi aquam vivam

४-११ तदा सा सीमन्तिनी भाषितवती। हे महेच्छ प्रहिर्गम्भीरो भवतो नीरोत्तोलनपात्रं नाद्दि
च तस्मात्तदमृतं कीलालं कुतः प्राप्स्यसि

4-11 tadā sā simantini bhāṣitavati | he maheccha pra-hir_gambhīro bhavato nīrottolana-pātraṃ nādti ca tasmāt tad-amṛtaṃ kilālaṃ kutaḥ prāpsyasi?

4-11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

4-11 Spricht zu ihm das Weib: HERR, hast du doch nichts, womit du schöpfest, und der Brunnen ist tief; woher hast du denn lebendiges Wasser?

4-11 dicit ei mulier Domine neque in quo haurias habes et puteus altus est unde ergo habes aquam vivam

४-१२ योऽस्मभ्यमिममन्धुं ददौ यस्य च परिजना गोमेषादयश्च सर्वेऽस्य प्रहेः पानीयं
पपुरेतादृशो योऽस्माकं पूर्वपुरुषो याकूब्तस्मादपि भवान्महान्किम्

4-12 yo'smabhyam imam_andhuṃ dadau yasya ca pari-janā go-meṣādayaś_ca sarve'sya prahēḥ pāniyaṃ papur_etādṛśo yo'smākaṃ pūrva-puruṣo yākūb tasmād_ api bhavān mahān kim?

4-12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

4-12 Bist du mehr denn unser Vater Jakob, der uns diesen Brunnen gegeben hat? Und er hat daraus getrunken und seine Kinder und sein Vieh.

4-12 numquid tu maior es patre nostro Iacob qui dedit nobis puteum et ipse ex eo bibit et filii eius et pecora eius

४-१३ ततो यीशुरकथयदिदं पानीयं यः पिबति स पुनस्तृषार्तो भविष्यति।

4-13 tato yīsur_akathayad idaṃ pāniyaṃ yaḥ pibati sa punas_tṛṣārto bhaviṣyati |

4-13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

4-13 Jesus antwortete und sprach zu ihr: Wer von diesem Wasser trinkt, den wir wieder dürsten;

4-13 respondit Iesus et dixit ei omnis qui bibit ex aqua hac sitiet iterum qui autem biberit ex aqua quam ego dabo ei non sitiet in aeternum

४-१४ किंतु मया दत्तम्पानीयं यः पिबति स पुनः कदापि तृषार्तो न भविष्यति। मया दत्तमिदं
तोयं तस्यान्तः प्रस्रवणरूपं भूत्वा अनन्तायुर्यावत्स्रोष्यति।

4-14 kiṃ_tu mayā dattam pāniyaṃ yaḥ pibati sa punaḥ kadāpi tṛṣārto na bhaviṣyati | mayā dattam idaṃ toyaṃ tasyāntaḥ prasravaṇa-rūpaṃ bhūtvā anantāyur_yāvat sroṣyati |

4-14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

4-14 wer aber von dem Wasser trinken wird, das ich ihm gebe, den wird ewiglich nicht dürsten; sondern das Wasser, das ich ihm geben werde, das wird in ihm ein Brunnen des Wassers werden, das in das ewige Leben quillt.

4-14 sed aqua quam dabo ei fiet in eo fons aquae salientis in vitam aeternam

४-१५ तदा सा वनिताकथयत्। हे महेच्छ तर्हि मम पुनः पिपासा यथा न जायते तोयोत्तोलनाय यथात्रागमनं न भवति च तदर्थं मह्यं ततोयं देहि।

4-15 tadā sā vanitākathayat | he maheccha tarhi mama punaḥ pipāsā yathā na jāyate toyottolanāya yathātrāgamanam na bhavati ca tad-arthaṁ mahyaṁ tat-toyaṁ dehi |

4-15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

4-15 Spricht das Weib zu ihm: HERR, gib mir dieses Wasser, auf daß mich nicht dürste und ich nicht herkommen müsse, zu schöpfen!

4-15 dicit ad eum mulier Domine da mihi hanc aquam ut non sitiam neque veniam huc haurire

४-१६ ततो यीशुरवदद्याहि तव पतिमाहूय स्थाने ऽत्रागच्छ।

4-16 tato yīsur_avadad yāhi tava patim_ā-hūya sthāne 'trā-gaccha |

4-16 Jesus saith unto her, Go, call thy husband, and come hither.

4-16 Jesus spricht zu ihr: Gehe hin, rufe deinen Mann und komm her!

4-16 dicit ei Iesus vade voca virum tuum et veni huc

४-१७ सा वामावदत्मम पतिर्नास्ति। यीशुरवदत्। मम पतिर्नास्तीति वाक्यं भद्रमवोचः।

4-17 sā vāmāvadat mama patir_nāsti | yīsur_avadat | mama patir_nāstīti vākyaṁ bhadram avocaḥ |

4-17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

4-17 Das Weib antwortete und sprach zu ihm: Ich habe keinen Mann. Jesus spricht zu ihr: Du hast recht gesagt: Ich habe keinen Mann.

4-17 respondit mulier et dixit non habeo virum dicit ei Iesus bene dixisti quia non habeo virum

४-१८ यतस्त्व पञ्च पतयोऽभवनधुना तु त्वया सार्धं यस्तिष्ठति स तव भर्ता न वाक्यमिदं सत्यमवादीः।

4-18 yatas_tava pañca patayo'bhavan adhunā tu tvayā sārthaṁ yas_tisṭhati sa tava bhartā na vākyaṁ idaṁ satyam avādīḥ |

4-18 For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.

4-18 Fünf Männer hast du gehabt, und den du nun hast, der ist nicht dein Mann; da hast du recht gesagt.

4-18 quinque enim viros habuisti et nunc quem habes non est tuus vir hoc vere dixisti

४-१९ तदा सा महिला गदितवती। हे महेच्छ भवानेको भविष्यद्वादीति बुद्धं मया।

4-19 tadā sā mahilā gaditavati | he maheccha bhavān eko bhaviṣyad-vādīti buddhaṁ mayā |

4-19 The woman saith unto him, Sir, I perceive that thou art a prophet.

4-19 Das Weib spricht zu ihm: HERR, ich sehe, daß du ein Prophet bist.

4-19 dicit ei mulier Domine video quia propheta es tu

४-२० अस्माकं पितृलोका एतस्मिन्शिलोच्चयेऽभजन्त किंतु भवद्विरुच्यते यिरूशालमगरे भजनयोग्यं स्थानमास्ते।

4-20 asmākaṁ pitṛ-lokā etasmin śiloccaye'bhajanta kiṁ_tu bhavadbhir_ucyate yirūśālam-nagare bhajana-yogyaṁ sthānam_āste |

4-20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

4-20 Unsere Väter haben auf diesem Berge angebetet, und ihr sagt, zu Jerusalem sei die Stätte, da man anbeten solle.

4-20 patres nostri in monte hoc adoraverunt et vos dicitis quia Hierosolymis est locus ubi adorare oportet

४-२१ यीशुरवोचत्। हे योषित्मम वाक्ये विश्वसिहि यदा यूयं केवलशैले ऽस्मिन्वा यिरूशालमगरे पितुर्भजनं न करिष्यध्वे काल एतादृश आयाति।

4-21 yīsur_avocat | he yoṣit mama vākya vi-śvasihi yadā yūyaṃ kevala-śaile 'smin vā yirūśālam-nagare pitur_bhajanaṃ na kariṣyadhve kāla etādṛśa ā-yāti |

4-21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

4-21 Jesus spricht zu ihr: Weib, glaube mir, es kommt die Zeit, daß ihr weder auf diesem Berge noch zu Jerusalem werdet den Vater anbeten.

4-21 dicit ei Iesus mulier crede mihi quia veniet hora quando neque in monte hoc neque in Hierosolymis adorabitis Patrem

४-२२ यूयं यं भजध्वे तं ज्ञानीथ किंतु वयं यं भजामहे तं जानीमहे यतो यिहूदीयलोकानां मध्यात्परित्राणं जायते।

4-22 yūyaṃ yaṃ bhajadhve taṃ n jānītha kiṃ_tu vayaṃ yaṃ bhajāmahe taṃ jānīmahe yato yihūdiya-lokānāṃ madhyāt pari-trāṇaṃ jāyate |

4-22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

4-22 Ihr wisset nicht, was ihr anbetet; wir wissen aber, was wir anbeten, denn das Heil kommt von den Juden.

4-22 vos adoratis quod nescitis nos adoramus quod scimus quia salus ex Iudaeis est

४-२३ किंतु यदा सत्यभक्ता आत्मना सत्यरूपेण च पितुर्भजनं करिष्यन्ते समय एतादृश आयाति वरमिदानीमपि विद्यते यत एतादृशो भक्तान्पिता चेष्टते।

4-23 kiṃ_tu yadā satya-bhaktā ātmanā satya-rūpeṇa ca pitur-bhajanaṃ kariṣyante sam-aya etādṛśa ā-yāti varam idānīm_āpi vidyate yata etādṛśo bhaktān pitā ceṣṭate |

4-23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

4-23 Aber es kommt die Zeit und ist schon jetzt, daß die wahrhaftigen Anbeter werden den Vater anbeten im Geist und in der Wahrheit; denn der Vater will haben, die ihn also anbeten.

4-23 sed venit hora et nunc est quando veri adoratores adorabunt Patrem in spiritu et veritate nam et Pater tales quaerit qui adorent eum

४-२४ ईश्वर आत्मा। ततस्तस्य ये भक्तास्तैः स आत्मना सत्यरूपेण च भजनीयः।

4-24 īśvara ātmā | tatas_tasya ye bhaktās_taiḥ sa ātmanā satya-rūpeṇa ca bhajāniyaḥ |

4-24 God is a Spirit: and they that worship him must worship him in spirit and in truth.

4-24 Gott ist Geist, und die ihn anbeten, die müssen ihn im Geist und in der Wahrheit anbeten.

4-24 spiritus est Deus et eos qui adorant eum in spiritu et veritate oportet adorare

४-२५ तदा सा महिलावादीत्। ख्रीष्टनाम्ना विख्यातोऽभिषिक्तः पुरुष आगमिष्यतीति जानामि स च सर्वाः कथा अस्मान्ज्ञापयिष्यति।

4-25 tadā sā mahilāvādit | khriṣṭa-nāmnā vi-khyāto'bhiṣikṭaḥ puruṣa ā-gamiṣyatīti jānāmi sa ca sarvāḥ kathā asmān jñāpayiṣyati |

4-25 The woman saith unto him, I know that Messiah cometh, which is called Christ: when he is come, he will tell us all things.

4-25 Spricht das Weib zu ihm: Ich weiß, daß der Messiah kommt, der da Christus heißt. Wenn derselbe kommen wird, so wird er's uns alles verkündigen.

4-25 dicit ei mulier scio quia Messias venit qui dicitur Christus cum ergo venerit ille nobis adnuntiabit omnia

४-२६ ततो यीशुवदत्वया सार्धं कथनं करोमि योऽहमहमेव स पुरुषः।

4-26 tato yīsur_avadat tvayā sārḍhaṁ kathanam karomi yo'ham aham_eva sa puruṣaḥ |

4-26 Jesus saith unto her, I that speak unto thee am he.

4-26 Jesus spricht zu ihr: Ich bin's, der mit dir redet.

4-26 dicit ei Iesus ego sum qui loquor tecum

४-२७ एतस्मिन्समये शिष्या आगत्य तया स्त्रिया सार्धं तस्य कथोपकथने महाश्चर्यममन्यन्त तथापि भवान्किमिच्छति यद्वा किमर्थमेतया सार्धं कथां कथयति इति कोऽपि नापृच्छत्।

4-27 etasmin sam-aye śiṣyā ā-gatya tayā striyā sārḍhaṁ tasya kathopakathane mahāścaryam amanyanta tathāpi bhavān kim_icchati? yad_vā kim-artham etayā sārḍhaṁ kathāṁ kathayati? iti ko'pi nāpṛcchat |

4-27 And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?

4-27 Und über dem kamen seine Jünger, und es nahm sie wunder, daß er mit dem Weib redete. Doch sprach niemand: Was fragst du? oder: Was redest du mit ihr?

4-27 et continuo venerunt discipuli eius et mirabantur quia cum muliere loquebatur nemo tamen dixit quid quaeris aut quid loqueris cum ea

४-२८ ततः परं सा नारी कलशं स्थापयित्वा नगरमध्यं गत्वा लोकेभ्योऽकथयदहं यद्यत्कर्माकरवं तत्सर्वं मह्यमकथयद्।

4-28 tataḥ paraṁ sā nārī kalaśaṁ sthāpayitvā nagara-madhyam gatvā lokebhyo'kathayad ahaṁ yad_yat karmākaravaṁ tat_sarvaṁ mahyam_akathayad |

4-28 The woman then left her waterpot, and went her way into the city, and saith to the men,

4-28 Da ließ das Weib ihren Krug stehen und ging hin in die Stadt und spricht zu den Leuten:

4-28 reliquit ergo hydriam suam mulier et abiit in civitatem et dicit illis hominibus

४-२९ एतादृशं मानवमेकमागत्य पश्यत स किमभिषिक्तो न भवति

4-29 etādr̥śaṁ mānavam_ekam ā-gatya paśyata sa kim abhi-ṣikto na bhavati?

4-29 Come, see a man, which told me all things that ever I did: is not this the Christ?

4-29 Kommt, seht einen Menschen, der mir gesagt hat alles, was ich getan habe, ob er nicht Christus sei!

4-29 venite videte hominem qui dixit mihi omnia quaecumque feci numquid ipse est Christus

४-३० ततस्ते नगराद्बहिरागत्य तस्य समीपमायन्।

4-30 tatas_te nagarād bahir_ā-gatya tasya sam-īpam āyan ।

4-30 Then they went out of the city, and came unto him.

4-30 Da gingen sie aus der Stadt und kamen zu ihm.

4-30 exierunt de civitate et veniebant ad eum

४-३१ एतर्हि शिष्याः साधयित्वा तं व्याहार्षुः। हे गुरो भवान्किंचिद्भुक्ताम्।

4-31 etarhi śiṣyāḥ sādhayitvā taṁ vyāhārṣuḥ । he guro bhavān kiṁ_cid bhuktām ।

4-31 In the mean while his disciples prayed him, saying, Master, eat.

4-31 Indes aber ermahnten ihn die Jünger und sprachen: Rabbi, iß!

4-31 interea rogabant eum discipuli dicentes rabbi manduca

४-३२ ततः सोऽवदत्। युष्माभिर्यन्न ज्ञायते तादृशं भक्ष्यं ममास्ते।

4-32 tataḥ so'vadat । yuṣmābhir_yan_na jñāyate tādr̥śaṁ bhakṣyaṁ mamāste ।

4-32 But he said unto them, I have meat to eat that ye know not of.

4-32 Er aber sprach zu ihnen: Ich habe eine Speise zu essen, von der ihr nicht wisset.

4-32 ille autem dixit eis ego cibum habeo manducare quem vos nescitis

४-३३ तदा शिष्याः परस्परं प्रष्टुमारभन्त। किमस्मै कोऽपि किमपि भक्ष्यमानीय दत्तवान्

4-33 tadā śiṣyāḥ paras-param praṣṭum ārabhanta । kim_asmai ko'pi kim_api bhakṣyam_ā-niya dattavān?

4-33 Therefore said the disciples one to another, Hath any man brought him ought to eat?

4-33 Da sprachen die Jünger untereinander: Hat ihm jemand zu essen gebracht?

4-33 dicebant ergo discipuli ad invicem numquid aliquis adtulit ei manducare

४-३४ यीशुरवोचत्। मत्प्रेरकस्याभिमतानुरूपकरणं तस्यैव कर्मसिद्धिकरणं च मम भक्ष्यम्।

4-34 yīsur_avocat । mat-prerakasyābhi-matānurūpa-karaṇaṁ tasyaiva karma-siddhi-karaṇaṁ ca mama bhakṣyam ।

4-34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

4-34 Jesus spricht zu ihnen: Meine Speise ist die, daß ich tue den Willen des, der mich gesandt hat, und vollende sein Werk.

4-34 dicit eis Iesus meus cibus est ut faciam voluntatem eius qui misit me ut perficiam opus eius

४-३५ मासचतुष्टये जाते शस्यकर्तनसमयो भविष्यतीति वाक्यं युष्माभिः किं नोद्यते किंत्वहं वदामि। शिर उत्तोल्य क्षेत्राणि प्रति निरीक्ष्य पश्यत। इदानीं कर्तनयोग्यानि शुक्लवर्णान्यभवन्।

4-35 māsa-catusthaye jāte śasya-kartana-samayo bhaviṣyatīti vākyaṁ yuṣmābhiḥ kiṁ nodyate? kiṁ_tv_ahaṁ vadāmi । śira ut-tolya kṣetrāṇi prati nir-īkṣya paśyata । idāniṁ kartana-yogyāni śukla-varṇāny_abhavan ।

4-35 Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.

4-35 Saget ihr nicht: Es sind noch vier Monate, so kommt die Ernte? Siehe, ich sage euch: Hebet eure Augen auf und sehet in das Feld; denn es ist schon weiß zur Ernte.

4-35 nonne vos dicitis quod adhuc quattuor menses sunt et messis venit ecce dico vobis levate oculos vestros et videte regiones quia albae sunt iam ad messem

४-३६ यश्चिनत्ति स वेतनं लभते। अनन्तायुःस्वरूपं शस्यं स गृह्णाति च। तेनैव वप्ता छेत्ता च युगपदानन्दतः।

4-36 yaś_chinatti sa vetanam labhate | anantāyuh-svarūpam śasyam sa gr̥hṇāti ca | tenaiva vaptā chettā ca yugapad ā-nandataḥ |

4-36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.

4-36 Und wer da schneidet, der empfängt Lohn und sammelt Frucht zum ewigen Leben, auf daß sich miteinander freuen, der da sät und der da schneidet.

4-36 et qui metit mercedem accipit et congregat fructum in vitam aeternam ut et qui seminat simul gaudeat et qui metit

४-३७ इत्थं सति वपत्येकश्चिनत्त्यन्य इति वचनं सिद्ध्यति।

4-37 itthaṃ sati vapaty_ekāś_chinatty_anya iti vacanam siddhyati |

4-37 And herein is that saying true, One soweth, and another reapeth.

4-37 Denn hier ist der Spruch wahr: Dieser sät, der andere schneidet.

4-37 in hoc enim est verbum verum quia alius est qui seminat et alius est qui metit

४-३८ यत्र यूयं न पर्यश्राम्यत तादृशं शस्यं छेत्तुं युष्मान्प्रैरयम्। अन्ये जनाः पर्यश्राम्यन्यूयं तेषां श्रमस्य फलमलभन्त।

4-38 yatra yūyam na pary-aśrāmyata tādṛśam śasyam chettuṃ yuṣmān prairayam | anye janāḥ pary_aśrāmyan yūyam teṣāṃ śramasya phalam alabhanta |

4-38 I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

4-38 Ich habe euch gesandt, zu schneiden, was ihr nicht gearbeitet habt; andere haben gearbeitet und ihr seid in ihre Arbeit gekommen.

4-38 ego misi vos metere quod vos non laborastis alii laboraverunt et vos in laborem eorum introistis

४-३९ यस्मिन्काले यद्यत्कर्माकार्षं तत्सर्वं स मह्यमकथयत्तस्या वनिताया इदं साक्ष्यवाक्यं श्रुत्वा तन्नगरनिवासिनो बहवः शोमिरोणीयलोका व्यश्वसन्।

4-39 yasmin kāle yad_yat karmākārṣam tat_sarvaṃ sa mahyam akathayat tasyā vanitāyā idam sāksya-vākyaṃ śrutvā tan-nagara-nivāsino bahavaḥ śomiroṇīya-lokā vy-aśvasan |

4-39 And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.

4-39 Es glaubten aber an ihn viele der Samariter aus der Stadt um des Weibes Rede willen, welches da zeugte: Er hat mir gesagt alles, was ich getan habe.

4-39 ex civitate autem illa multi crediderunt in eum Samaritanorum propter verbum mulieris testimonium perhibentis quia dixit mihi omnia quaecumque feci

४-४० तथा च तस्यान्तिके समुपस्थाय स्वेषां सन्निधौ कतिचिद्दिनानि स्थातुं

तस्मिन्विनयमकुर्वन्तस्मात्स दिनद्वयं तत्स्थाने न्यवसत्।

4-40 tathā ca tasyāntike sam-upa-sthāya svesāṃ san-ni-dhau kati_cid dināni sthātuṃ tasmin vi-nayam akurvan tasmāt sa dina-dvayaṃ tat-sthāne ny-avasat |

4-40 So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.

4-40 Als nun die Samariter zu ihm kamen, baten sie ihn, daß er bei ihnen bliebe; und er blieb zwei Tage da.

4-40 cum venissent ergo ad illum Samaritani rogaverunt eum ut ibi maneret et mansit ibi duos dies

४-४१ ततस्तस्योपदेशेन बहवोऽपरे विश्वस्य

4-41 tatas_tasyopa-deśena bahavo'pare viśvasya

4-41 And many more believed because of his own word;

4-41 Und viel mehr glaubten um seines Wortes willen

4-41 et multo plures crediderunt propter sermonem eius

४-४२ तां योषामवदन्केवलं तव वाक्येन प्रतीम इति न। किंतु स जगतोऽभिषिक्तस्मातेति तस्य कथां श्रुत्वा वयं स्वयमेवाज्ञास्महि।

4-42 tām yoṣām_avadan kevalam tava vākyaena pratīma iti na | kiṁ_tu sa jagato'bhi-
ṣiktas_trātetī tasya kathām śrutvā vyaṁ svayam_evā-jñāsmahi |

4-42 And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.

4-42 und sprachen zum Weibe: Wir glauben nun hinfort nicht um deiner Rede willen; wir haben selber gehört und erkannt, daß dieser ist wahrlich Christus, der Welt Heiland.

4-42 et mulieri dicebant quia iam non propter tuam loquellam credimus ipsi enim audivimus et scimus quia hic est vere salvator mundi

४-४३ स्वदेशे भविष्यद्वक्तुः सत्कारो नास्तीति यद्यपि यीशुः प्रमाणं दत्त्वाकथयत्

4-43 sva-deśe bhaviṣyad-vaktuḥ sat-kāro nāstīti yady_api yīśuḥ pramaṇam dattvākathayat

4-43 Now after two days he departed thence, and went into Galilee.

4-43 Aber nach zwei Tagen zog er aus von dannen und zog nach Galiläa.

4-43 post duos autem dies exiit inde et abiit in Galilaeam

४-४४ तथापि दिवसद्वयात्परं स तस्मात्स्थानाद्गालीलं गतवान्।

4-44 tathāpi divasa-dvayāt param sa tasmāt sthānād gālilam gatavān |

4-44 For Jesus himself testified, that a prophet hath no honour in his own country.

4-44 Denn er selber, Jesus, zeugte, daß ein Prophet daheim nichts gilt.

4-44 ipse enim Iesus testimonium perhibuit quia propheta in sua patria honorem non habet

४-४५ अनन्तरं ये गालीलीयलोका उत्सवे गता उत्सवसमये यिरूशालमगरे तस्य सर्वाः

क्रिया अपश्यन्ते गालीलमागतं तमगृहम्।

4-45 anantaram ye gālīliya-lokā utsave gatā utsava-samaye yirūśālam-nagare tasya sarvāḥ
kriyā apaśyan te gālīlam ā-gatam tam agraḥnam |

4-45 Then when he was come into Galilee, the Galilaeans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.

4-45 Da er nun nach Galiläa kam, nahmen ihn die Galiläer auf, die gesehen hatten alles, was er zu Jerusalem auf dem Fest getan hatte; denn sie waren auch zum Fest gekommen.

4-45 cum ergo venisset in Galilaeam exceperunt eum Galilaei cum omnia vidissent quae fecerat Hierosolymis in die festo et ipsi enim venerant in diem festum

४-४६ ततः परं यीशुर्यस्मिन्कान्नानगरे जलं द्राक्षारसमकरोत्तत्स्थानं पुनर्गात्। तस्मिन्नेव समये कस्यचिद्राजसभास्तारस्य पुत्रः कफर्नाहूमपुरि रोगग्रस्त आसीत्।

4-46 tataḥ param yīśur_yasmin kānnā-nagare jalam drākṣā-rasam akarot tat-sthānam
punar_gāt | tasmnin_neva sam-aye kasya_cid rāja-sabhās_tārasya putraḥ kapharnāhūma-
puri roga-grasta āsīt |

4-46 So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.

4-46 Und Jesus kam abermals gen Kana in Galiläa, da er das Wasser hatte zu Wein gemacht.

4-46 venit ergo iterum in Cana Galilaeae ubi fecit aquam vinum et erat quidam regulus cuius filius infirmabatur Capharnaum

४-४७ स यिहूदीयदेशाद्दीशोर्गालीलागमनवार्त्ता निशम्य तस्य समीपं गत्वा प्रार्थ्य
व्याहृतवान्। मम पुत्रस्य प्रायेण काल आसन्नः। भवानागत्य तं स्वथं करोतु।

4-47 sa yihūdiya-deśād yīśor_gālilā-gamana-vārttām ni-śamya tasya sam-īpaṃ gatvā
prārthya vy-ā-hṛtavān | mama putrasya prāyeṇa kāla ā-sannaḥ | bhavān ā-gatya taṃ sva-
thaṃ karotu |

4-47 When he heard that Jesus was come out of Judaea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

4-47 Und es war ein Königischer, des Sohn lag krank zu Kapernaum. Dieser hörte, daß Jesus kam aus Judäa nach Galiläa, und ging hin zu ihm und bat ihn, daß er hinabkäme und hülfe seinem Sohn; denn er war todkrank.

4-47 hic cum audisset quia Iesus adveniret a Iudaea in Galilaeam abiit ad eum et rogabat eum ut descenderet et sanaret filium eius incipiebat enim mori

४-४८ तदा यीशुरकथयद्। आश्चर्यं कर्म चित्रं चिह्नं च न दृष्ट्वा यूयं न प्रेष्यथा।

4-48 tadā yīśur_akathayad | āścaryaṃ karma citraṃ cihnaṃ ca na dṛṣṭvā yūyaṃ na
preṣyatha |

4-48 Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

4-48 Und Jesus sprach zu ihm: Wenn ihr nicht Zeichen und Wunder seht, so glaubet ihr nicht.

4-48 dixit ergo Iesus ad eum nisi signa et prodigia videritis non creditis

४-४९ ततः स सभासदवदत्। हे महेच्छ मम पुत्रे न मृते भवानागच्छतु।

4-49 tataḥ sa sabhā-sad_avadat | he maheccha mama putre na mṛte bhavān_ā-gacchatu |

4-49 The nobleman saith unto him, Sir, come down ere my child die.

4-49 Der Königische sprach zu ihm: HERR, komm hinab, ehe denn mein Kind stirbt!

4-49 dicit ad eum regulus Domine descende priusquam moriatur filius meus

४-५० यीशुस्तमवदत्। गच्छ तव पुत्रोऽजीवीत। तदा यीशुनोक्तवाक्ये स विश्वस्य गतवान्।

4-50 yīśus_tam_avadat | gaccha tava putro'jivīta | tadā yīśunokta-vākya sa viśvasya gatavān |

4-50 Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

4-50 Jesus spricht zu ihm: Gehe hin, dein Sohn lebt! der Mensch glaubte dem Wort, das Jesus zu ihm sagte, und ging hin.

4-50 dicit ei Iesus vade filius tuus vivit credidit homo sermoni quem dixit ei Iesus et ibat

४-५१ गमनकाले मार्गमध्ये दासास्तं साक्षात्प्रावदत्। भवतः पुत्रोऽजीवीत्।

4-51 gamana-kāle mārga-madhye dāsās_tam sākṣāt prāprāvatat | bhavataḥ putro'jivīt |

4-51 And as he was now going down, his servants met him, and told him, saying, Thy son liveth.

4-51 Und indem er hinabging, begegneten ihm seine Knechte, verkündigten ihm und sprachen: Dein Kind lebt.

4-51 iam autem eo descendente servi occurrerunt ei et nuntiaverunt dicentes quia filius eius viveret

४-५२ ततः कं कालमारभ्य रोगप्रतीकारारम्भो जात इति पृष्ठे तैरुक्तं ह्यः

सार्धदण्डद्वयाधिकद्वितीययामे तस्य ज्वरत्यागोऽभवत्।

4-52 tataḥ kaṁ kālam ā-rabhya roga-pratikārārambho jāta iti pṛṣṭe tair_uktaṁ hyaḥ sārddha-
daṇḍa-dvayādhika-dvitiya-yāme tasya jvara-tyāgo'bhavat ।

4-52 Then enquired he of them the hour when he began to amend. And they said unto him,
Yesterday at the seventh hour the fever left him.

4-52 Da forschte er von ihnen die Stunde, in welcher es besser mit ihm geworden war. Und
sie sprachen zu ihm: Gestern um die siebente Stunde verließ ihn das Fieber.

4-52 interrogabat ergo horam ab eis in qua melius habuerit et dixerunt ei quia heri hora
septima reliquit eum febris

४-५३ तदा यीशुस्तस्मिन्क्षणे प्रोक्तवान्। तव पुत्रोऽजीवीत्। पिता तद्बुद्ध्वा सपरिवारो

व्यश्वसीत्।

4-53 tadā yīśus_tasmin kṣaṇe proktavān । tava putro'jīvit । pitā tad_buddhvā sa-parivāro vy-
aśvasīt ।

4-53 So the father knew that it was at the same hour, in the which Jesus said unto him, Thy
son liveth: and himself believed, and his whole house.

4-53 Da merkte der Vater, daß es um die Stunde wäre, in welcher Jesus zu ihm gesagt hatte:
Dein Sohn lebt. Und er glaubte mit seinem ganzen Hause.

4-53 cognovit ergo pater quia illa hora erat in qua dixit ei Iesus filius tuus vivit et credidit
ipse et domus eius tota

४-५४ यिहूदीयदेशादागत्य गालीलि यीशुरेतद्वितीयमाश्चर्यकर्माकरोत्।

4-54 yihūdiya-deśād ā-gatya gālili yīśur_etad dvitiyam āścarya-karmākarot ।

4-54 This is again the second miracle that Jesus did, when he was come out of Judaea into
Galilee.

4-54 Das ist nun das andere Zeichen, das Jesus tat, da er aus Judäa nach Galiläa kam.

4-54 hoc iterum secundum signum fecit Iesus cum venisset a Iudaea in Galilaeam

५-१ ततः परं यिहूदीयानामुत्सवः प्रपस्थिते यीशुर्येरूशालं गतवान्।

5-1 tataḥ paraṁ yihūdiyānām ut-sava fpa-sthite yīśur yirūsālaṁ gatavān ।

5-1 After this there was a feast of the Jews; and Jesus went up to Jerusalem.

5-1 Darnach war ein Fest der Juden, und Jesus zog hinauf gen Jerusalem.

5-1 post haec erat dies festus Iudaeorum et ascendit Iesus Hierosolymis

५-२ तस्मिन्नगरे मेषनाम्नो द्वारस्य समीपे इब्रीयभाषया बैथेस्दानम्ना पुष्करिणी

पञ्चघट्टयुक्तासीत्।

5-2 tasmin nagare meṣa-nāmno dvārasya sam-īpe ibriya-bhāṣayā baithesdā-namnā puṣkarīṇi
pañca-ghaṭṭa-yuktāsīt ।

5-2 Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew
tongue Bethesda, having five porches.

5-2 Es ist aber zu Jerusalem bei dem Schaftor ein Teich, der heißt auf hebräisch Bethesda
und hat fünf Hallen,

5-2 est autem Hierosolymis super Probatice piscina quae cognominatur hebraice Bethsaida
quinque porticus habens

५-३ तस्यास्तेषु घट्टेषु कीलालकम्पनमपेक्ष्य अन्धखञ्जशुष्काङ्गादयो बहवो रोगिणः
पतन्तस्तिष्ठन्ति स्म।

5-3 tasyās_ teṣu ghaṭṭeṣu kilāla-kampanam apekṣya andha-khañja-śuṣkāṅgādayo bahavo
rogiṇaḥ patantaḥ tiṣṭhanti sma ।

5-3 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the
moving of the water.

5-3 in welchem lagen viele Kranke, Blinde, Lahme, Verdorrte, die warteten, wann sich das
Wasser bewegte.

5-3 in his iacebat multitudo magna languentium caecorum claudorum aridorum
expectantium aquae motum

५-४ यतो विशेषकाले तस्य सरसो वारि स्वर्गीयदूत एत्याकम्पयत्तकीलालकम्पनात्परं यः
कश्चिद्रोगी प्रथमं पानीयमवारोहत्। स एव रक्षणाद्रोगमुक्तोऽभवत्।

5-4 yato viśeṣa-kāle tasya saraso vāri svargīya-dūta etyākampayat tat-kilāla-kampanāt
paraṃ yaḥ kaś_cid rogī prathamam pānīyam_avārohat । sa eva rar-kṣaṇād
rogam_ukto'bhavat ।

5-4 For an angel went down at a certain season into the pool, and troubled the water:
whosoever then first after the troubling of the water stepped in was made whole of
whatsoever disease he had.

5-4 (Denn ein Engel fuhr herab zu seiner Zeit in den Teich und bewegte das Wasser.)
Welcher nun zuerst, nachdem das Wasser bewegt war, hineinstieg, der ward gesund, mit
welcherlei Seuche er behaftet war.

5-4 (vacat)

५-५ तदाष्टात्रिंशद्वर्षाणि यावद्रोगग्रस्त एकजनस्तस्मिन्स्थाने स्थितवान्।

5-5 tadāṣṭātriṃśad-varṣāṇi yāvad roga-grasta eka-janas_tasmin sthāne sthitavān ।

5-5 And a certain man was there, which had an infirmity thirty and eight years.

5-5 Es war aber ein Mensch daselbst, achtunddreißig Jahre lang krank gelegen.

5-5 erat autem quidam homo ibi triginta et octo annos habens in infirmitate sua

५-६ यीशुस्तं शयितं दृष्ट्वा बहुकालिकरोगीति ज्ञात्वा व्याहृतवान्। त्वं किं स्वस्थो बुभूषसि

5-6 yīśus_tam śayitam dṛṣṭvā bahu-kālika-rogīti jñātvā vyāhṛtavān । tvaṃ kiṃ svastho
bubhūṣasi?

5-6 When Jesus saw him lie, and knew that he had been now a long time in that case, he
saith unto him, Wilt thou be made whole?

5-6 Da Jesus ihn sah liegen und vernahm, daß er so lange gelegen hatte, spricht er zu ihm:
Willst du gesund werden?

5-6 hunc cum vidisset Iesus iacentem et cognovisset quia multum iam tempus habet dicit ei
vis sanus fieri

५-७ ततो रोगी कथितवान्। हे महेच्छ यदा कीलालं कम्पते तदा मां पुष्करिणीमवारोहयितुं
मम कोऽपि नास्ति। तस्मान्मम गमनकाले कश्चिदन्योऽग्रे गत्वा अवरोहति।

5-7 tato rogī kathitavān । he maheccha yadā kilālaṃ kampate tadā māṃ puṣkariṇīm ava-
rohayituṃ mama ko'pi nāsti । tasmān mama gamana-kāle kaś_cid_ anyo'gre gatvā ava-rohati
।

5-7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put
me into the pool: but while I am coming, another steppeth down before me.

5-7 Der Kranke antwortete ihm: HERR, ich habe keinen Menschen, wenn das Wasser sich bewegt, der mich in den Teich lasse; und wenn ich komme, so steigt ein anderer vor mir hinein.

5-7 respondit ei languidus Domine hominem non habeo ut cum turbata fuerit aqua mittat me in piscinam dum venio enim ego alius ante me descendit

५-८ तदा यीशुरकथयदुत्तिष्ठ तव शय्यामुत्तोल्य गृहीत्वा याहि।

5-8 tadā yīsur_akathayad ut-tiṣṭha tava śayyām_uttolya gṛhītvā yāhi ।

5-8 Jesus saith unto him, Rise, take up thy bed, and walk.

5-8 Jesus spricht zu ihm: Stehe auf, nimm dein Bett und gehe hin!

5-8 dicit ei Iesus surge tolle grabattum tuum et ambula

५-९ स तत्क्षणात्स्वस्थो भूत्वा शय्यामुत्तोल्यादाय गतवान्। किंतु तद्दिनं विश्रामवारः।

5-9 sa tat-kṣaṇāt sva-stho bhūtvā śayyām_uttolyā-dāya gatavān । kiṁ_tu tad-dinaṁ viśrāma-vāraḥ ।

5-9 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

5-9 Und alsbald ward der Mensch gesund und nahm sein Bett und ging hin. Es war aber desselben Tages der Sabbat.

5-9 et statim sanus factus est homo et sustulit grabattum suum et ambulabat erat autem sabbatum in illo die

५-१० तस्माद्धिहूदीयाः स्वस्थं नरं व्याहरन्। अद्य विश्रामवारे शयनीयमादाय न यातव्यम्।

5-10 tasmād yihūdiyāḥ sva-sthaṁ naraṁ vy-āharan । adya viśrāma-vāre śayanīyam ā-dāya na yātavyam ।

5-10 The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry thy bed.

5-10 Da sprachen die Juden zu dem, der geheilt worden war: Es ist heute Sabbat; es ziemt dir nicht, das Bett zu tragen.

5-10 dicebant Iudaei illi qui sanatus fuerat sabbatum est non licet tibi tollere grabattum tuum

५-११ ततः स प्रत्यवोचद्यो मां स्वस्थमकार्षीत्। शयनीयमुत्तोल्यादाय यातुं मां स एवादिशत्।

5-11 tataḥ sa praty-avocad yo mām sva-stham akārṣīt । śayanīyam ut-tolyā-dāya yātum mām sa evādiśat ।

5-11 He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

5-11 Er antwortete ihnen: Der mich gesund machte, der sprach zu mir: "Nimm dein Bett und gehe hin!"

5-11 respondit eis qui me fecit sanum ille mihi dixit tolle grabattum tuum et ambula

५-१२ तदा तेऽपृच्छन्शयनीयमुत्तोल्यादाय यातुं य आज्ञापयत्स कः।

5-12 tadā te'pṛcchan śayanīyam ut-tolyā-dāya yātum ya ājñāpayat sa kaḥ ।

5-12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?

5-12 Da fragten sie ihn: Wer ist der Mensch, der zu dir gesagt hat: "Nimm dein Bett und gehe hin!"?

5-12 interrogaverunt ergo eum quis est ille homo qui dixit tibi tolle grabattum tuum et ambula

५-१३ किंतु स क इति स्वस्थीभूतो नाजानाद्यतस्तस्मिन्स्थाने जनतासत्त्वाद्दीशुः
स्थानान्तरमगमत्।

5-13 kim_tu sa ka iti svasthī-bhūto nājānād yatas_tasmin sthāne janatā-sattvād yīśuḥ
sthānāntaram agamat ।

5-13 And he that was healed wist not who it was: for Jesus had conveyed himself away, a
multitude being in that place.

5-13 Der aber geheilt worden war, wußte nicht, wer es war; denn Jesus war gewichen, da
so viel Volks an dem Ort war.

5-13 is autem qui sanus fuerat effectus nesciebat quis esset Iesus enim declinavit turba
constituta in loco

५-१४ ततः परं यीशुर्मन्दिरे तं नरं साक्षात्प्राप्याकथयत्। पश्येदानीमनामयो जातोसि
यथाधिका दुर्दशा न घटते तद्धेतोः पापं कर्म पुनर्मा कार्षीः।

5-14 tataḥ paraṁ yīśur_mandire taṁ naraṁ sākṣāt prāpyākathayat । paśyedānīm anāmayo
jātosī yathādhikā durdaśā na ghaṭate tad-dhetoḥ pāpaṁ karma punar_mā kārṣīḥ ।

5-14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made
whole: sin no more, lest a worse thing come unto thee.

5-14 Darnach fand ihn Jesus im Tempel und sprach zu ihm: Siehe zu, du bist gesund
geworden; sündige hinfort nicht mehr, daß dir nicht etwas Ärgeres widerfahre.

5-14 postea invenit eum Iesus in templo et dixit illi ecce sanus factus es iam noli peccare ne
deterius tibi aliquid contingat

५-१५ ततः स गत्वा यिहूदीयानवदद्। यीशुर्मांमरोगिणमकार्षीत्।

5-15 tataḥ sa gatvā yihūdiyān avadad । yīśur_mām aroṇam akārṣīt ।

5-15 The man departed, and told the Jews that it was Jesus, which had made him whole.

5-15 Der Mensch ging hin und verkündete es den Juden, es sei Jesus, der ihn gesund
gemacht habe.

5-15 abiit ille homo et nuntiavit Iudaeis quia Iesus esset qui fecit eum sanum

५-१६ ततो यीशुर्विश्रामवारे कर्मेदृशं कृतवानिति हेतोर्यिहूदीयास्तं ताडयित्वा हन्तुमचेष्टन्त।

5-16 tato yīśur_viśrāma-vāre karmedṛśaṁ kṛtavāniti hetoriyihūdiyās_tam tāḍayitvā hantum
aceṣṭanta ।

5-16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had
done these things on the sabbath day.

5-16 Darum verfolgten die Juden Jesum und suchten ihn zu töten, daß er solches getan
hatte am Sabbat.

5-16 propterea persequebantur Iudaei Iesum quia haec faciebat in sabbato

५-१७ यीशुस्तानाख्यात्। मम पिता यत्कार्यं करोति तदनुरूपमहमपि करोमि।

5-17 yīśus_tān_ākhyāt । mama pitā yat kāryaṁ karoti tad-anurūpam aham_api karomi ।

5-17 But Jesus answered them, My Father worketh hitherto, and I work.

5-17 Jesus aber antwortete Ihnen: Mein Vater wirkt bisher, und ich wirke auch.

5-17 Iesus autem respondit eis Pater meus usque modo operatur et ego operor

५-१८ ततो यिहूदीयास्तं हन्तुं पुनरयतन्त यतो विश्रामवारं नामन्यत। तदेव केवलं न
अधिकंतु ईश्वरं स्वपितरं प्रोच्य स्वमपीश्वरतुल्यं कृतवान्।

5-18 tato yihūdiyās_tam hantum punar_ayatanta yato viśrāma-vāraṁ nāmanyata । tad_eva
kevalaṁ na adhikaṁ_tu īśvaraṁ svapitaraṁ procyā svam_apīśvara-tulyaṁ kṛtavān ।

5-18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

5-18 Darum trachteten ihm die Juden viel mehr nach, daß sie ihn töteten, daß er nicht allein den Sabbat brach, sondern sagte auch, Gott sei sein Vater, und machte sich selbst Gott gleich.

5-18 propterea ergo magis quaerebant eum Iudaei interficere quia non solum solvebat sabbatum sed et Patrem suum dicebat Deum aequalem se faciens Deo respondit itaque Iesus et dixit eis

५-१९ पश्चाद्दीशुरवदद्युष्मानहं यथार्थतरं वदामि। पुत्रः पितरं यद्यत्कर्म कुर्वन्तं पश्यति। तदतिरिक्तं स्वेच्छातः किमपि कर्म कर्तुं न शक्नोति। पिता यत्करोति पुत्रोऽपि तदेव करोति।

5-19 paścād yīśur_avadad yuṣmān_aham yathārthataram vadāmi | putraḥ pitaram yad_yat karma kurvantaṁ paśyati | tad-atiriktaṁ svecchātaḥ kim_āpi karma kartuṁ na śaknoti | pitā yat karoti putro'pi tad_eva karoti |

5-19 Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

5-19 Da antwortete Jesus und sprach zu ihnen: Wahrlich, wahrlich, ich sage euch: Der Sohn kann nichts von sich selber tun, sondern was er sieht den Vater tun; denn was dieser tut, das tut gleicherweise auch der Sohn.

5-19 amen amen dico vobis non potest Filius a se facere quicquam nisi quod viderit Patrem facientem quaecumque enim ille fecerit haec et Filius similiter facit

५-२० पिता पुत्रे स्नेहं करोति तस्मात्स्वयं यद्यत्कर्म करोति तत्सर्वं पुत्रं दर्शयति। यथा च युष्माकं आश्चर्यज्ञानं जनिष्यते तदर्थमितोऽपि महाकर्म तं दर्शयिष्यति।

5-20 pitā putre snehaṁ karoti tasmāt svayaṁ yad_yat karma karoti tat_sarvaṁ putraṁ darśayati | yathā ca yuṣmākaṁ āścarya-jñānaṁ janiṣyate tad-arthaṁ ito'pi mahā-karma taṁ darśayiṣyati |

5-20 For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

5-20 Der Vater aber hat den Sohn lieb und zeigt ihm alles, was er tut, und wird ihm noch größere Werke zeigen, daß ihr euch verwundern werdet.

5-20 Pater enim diligit Filium et omnia demonstrat ei quae ipse facit et maiora his demonstrabit ei opera ut vos miremini

५-२१ वस्तुतस्तु पिता यथा प्रमीतानुत्थाप्य सजीवान्करोति तद्वत्पुत्रोऽपि यं यमिच्छति तं तं सजीवं करोति।

5-21 vastutas_tu pitā yathā pra-mitān ut-thāpya sa-jivān karoti tadvat putro'pi yaṁ yaṁ icchati taṁ taṁ sa-jivaṁ karoti |

5-21 For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.

5-21 Denn wie der Vater die Toten auferweckt und macht sie lebendig, also auch der Sohn macht lebendig, welche er will.

5-21 sicut enim Pater suscitāt mortuos et vivificat sic et Filius quos vult vivificat

५-२२ सर्वे पितरं यथा सत्कुर्वन्ति तथा पुत्रमपि सत्कारयितुं पिता स्वयं कस्यापि विचारमकृत्वा सर्वविचाराणां भारं पुत्रे समर्पितवान्।

5-22 sarve pitaram yathā sat-kurvanti tathā putraṁ_āpi sat-kārayituṁ pitā svayaṁ kasyāpi vicāram_a-kṛtvā sarva-vicārāṇāṁ bhāraṁ putre sam-arpitavān |

5-22 For the Father judgeth no man, but hath committed all judgment unto the Son:

5-22 Denn der Vater richtet niemand; sondern alles Gericht hat er dem Sohn gegeben,

5-22 neque enim Pater iudicat quemquam sed iudicium omne dedit Filio

५-२३ यः पुत्रं सत्करोति स तस्य प्रेरकमपि सत्करोति।

5-23 yaḥ putraṃ sat-karoti sa tasya prerakam_ api sat-karoti |

5-23 That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.

5-23 auf daß sie alle den Sohn ehren, wie sie den Vater ehren. Wer den Sohn nicht ehrt, der ehrt den Vater nicht, der ihn gesandt hat.

5-23 ut omnes honorificent Filium sicut honorificant Patrem qui non honorificat Filium non honorificat Patrem qui misit illum

५-२४ युष्मानहं यथार्थतरं वदामि यो जनो मम वाक्यं श्रुत्वा मत्प्रेरके विश्वसिति

सोऽनन्तायुः प्राप्नोति कदापि दण्डभाजनं न भवति निधनादुत्थाय परमायुः प्राप्नोति।

5-24 yuṣmān_ ahaṃ yathārthataraṃ vadāmi yo jano mama vākyaṃ śrutvā mat-prerake vi-śvasiti so'nantāyuhḥ prāpnoti kadāpi daṇḍa-bhājanaṃ na bhavati nidhanād_ ut-thāya paramāyuhḥ prāpnoti |

5-24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

5-24 Wahrlich, wahrlich, ich sage euch: Wer mein Wort hört und glaubt dem, der mich gesandt hat, der hat das ewige Leben und kommt nicht in das Gericht, sondern er ist vom Tode zum Leben hindurchgedrungen.

5-24 amen amen dico vobis quia qui verbum meum audit et credit ei qui misit me habet vitam aeternam et in iudicium non venit sed transit a morte in vitam

५-२५ अहं युष्मानतियथार्थं वदामि यदा मृता ईश्वरपुत्रस्य निनादं श्रोष्यन्ति। ये च श्रोष्यन्ति ते सजीवा भविष्यन्ति। समय एतादृश आयाति वरमिदानीमप्युपतिष्ठन्ति।

5-25 ahaṃ yuṣmān_ ati-yathārthaṃ vadāmi yadā mṛtā īśvara-putrasya ni-nādaṃ śroṣyanti | ye ca śroṣyanti te saḥjīvā bhaviṣyanti | sam-aya etādr̥ṣa ā-yāti varam idānīm_ apy_ upa-tiṣṭhanti |

5-25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

5-25 Wahrlich, wahrlich, ich sage euch: Es kommt die Stunde und ist schon jetzt, daß die Toten werden die Stimme des Sohnes Gottes hören; und die sie hören werden, die werden leben.

5-25 amen amen dico vobis quia venit hora et nunc est quando mortui audient vocem Filii Dei et qui audierint vivent

५-२६ पिता यथा स्वयंजीवी तथा पुत्राय स्वयंजीवित्वाधिकारं दत्तवान्।

5-26 pitā yathā svayaṃ-jīvī tathā putrāya svayaṃ-jivitvādhi-kāraṃ dattavān |

5-26 For as the Father hath life in himself; so hath he given to the Son to have life in himself;

5-26 Denn wie der Vater hat das Leben in ihm selber, also hat er dem Sohn gegeben, das Leben zu haben in ihm selber,

5-26 sicut enim Pater habet vitam in semet ipso sic dedit et Filio vitam habere in semet ipso

५-२७ स मनुष्यपुत्रः एतस्मात्कारणात्पिता दण्डकरणाधिकारमपि तस्मिन्समर्पितवान्।

5-27 sa manuṣya-putraḥ etasmāt kāraṇāt pitā daṇḍa-karaṇādhi-kāraṃ_ api tasmin sam-arpitavān |

5-27 And hath given him authority to execute judgment also, because he is the Son of man.

5-27 und hat ihm Macht gegeben, auch das Gericht zu halten, darum daß er des Menschen Sohn ist.

5-27 et potestatem dedit ei et iudicium facere quia Filius hominis est

५-२८ एतदर्थे यूयमाश्चर्यं न मन्यध्वं यतो यस्मिन्समये तस्य निनादं श्रुत्वा श्मशानस्थाः सर्वे बहिर्गमिष्यन्ति समय एतादृश उपस्थास्यति।

5-28 etad-arthe yūyam āścaryaṃ na manyadhvaṃ yato yasmin sam-aye tasya ni-nādaṃ śrutvā śmaśāna-sthāḥ sarve bahir_-gamiṣyanti sam-aya etādṛśa upa-sthāsyati |

5-28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

5-28 Verwundert euch des nicht, denn es kommt die Stunde, in welcher alle, die in den Gräbern sind, werden seine Stimme hören,

5-28 nolite mirari hoc quia venit hora in qua omnes qui in monumentis sunt audient vocem eius

५-२९ तस्माच्चे सत्कर्माणि कृतवन्तस्त उत्थाय आयुः प्राप्स्यन्ति। ये च कुकर्माणि कृतवन्तस्त उत्थाय दण्डं प्राप्स्यन्ति।

5-29 tasmād ye sat-karmāṇi kṛtavantas_ta ut-thāya āyuḥ prāpsyanti | ye ca ku-karmāṇi kṛtavantas_ta ut-thāya daṇḍaṃ prāpsyanti |

5-29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

5-29 und werden hervorgehen, die da Gutes getan haben, zur Auferstehung des Lebens, die aber Übles getan haben, zur Auferstehung des Gerichts.

5-29 et procedent qui bona fecerunt in resurrectionem vitae qui vero mala egerunt in resurrectionem iudicii

५-३० अहं स्वयं किमपि कर्तुं न शक्नोमि यथा शृणोमि तथा विचारयामि। मम विचारश्च न्याय्यः यतोऽहं स्वीयाभीष्टं नेहित्वा मत्प्रेरयितुः पितुरिष्टमीहे।

5-30 ahaṃ svayaṃ kim_apy kartuṃ na śaknōmi yathā śṛṇōmi tathā vi-cārayāmi | mama vi-cāraś_ca ny-āyyaḥ yato'haṃ sviyābhiṣṭaṃ nehitvā mat-prerayituḥ pitur_iṣṭam ihe |

5-30 I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

5-30 Ich kann nichts von mir selber tun. Wie ich höre, so richte ich, und mein Gericht ist recht; denn ich suche nicht meinen Willen, sondern des Vaters Willen, der mich gesandt hat.

5-30 non possum ego a me ipso facere quicquam sicut audio iudico et iudicium meum iustum est quia non quaero voluntatem meam sed voluntatem eius qui misit me

५-३१ यदि स्वस्मिन्स्वयं साक्ष्यं ददामि तर्हि तत्साक्ष्यमग्राह्यं भवति।

5-31 yadi svasmin svayaṃ sākṣyaṃ dadāmi tarhi tat-sākṣyam agrāhyaṃ bhavati |

5-31 If I bear witness of myself, my witness is not true.

5-31 So ich von mir selbst zeuge, so ist mein Zeugnis nicht wahr.

5-31 si ego testimonium perhibeo de me testimonium meum non est verum

५-३२ किंतु मदर्थेऽपरो जनः साक्ष्यं ददाति मदर्थे तस्य यत्साक्ष्यं तत्सत्यमेतदप्यहं जानामि।

5-32 kiṃ_tu mad-arthe'paro janaḥ sākṣyaṃ dadāti mad-arthe tasya yat sākṣyaṃ tat satyam etad_apy_ahaṃ jānāmi |

5-32 There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.

5-32 Ein anderer ist's, der von mir zeugt; und ich weiß, daß das Zeugnis wahr ist, das er von mir zeugt.

5-32 alius est qui testimonium perhibet de me et scio quia verum est testimonium quod perhibet de me

५-३३ युष्माभिर्योहनं प्रति लोकेषु प्रेरितेषु स सत्यकथायां साक्ष्यमददात्।

5-33 yuṣmābhir_yohanam prati lokeṣu preriteṣu sa satya-kathāyāṁ sākṣyam_adadāt |

5-33 Ye sent unto John, and he bare witness unto the truth.

5-33 Ihr schicktet zu Johannes, und er zeugte von der Wahrheit.

5-33 vos misistis ad Iohannem et testimonium perhibuit veritati

५-३४ मानुषादहं साक्ष्यं नोपेक्षे तथापि यूयं यथा परित्रयध्वे तदर्थमिदं वाक्यं वदामि।

5-34 mānuṣād_ahaṁ sākṣyam nopekṣe tathāpi yūyam yathā pari-trayadhve tad-artham idaṁ vākyaṁ vadāmi |

5-34 But I receive not testimony from man: but these things I say, that ye might be saved.

5-34 Ich aber nehme nicht Zeugnis von Menschen; sondern solches sage ich, auf daß ihr selig werdet.

5-34 ego autem non ab homine testimonium accipio sed haec dico ut vos salvi sitis

५-३५ योहन्देदीप्यमानो दीप इव तेजस्वी स्थितवान्। यूयमल्पकालं तस्य दीप्त्यानन्दितुं सममन्यध्वम्।

5-35 yohan dedīpyamāno dīpa iva tejasvī sthitavān | yūyam alpa-kālam tasya dīptyā-nanditum sam-amanyadhvam |

5-35 He was a burning and a shining light: and ye were willing for a season to rejoice in his light.

5-35 Er war ein brennend und scheinend Licht; ihr aber wolltet eine kleine Weile fröhlich sein in seinem Lichte.

5-35 ille erat lucerna ardens et lucens vos autem voluistis exultare ad horam in luce eius

५-३६ किंतु तत्प्रमाणादपि मम गुरुतरं प्रमाणं विद्यते। पिता मां प्रेष्य यद्यत्कर्म समापयितुं शक्तिमददात्मया कृतं तत्तत्कर्म मदर्थे प्रमाणं ददाति।

5-36 kiṁ_tu tat-pramāṇād_āpi mama gurutaram pra-māṇam vidyate | pitā māṁ preṣya yad_yat karma sam-āpayitum śaktim_adadāt mayā kṛtam tat-tat karma mad-arthe pra-māṇam dadāti |

5-36 But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

5-36 Ich aber habe ein größeres Zeugnis; denn des Johannes Zeugnis; denn die Werke, die mir der Vater gegeben hat, daß ich sie vollende, eben diese Werke, die ich tue, zeugen von mir, daß mich der Vater gesandt habe.

5-36 ego autem habeo testimonium maius Iohanne opera enim quae dedit mihi Pater ut perficiam ea ipsa opera quae ego facio testimonium perhibent de me quia Pater me misit

५-३७ तस्य वाक्यं युष्माभिः कदापि न श्रुतं तस्य रूपं च न दृष्टं।

5-37 tasya vākyaṁ yuṣmābhiḥ kadāpi na śrutam tasya rūpaṁ ca na drṣṭam |

5-37 And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.

5-37 Und der Vater, der mich gesandt hat, derselbe hat von mir gezeugt. Ihr habt nie weder seine Stimme gehört noch seine Gestalt gesehen,

5-37 et qui misit me Pater ipse testimonium perhibuit de me neque vocem eius umquam audistis neque speciem eius vidistis

५-३८ तस्य वाक्यं च युष्माकमन्तः कदापि स्थानं नाप्नोति। यतः स यं प्रेषितवान्। यूयं तस्मिन्न विश्वसिति।

5-38 tasya vākyaṃ ca yuṣmākam antaḥ kadāpi sthānaṃ nāpnoti | yataḥ sa yaṃ preṣitavān | yūyaṃ tasmin na vi-śvasiti |

5-38 And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

5-38 und sein Wort habt ihr nicht in euch wohnend; denn ihr glaubt dem nicht, den er gesandt hat.

5-38 et verbum eius non habetis in vobis manens quia quem misit ille huic vos non creditis

५-३९ धर्मपुस्तकानि यूयमालोचयध्वं। तैर्वाक्यैरनन्तायुः प्राप्स्याम इति यूयं बुध्यध्वे तद्धर्मपुस्तकानि मदर्थे प्रमाणं ददति।

5-39 dharma-pustakāni yūyam ā-locayadhvaṃ | tair_vākyaair_anantāyuh prāpsyāma iti yūyaṃ budhyadhve tad-dharma-pustakāni mad-arthe pra-māṇaṃ dadati |

5-39 Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

5-39 Suchet in der Schrift; denn ihr meint, ihr habet das ewige Leben darin; und sie ist's, die von mir zeuget;

5-39 scrutamini scripturas quia vos putatis in ipsis vitam aeternam habere et illae sunt quae testimonium perhibent de me

५-४० तथापि यूयं परमायुः प्राप्तये मम सन्निधिम् जिगमिष्यथ।

5-40 tathāpi yūyaṃ paramāyuh prāptaye mama san-ni-dhim na jigamiṣyatha |

5-40 And ye will not come to me, that ye might have life.

5-40 und ihr wollt nicht zu mir kommen, daß ihr das Leben haben möchtet.

5-40 et non vultis venire ad me ut vitam habeatis

५-४१ अहं मानुषेभ्यः सत्कारं न गृह्णामि।

5-41 ahaṃ mānuṣebhyaḥ sat-kāraṃ na gṛhṇāmi |

5-41 I receive not honour from men.

5-41 Ich nehme nicht Ehre von Menschen;

5-41 claritatem ab hominibus non accipio

५-४२ अहं युष्माञ्जानामि। युष्माकमन्तर ईश्वरप्रेम नास्ति।

5-42 ahaṃ yuṣmāñjānāmi | yuṣmākam_antara īśvara-prema nāsti |

5-42 But I know you, that ye have not the love of God in you.

5-42 aber ich kenne euch, daß ihr nicht Gottes Liebe in euch habt.

5-42 sed cognovi vos quia dilectionem Dei non habetis in vobis

५-४३ अहं निजपितुर्नाम्नागतोऽस्मि तथापि मां न गृह्णीथ किंतु कश्चिद्यदि स्वनाम्ना समागमिष्यति तर्हि तं ग्रहीष्यथ।

5-43 ahaṃ nija-pitur_nāmnāgato'smi tathāpi māṃ na gṛhṇītha kiṃ_tu kaścīd yadi sva-nāmnā sam-ā-gamiṣyati tarhi taṃ grahīṣyatha |

5-43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

5-43 Ich bin gekommen in meines Vaters Namen, und ihr nehmet mich nicht an. So ein anderer wird in seinem eigenen Namen kommen, den werdet ihr annehmen.

5-43 ego veni in nomine Patris mei et non accipitis me si alius venerit in nomine suo illum accipietis

५-४४ यूयमीश्वरात्सत्कारं न चेष्टित्वा केवलं परस्परं सत्कारम्वेदादध्वे तर्हि कथं विश्वसितुं शक्नुथ

5-44 yūyam īśvarāt sat-kāraṃ na ceṣṭitvā kevalaṃ paras-param sat-kāram ced ā-dadhve tarhi kathaṃ vi-śvasituṃ śaknutha?

5-44 How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?

5-44 Wie könnet ihr glauben, die ihr Ehre voneinander nehmet? und die Ehre, die von Gott allein ist, suchet ihr nicht.

5-44 quomodo potestis vos credere qui gloriam ab invicem accipitis et gloriam quae a solo est Deo non quaeritis

५-४५ पितुः समीपेऽहं युष्मानपवदिष्यामीति मा चिन्तयत। यस्मिन्युष्माकं विश्वासः स एव मूसा युष्मानपवदति।

5-45 pituḥ samīpe'haṃ yuṣmān apa-vadiṣyāmiti mā cintayata | yasmin yuṣmākaṃ vi-śvāsaḥ sa eva mūsā yuṣmān apa-vadati |

5-45 Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust.

5-45 Ihr sollt nicht meinen, daß ich euch vor dem Vater verklagen werde; es ist einer, der euch verklagt, der Mose, auf welchen ihr hofft.

5-45 nolite putare quia ego accusaturus sim vos apud Patrem est qui accuset vos Moses in quo vos speratis

५-४६ यदि यूयं तस्मिन्व्यश्वसिष्यत तर्हि मय्यपि व्यश्वसिष्यत यत्स मयि लिखितवान्।

5-46 yadi yūyaṃ tasmin vy-aśvasiṣyata tarhi mayy_ api vy-aśvasiṣyata yat sa mayi likhitavān |

5-46 For had ye believed Moses, ye would have believed me; for he wrote of me.

5-46 Wenn ihr Mose glaubtet, so glaubtet ihr auch mir; denn er hat von mir geschrieben.

5-46 si enim crederetis Mosi crederetis forsitan et mihi de me enim ille scripsit

५-४७ ततो यदि तेन लिखितानि न प्रतीथ तर्हि मम वाक्यानि कथं प्रत्येष्यथ

5-47 tato yadi tena likhitāni na pratitha tarhi mama vākyaṇi kathaṃ pratyēṣyatha?

5-47 But if ye believe not his writings, how shall ye believe my words?

5-47 So ihr aber seinen Schriften nicht glaubt, wie werdet ihr meinen Worten glauben?

5-47 si autem illius litteris non creditis quomodo meis verbis credetis

६-१ ततः परं यीशुर्गालीलप्रदेशीयस्य तिविरियानाम्नः सिन्धोः पारं गतवान्।

6-1 tataḥ paraṃ yīśur_gālīl-pradeśīyasya tiviriyā-nāmaṇḥ sindhoḥ pāraṃ gatavān |

6-1 After these things Jesus went over the sea of Galilee, which is the sea of Tiberias.

6-1 Darnach fuhr Jesus weg über das Meer an der Stadt Tiberias in Galiläa.

6-1 post haec abiit Iesus trans mare Galilaeae quod est Tiberiadis

६-२ ततो व्याधिमल्लोकस्वास्थ्यकरणरूपाणि तस्याश्चर्याणि कर्माणि दृष्ट्वा बहवो जनास्तत्पश्चादगच्छन्।

6-2 tato vyādhimal_loka-svāsthya-karaṇa-rūpāṇi tasyāścaryāṇi karmāṇi dṛṣṭvā bahavo janās_tat-paścād agacchan |

6-2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

6-2 Und es zog ihm viel Volks nach, darum daß sie die Zeichen sahen, die er an den Kranken tat.

6-2 et sequebatur eum multitudo magna quia videbant signa quae faciebat super his qui infirmabantur

६-३ ततो यीशुः पर्वतमारुह्य तत्र शिष्यैः साकमुपाविशत्।

6-3 tato yīśuḥ parvatam ā-ruhya tatra śiṣyaiḥ sākam upāviśat ।

6-3 And Jesus went up into a mountain, and there he sat with his disciples.

6-3 Jesus aber ging hinauf auf einen Berg und setzte sich daselbst mit seinen Jüngern.

6-3 subiit ergo in montem Iesus et ibi sedebat cum discipulis suis

६-४ तस्मिन्समये निस्तारोत्सवनाम्नि यिहूदीयानाम उत्सव उपस्थिते

6-4 tasmin sam-aye nistārotsava-nāmnī yihūdīyā-nāma ut-sava upasthite

6-4 And the passover, a feast of the Jews, was nigh.

6-4 Es war aber nahe Ostern, der Juden Fest.

6-4 erat autem proximum pascha dies festus Iudaeorum

६-५ यीशुर्नेत्रे उत्तोल्य बहुलोकान्स्वसमीपागतान्विलोक्य फिलिपं पृष्टवानेतेषां भोजनाय भोज्यद्रव्याणि वयं कुत्र क्रेतुं शक्नुमः

6-5 yīśur_netre ut-tolya bahu-lokān sva-samīpāgatān vi-lokya philipam pṛṣṭavān eteṣāṃ bhojanāya bhojya-dravyāṇi vayaṃ kutra kretuṃ śaknumaḥ?

6-5 When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?

6-5 Da hob Jesus seine Augen auf und sieht, daß viel Volks zu ihm kommt, und spricht zu Philippus: Wo kaufen wir Brot, daß diese essen?

6-5 cum sublevasset ergo oculos Iesus et vidisset quia multitudo maxima venit ad eum dicit ad Philippum unde ememus panes ut manducent hii

६-६ वाक्यमिदं तस्य परीक्षार्थमवादीत्किंतु यत्करिष्यति तत्स्वयमजानात्।

6-6 vākyaṃ idaṃ tasya parīkṣārtham avādīt kiṃ_tu yat kariṣyati tat svayam ajānāt ।

6-6 And this he said to prove him: for he himself knew what he would do.

6-6 (Das sagte er aber, ihn zu versuchen; denn er wußte wohl, was er tun wollte.)

6-6 hoc autem dicebat temptans eum ipse enim sciebat quid esset facturus

६-७ फिलिपः प्रत्यवोचतेतेषामेकैको यद्यल्पमल्पं प्राप्नोति तर्हि मुद्रापादद्विशतेन क्रीतपूआ अपि न्यूना भविष्यन्ति।

6-7 philipaḥ praty-avocat eteṣāṃ ekaiko yady_alpam alpam prāpnoti tarhi mudrā-pāda-dvi-śatena kṛita-pūoā api nyūnā bhaviṣyanti ।

6-7 Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

6-7 Philippus antwortete ihm: Für zweihundert Groschen Brot ist nicht genug unter sie, daß ein jeglicher unter ihnen ein wenig nehme.

6-7 respondit ei Philippus ducentorum denariorum panes non sufficiunt eis ut unusquisque modicum quid accipiat

६-८ शिमोनितरस्य भ्राता आन्द्रियाख्यः शिष्याणाको व्याहृतवान्।

6-8 śimon-pitarasya bhrātā āndriyākhyāḥ śiṣyāṅā_eko vy-ā-hṛtavān ।

6-8 One of his disciples, Andrew, Simon Peter's brother, saith unto him,

6-8 Spricht zu ihm einer seiner Jünger, Andreas, der Bruder des Simon Petrus:

6-8 dicit ei unus ex discipulis eius Andreas frater Simonis Petri

६-९ अत्र कस्यचिद्बालकस्य समीपे पञ्च यावपूपाः क्षुद्रमत्स्यद्वयं च सन्ति किंतु लोकानां
एतावतां मध्येतैः किं भविष्यति

6-9 atra kasya_cid bālakasya sam-īpe pañca yāva-pūpāḥ kṣudra-matsya-dvayaṃ ca santi
kiṃ tu lokānāṃ etāvatāṃ madhyetaiḥ kiṃ bhaviṣyati?

6-9 There is a lad here, which hath five barley loaves, and two small fishes: but what are
they among so many?

6-9 Es ist ein Knabe hier, der hat fünf Gerstenbrote und zwei Fische; aber was ist das unter
so viele?

6-9 est puer unus hic qui habet quinque panes hordiacios et duos pisces sed haec quid sunt
inter tantos

६-१० पश्चाद्दीशुरवदत्। लोकानुपवेशयत्। तत्र बहुयवससत्त्वात्पञ्चसहस्रेभ्यो न्यूना अधिका वा
पुरुषा भूम्यामुपाविशन्।

6-10 paścād yīsur_avadat | lokān_upa-veśayata | tatra bahu-yava-sasattvāt pañca-
sahasrebhyo ny-ūnā adhikā vā puruṣā bhūmyām upāviśan |

6-10 And Jesus said, Make the men sit down. Now there was much grass in the place. So
the men sat down, in number about five thousand.

6-10 Jesus aber sprach: Schaffet, daß sich das Volk lagert. Es war aber viel Gras an dem Ort.
Da lagerten sich bei fünftausend Mann.

6-10 dixit ergo Iesus facite homines discumbere erat autem faenum multum in loco
discubuerunt ergo viri numero quasi quinque milia

६-११ ततो यीशुस्तान्पूपानादाय ईश्वरस्य गुणाम्कीर्तयित्वा शिष्येषु समर्पयत्। ततस्ते तेभ्य
उपविष्टलोकेभ्यः पूपान्यथेष्टमत्स्यं च प्रादुः।

6-11 tato yīsus_tān pūpān_ā-dāya īśvarasya guṇām kīrtayitvā śiṣyeṣu sam-ārpayat | tatas_te
tebhya upaviṣṭa-lokebhyaḥ pūpān yatheṣṭa-matsyaṃ ca prāduḥ |

6-11 And Jesus took the loaves; and when he had given thanks, he distributed to the
disciples, and the disciples to them that were set down; and likewise of the fishes as much
as they would.

6-11 Jesus aber nahm die Brote, dankte und gab sie den Jüngern, die Jünger aber denen,
die sich gelagert hatten; desgleichen auch von den Fischen, wieviel sie wollten.

6-11 accepit ergo panes Iesus et cum gratias egisset distribuit discumbentibus similiter et
ex piscibus quantum volebant

६-१२ तेषु तृप्तेषु स तानवोचदेतेषां किञ्चिदपि यथा नापचीयते तथा सर्वाण्यवशिष्टानि
स्ङ्गृहीत।

6-12 teṣu tṛpteṣu sa tān_avocad eteṣāṃ kiṃ_cid_api yathā nāpacīyate tathā sarvāṇy_ava-
śiṣṭāni sṃ-grhīta |

6-12 When they were filled, he said unto his disciples, Gather up the fragments that remain,
that nothing be lost.

6-12 Da sie aber satt waren, sprach er zu seinen Jüngern: Sammelt die übrigen Brocken, daß
nichts umkommt.

6-12 ut autem impleti sunt dixit discipulis suis colligite quae superaverunt fragmenta ne
pereant

६-१३ ततः सर्वेषां भोजनात्परं ते तेषां पञ्चानां यावपूपानामवशिष्टान्यखिलानि स्ङ्गृह्य
द्वादशदल्लकानपूरयन्।

6-13 tataḥ sarveṣāṃ bhojanāt paraṃ te teṣāṃ pañcānāṃ yāva-pūpānām ava-śiṣṭāny_a-
khilāni sṃ-gr̥hya dvā-daśa-dallakān apūrayan ।

6-13 Therefore they gathered them together, and filled twelve baskets with the fragments
of the five barley loaves, which remained over and above unto them that had eaten.

6-13 Da sammelten sie und füllten zwölf Körbe mit Brocken von den fünf Gerstenbrotten, die
übrig blieben denen, die gespeist worden.

6-13 collegerunt ergo et impleverunt duodecim cofinos fragmentorum ex quinque panibus
hordiaciis quae superfuerunt his qui manducaverunt

६-१४ अपरं यीशोरेतादृशीमाश्चर्यक्रियां दृष्ट्वा लोका मिथो वक्तुमारेभिरे। जगति यस्यागमनं
भविष्यति स एवायमवश्यं भविष्यद्वक्ता।

6-14 a-param yīśor_etādṛśīm āścarya-kriyāṃ dṛṣṭvā lokā mitho vaktum_ā-rebhire । jagati
yasyāgamanam bhaviṣyati sa evāyam a-vaśyam bhaviṣyad-vaktā ।

6-14 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth
that prophet that should come into the world.

6-14 Da nun die Menschen das Zeichen sahen, das Jesus tat, sprachen sie: Das ist wahrlich
der Prophet, der in die Welt kommen soll.

6-14 illi ergo homines cum vidissent quod fecerat signum dicebant quia hic est vere
propheta qui venturus est in mundum

६-१५ अत एव लोका आगत्य तमाक्रम्य राजानं करिष्यन्ति यीशुस्तेषामीदृशं मानसं विज्ञाय
पुनश्च पर्वतमेकाकी गतवान्।

6-15 ata eva lokā ā-gatya tam_ā-kramya rājānam kariṣyanti yīśus_teṣām idṛśam mānasam vi-
jñāya punaś_ca parvatam ekākī gatavān ।

6-15 When Jesus therefore perceived that they would come and take him by force, to make
him a king, he departed again into a mountain himself alone.

6-15 Da Jesus nun merkte, daß sie kommen würden und ihn haschen, daß sie ihn zum König
machten, entwich er abermals auf den Berg, er selbst allein.

6-15 Iesus ergo cum cognovisset quia venturi essent ut raperent eum et facerent eum regem
fugit iterum in montem ipse solus

६-१६ सायंकाल उपस्थिते शिष्या जलधितटं व्रजित्वा नावमारुह्य कफर्नाहूम्रगरदिशि सिन्धौ
वाहयित्वागमन्।

6-16 sāyam-kāla upa-sthite śiṣyā jaladhi-taṭam vrajitivā nāvam_ā-ruhya kapharnāhūm-
nagara-diśi sindhau vāhayitvāgaman ।

6-16 And when even was now come, his disciples went down unto the sea,

6-16 Am Abend aber gingen die Jünger hinab an das Meer

6-16 ut autem sero factum est descenderunt discipuli eius ad mare

६-१७ तस्मिन्समये तिमिर उपातिष्ठत्किंतु यीशुस्तेषां समीपं नागच्छत्।

6-17 tasmin sam-aye timira upātiṣṭhat kiṃ_tu yīśus_teṣām samīpaṃ nāgacchat ।

6-17 And entered into a ship, and went over the sea toward Capernaum. And it was now
dark, and Jesus was not come to them.

6-17 und traten in das Schiff und kamen über das Meer gen Kapernaum. Und es war schon
finster geworden, und Jesus war nicht zu ihnen gekommen.

6-17 et cum ascendissent navem venerunt trans mare in Capharnaum et tenebrae iam factae erant et non venerat ad eos Iesus

६-१८ तदा प्रबलपवनवहनात्सागरे महातरङ्गो भवितुमारेभे।

6-18 tadā prabala-pavana-vahanāt sāgare mahā-taraṅgo bhavitum ā-rebhe ।

6-18 And the sea arose by reason of a great wind that blew.

6-18 Und das Meer erhob sich von einem großen Winde.

6-18 mare autem vento magno flante exsurgebat

६-१९ ततस्ते वाहयित्वा द्वित्रान्क्रोशान्गताः पश्चाद्दीशुं जलधेरुपरि पद्भ्यां व्रजन्तं नौकान्तिकमागच्छन्तं विलोक्य त्रासयुक्ता अभवन्।

6-19 tatas_te vāhayitvā dvi-trān krośān gatāḥ paścād yīśum jaladher_upari padbhyāṃ vrajantaṃ naukāntikam ā-gacchantaṃ vi-lokya trāsa-yuktā abhavan ।

6-19 So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.

6-19 Da sie nun gerudert hatten bei fünfundzwanzig oder dreißig Feld Wegs, sahen sie Jesum auf dem Meere dahergehen und nahe zum Schiff kommen; und sie fürchteten sich.

6-19 cum remigassent ergo quasi stadia viginti quinque aut triginta vident Iesum ambulans super mare et proximum navi fieri et timuerunt

६-२० किंतु स तानुक्तवानयमहं मा भैष्ट।

6-20 kim_tu sa tān_uktavān ayam_ahaṃ mā bhaiṣṭa ।

6-20 But he saith unto them, It is I; be not afraid.

6-20 Er aber sprach zu ihnen: Ich bin's; fürchtet euch nicht!

6-20 ille autem dicit eis ego sum nolite timere

६-२१ तदा ते तं स्वैरं नावि गृहीतवन्तः। तदा तत्क्षणादुद्दिष्टस्थाने नौरुपास्थात्।

6-21 tadā te taṃ svairam nāvi gṛhītavantaḥ । tadā tat-kṣaṇād uddiṣṭa-sthāne naur_upāsthāt ।

6-21 Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

6-21 Da wollten sie ihn in das Schiff nehmen; und alsbald war das Schiff am Lande, da sie hin fuhren.

6-21 voluerunt ergo accipere eum in navi et statim fuit navis ad terram quam ibant

६-२२ यया नावा शिष्या अगच्छन्तदन्या कापि नौका तस्मिन्स्थाने नासीत्ततो यीशुः शिष्यैः साकं नागमत्केवलाः शिष्या अगमनेतत्पारस्था लोका ज्ञातवन्तः।

6-22 yayā nāvā śiṣyā agacchan tad-anyā kāpi naukā tasmin sthāne nāsīt tato yīśuḥ śiṣyaiḥ sākaṃ nāgamat kevalāḥ śiṣyā agaman etat pāra-sthā lokā jñātavantaḥ ।

6-22 The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone;

6-22 Des anderen Tages sah das Volk, das diesseit des Meeres stand, daß kein anderes Schiff daselbst war denn das eine, darin seine Jünger getreten waren, und daß Jesus nicht mit seinen Jüngern in das Schiff getreten war, sondern allein seine Jünger waren weggefahren.

6-22 altera die turba quae stabat trans mare vidit quia navicula alia non erat ibi nisi una et quia non introisset cum discipulis suis Iesus in navem sed soli discipuli eius abissent

६-२३ किंतु ततः परं प्रभुर्यत्र ईश्वरस्य गुणाननुकीर्त्य लोकान्पूपानभोजयत्तत्स्थानस्य समीपस्थतिविरियाया अपरास्तरणय आगमन्।

6-23 kiṁ_tu tataḥ param pra-bhur_yatra īśvarasya guṇān anu-kīrtya lokān pūpān abhojayat tat-sthānasya samīpa-stha-tiviriyaā aparās_taraṇaya āgaman ।

6-23 (Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:)

6-23 Es kamen aber andere Schiffe von Tiberias nahe zur Stätte, da sie das Brot gegessen hatten durch des HERRN Danksagung.

6-23 aliae vero supervenerunt naves a Tiberiade iuxta locum ubi manducaverant panem gratias agente Domino

६-२४ यीशुस्तत्र नास्ति शिष्या अपि तत्र न सन्ति। लोका इति विज्ञाय यीशुं गवेषयितुं तरणिभिः कफर्नाहूमपुरं गताः।

6-24 yīśus_tatra nāsti śiṣyā api tatra na santi । lokā iti vi-jñāya yīśuṁ gaveṣayituṁ taraṇibhiḥ kapharnāhūm-puraṁ gatāḥ ।

6-24 When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

6-24 Da nun das Volk sah, daß Jesus nicht da war noch seine Jünger, traten sie auch in Schiffe und kamen gen Kapernaum und suchten Jesum.

6-24 cum ergo vidisset turba quia Iesus non esset ibi neque discipuli eius ascenderunt naviculas et venerunt Capharnaum quaerentes Iesum

६-२५ ततस्ते सरित्पतेः पारे तं साक्षात्प्राप्य प्रावोचन्। हे गुरो भवानत्र स्थाने कदागमत्

6-25 tatas_te sarit-pateḥ pāre taṁ sākṣāt prāpya prāvocan । he guro bhavān atra sthāne kadāgamat?

6-25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

6-25 Und da sie ihn fanden jenseit des Meeres, sprachen sie zu ihm: Rabbi, wann bist du hergekommen?

6-25 et cum invenissent eum trans mare dixerunt ei rabbi quando huc venisti

६-२६ तदा यीशुस्तान्प्रत्यवादीद्। युस्मानहं यथार्थतरं वदामि आश्चर्यकर्मदर्शनाद्धेतोर्न किंतु पूषभोजनात्तेन तृप्तत्वाच्च मां गवेषयथ।

6-26 tadā yīśus_tān praty-avādīd । yusmān_ahaṁ yathārthataraṁ vadāmi āścarya-karma-darśanād_dhetor_na kiṁ_tu pūpa-bhojanāt tena tṛptatvāc_ca māṁ gaveṣayatha ।

6-26 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

6-26 Jesus antwortete ihnen und sprach: Wahrlich, wahrlich ich sage euch: Ihr suchet mich nicht darum, daß ihr Zeichen gesehen habt, sondern daß ihr von dem Brot gegessen habt und seid satt geworden.

6-26 respondit eis Iesus et dixit amen amen dico vobis quaeritis me non quia vidistis signa sed quia manducastis ex panibus et saturati estis

६-२७ क्षयणीयभक्ष्यार्थं मा श्रामिष्ट किंत्वन्तायुर्भक्ष्यार्थं श्राम्यत। तस्मात्तादृशं भक्ष्यं मनुजपुत्रो युष्मभ्यं दास्यति। तस्मिन्तात ईश्वरः प्रमाणं प्रादात्।

6-27 kṣayaṇīya-bhakṣyārthaṁ mā śrāmiṣṭa kiṁ_tv_anantāyur-bhakṣyārthaṁ śrāmyata । tasmāt tādrīśaṁ bhakṣyaṁ manuja-putro yuṣmabhyaṁ dāsyati । tasmin tāta īśvaraḥ pramaṇaṁ prādāt ।

6-27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

6-27 Wirket Speise, nicht, die vergänglich ist, sondern die da bleibt in das ewige Leben, welche euch des Menschen Sohn geben wird; denn den hat Gott der Vater versiegelt.

6-27 operamini non cibum qui perit sed qui permanet in vitam aeternam quem Filius hominis vobis dabit hunc enim Pater signavit Deus

६-२८ तदा तेऽपृच्छन्नीश्वराभिमतं कर्म कर्तुमस्माभिः किं कर्तव्य

6-28 tadā te'pṛcchan īśvarābhimataṃ karma kartum asmābhiḥ kiṃ kartavya?

6-28 Then said they unto him, What shall we do, that we might work the works of God?

6-28 Da sprachen sie zu ihm: Was sollen wir tun, daß wir Gottes Werke wirken?

6-28 dixerunt ergo ad eum quid faciemus ut operemur opera Dei

६-२९ ततो यीशुरवददीश्वरो यं प्रैरयत्तस्मिन्विश्वसनमीश्वराभिमतं कर्म।

6-29 tato yīśur_avadad īśvaro yaṃ prairayat tasmin vi-śvasanam īśvarābhi-mataṃ karma |

6-29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

6-29 Jesus antwortete und sprach zu ihnen: Das ist Gottes Werk, daß ihr an den glaubt, den er gesandt hat.

6-29 respondit Iesus et dixit eis hoc est opus Dei ut credatis in eum quem misit ille

६-३० तदा ते व्याहरन्। भवता किं लक्षणं दर्शितं यद्दृष्ट्वा भवति विश्वसिष्यामः त्वया किं कर्म कृतम्

6-30 tadā te vy-āharan | bhavatā kiṃ lakṣaṇaṃ darśitaṃ yad-dṛṣṭvā bhavati viśvasiṣyāmaḥ? tvayā kiṃ karma kṛtam?

6-30 They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work?

6-30 Da sprachen sie zu ihm: Was tust du denn für ein Zeichen, auf daß wir sehen und glauben dir? Was wirkst du?

6-30 dixerunt ergo ei quod ergo tu facis signum ut videamus et credamus tibi quid operaris

६-३१ अस्माकं पूर्वपुरुषा महाप्रान्तरे मात्रां भोक्तुं प्रापुः यथा लिपिरास्ते। ऽस्वर्गीयाणि तु भक्ष्याणि प्रददौ परमेश्वरः।ऽ

6-31 asmākaṃ pūrva-puruṣā mahā-prāntare mānnāṃ bhoktuṃ prāpuḥ yathā lipirās_te | 'svargīyāṇi tu bhakṣyāṇi pra-dadau paramēśvaraḥ |'

6-31 Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

6-31 Unsere Väter haben Manna gegessen in der Wüste, wie geschrieben steht: "Er gab ihnen Brot vom Himmel zu essen."

6-31 patres nostri manna manducaverunt in deserto sicut scriptum est panem de caelo dedit eis manducare

६-३२ तदा यीशुरवददहं युष्मानतियथार्थं वदामि मूसा युष्मभ्यं स्वर्गीयं भक्ष्यं नादात्। किंतु मम पिता युष्मभ्यं स्वर्गीयं परमं भक्ष्यं ददाति।

6-32 tadā yīśur_avadad ahaṃ yuṣmān_ati-yathārthaṃ vadāmi mūsā yuṣmabhyaṃ svargīyaṃ bhakṣyaṃ nādāt | kiṃ_tu mama pitā yuṣmabhyaṃ svargīyaṃ paramaṃ bhakṣyaṃ dadāti |

6-32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

6-32 Da sprach Jesus zu ihnen: Wahrlich, wahrlich ich sage euch: Mose hat euch nicht das Brot vom Himmel gegeben, sondern mein Vater gibt euch das rechte Brot vom Himmel.

6-32 dixit ergo eis Iesus amen amen dico vobis non Moses dedit vobis panem de caelo sed Pater meus dat vobis panem de caelo verum

६-३३ यः स्वर्गादवरुह्य जगते जीवनं ददाति स ईश्वरदत्तभक्ष्यरूपः।

6-33 yaḥ svargād_avaruhya jagate jīvanam dadāti sa īśvara-datta-bhakṣya-rūpaḥ ।

6-33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.

6-33 Denn dies ist das Brot Gottes, das vom Himmel kommt und gibt der Welt das Leben.

6-33 panis enim Dei est qui descendit de caelo et dat vitam mundo

६-३४ तदा ते प्रावोचन्। हे प्रभो भक्ष्यमिदं नित्यमस्मभ्यं ददातु।

6-34 tadā te prāvocan । he pra-bho bhakṣyam_idam nityam_asmabhyaṃ dadātu ।

6-34 Then said they unto him, Lord, evermore give us this bread.

6-34 Da sprachen sie zu ihm: HERR, gib uns allewege solch Brot.

6-34 dixerunt ergo ad eum Domine semper da nobis panem hunc

६-३५ यीशुर्वददहमेव जीवनरूपं भक्ष्यं यो जनो मम सन्निधिमागच्छति स जातु क्षुधार्तो न भविष्यति।

6-35 yīśur_avadad aham_eva jīvana-rūpaṃ bhakṣyaṃ yo jano mama san-ni-dhim ā-gacchati sa jātu kṣudhārto na bhaviṣyati ।

6-35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

6-35 Jesus aber sprach zu ihnen: Ich bin das Brot des Lebens. Wer zu mir kommt, den wird nicht hungern; und wer an mich glaubt, den wird nimmermehr dürsten.

6-35 dixit autem eis Iesus ego sum panis vitae qui veniet ad me non esuriet et qui credit in me non sitiet umquam

६-३६ मां दृष्ट्वापि यूयं न विश्वसिथ युष्मानहमित्यवोचम्।

6-36 mām drṣṭvāpi yūyaṃ na vi-śvasitha yuṣmān_aham ity_avocam ।

6-36 But I said unto you, That ye also have seen me, and believe not.

6-36 Aber ich habe es euch gesagt, daß ihr mich gesehen habt, und glaubet doch nicht.

6-36 sed dixi vobis quia et vidistis me et non creditis

६-३७ पिता मह्यं यावतो लोकानददात्ते सर्व एव ममान्तिकमागमिष्यन्ति यः कश्चिच्च मम सन्निधिमायास्यति तं केनापि प्रकारेण न दूरीकरिष्यामि।

6-37 pitā mahyaṃ yāvato lokān_adadāt te sarva eva mamāntikam ā-gamiṣyanti yaḥ kaś-cic_ca mama san-ni-dhim ā-yāsyati taṃ kenāpi pra-kāreṇa na dūrī-kariṣyāmi ।

6-37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

6-37 Alles, was mir mein Vater gibt, das kommt zu mir; und wer zu mir kommt, den werde ich nicht hinausstoßen.

6-37 omne quod dat mihi Pater ad me veniet et eum qui venit ad me non eiciam foras

६-३८ निजाभिमतं साधयितुं न हि किंतु प्रेरयितुरभिमतं साधयितुं स्वर्गादागतोऽस्मि।

6-38 nijābhimataṃ sādhayituṃ na hi kiṃtu prerayitur_abhimataṃ sādhayituṃ svargād_ā-gato'smi ।

6-38 For I came down from heaven, not to do mine own will, but the will of him that sent me.

6-38 Denn ich bin vom Himmel gekommen, nicht daß ich meinen Willen tue, sondern den Willen des, der mich gesandt hat.

6-38 quia descendi de caelo non ut faciam voluntatem meam sed voluntatem eius qui misit me

६-३९ स यान्यान्लोकान्मह्यमददात्तेषामेकमपि न हारयित्वा शेषदिने सर्वानहमुत्थापयामि।
इदं मत्प्रेरयितुः पितुरभिमतम्।

6-39 sa yān yān lokān mahyam adadāt teṣām ekam api na hārayitvā śeṣa-dine sarvān aham ut-thāpayāmi | idaṃ mat-prerayituh pitur_abhi-matam |

6-39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

6-39 Das ist aber der Wille des Vaters, der mich gesandt hat, daß ich nichts verliere von allem, was er mir gegeben hat, sondern daß ich's auferwecke am Jüngsten Tage.

6-39 haec est autem voluntas eius qui misit me Patris ut omne quod dedit mihi non perdam ex eo sed resuscitem illum novissimo die

६-४० यः कश्चिन्मानवसुतं विलोक्य विश्वसिति स शेषदिने मयोत्थापितः सननन्तायुः
प्राप्स्यति इति मत्प्रेरकस्याभिमतम्।

6-40 yaḥ kaś cin mānava-sutaṃ vi-lokya vi-śvasiti sa śeṣa-dine mayotthāpitaḥ san anantāyuh prāpsyati iti mat-prerakasyābhi-matam |

6-40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

6-40 Denn das ist der Wille des, der mich gesandt hat, daß, wer den Sohn sieht und glaubt an ihn, habe das ewige Leben; und ich werde ihn auferwecken am Jüngsten Tage.

6-40 haec est enim voluntas Patris mei qui misit me ut omnis qui videt Filium et credit in eum habeat vitam aeternam et resuscitabo ego eum in novissimo die

६-४१ तदा स्वर्गाद्यद्भक्षमवारोहत्तद्भक्ष्यमहमेव यिहूदीयलोकास्तस्यैतद्वाक्ये विवदमाना
वक्तुमारेभिरे।

6-41 tadā svargād yad bhakṣam avārohat tad bhakṣyam aham_eva yihūdīya-lokās_tasyaitad-vākye vi-vadamānā vaktum_ā-rebhire |

6-41 The Jews then murmured at him, because he said, I am the bread which came down from heaven.

6-41 Da murrten die Juden darüber, daß er sagte: Ich bin das Brot, daß vom Himmel gekommen ist,

6-41 murmurabant ergo Iudaei de illo quia dixisset ego sum panis qui de caelo descendi

६-४२ यूषफः पुत्रो यीशुर्यस्य मातापितरौ वयं जानीम एष किं स एव न तर्हि
स्वर्गादवारोहमिति वाक्यं कथं वक्ति

6-42 yūṣaphaḥ putro yīśur_yasya mātāpitarau vyaṃ jānīma eṣa kiṃ sa eva na? tarhi svargād avāroham iti vākyaṃ kathaṃ vakti?

6-42 And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?

6-42 und sprachen: Ist dieser nicht Jesus, Josephs Sohn, des Vater und Mutter wir kennen? Wie spricht er denn: Ich bin vom Himmel gekommen?

6-42 et dicebant nonne hic est Iesus filius Ioseph cuius nos novimus patrem et matrem quomodo ergo dicit hic quia de caelo descendi

६-४३ तदा यीशुस्तान्प्रत्यवदत्परस्परं मा विवदध्वं

6-43 tadā yīśus_ t̄an praty-avadat paras-param mā vi-vadadhvam

6-43 Jesus therefore answered and said unto them, Murmur not among yourselves.

6-43 Jesus antwortete und sprach zu ihnen: Murret nicht untereinander.

6-43 respondit ergo Iesus et dixit eis nolite murmurare in invicem

६-४४। मत्प्रेरकेण पित्रा नाकृष्टः कोऽपि जनो ममान्तिकमायातुं न शक्नोति। किंत्वागतं जनं चरमेऽहिं प्रोत्थापयिष्यामि।

6-44 | mat-prerakeṇa pitrā nākṛṣṭaḥ ko'pi jano mamāntikam āyātuṃ na śaknoti | kiṃ_tv_ā-gataṃ janam carame'hni protthāpayiṣyāmi |

6-44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

6-44 Es kann niemand zu mir kommen, es sei denn, daß ihn ziehe der Vater, der mich gesandt hat; und ich werde ihn auferwecken am Jüngsten Tage.

6-44 nemo potest venire ad me nisi Pater qui misit me traxerit eum et ego resuscitabo eum novissimo die

६-४५ ऽते सर्व ईश्वरेण शिक्षिता भविष्यन्तिऽ भविष्यद्वादिनां ग्रन्थेषु लिपिरित्थमास्ते। अतो यः कश्चित्पितुः सकाशात्श्रुत्वा शिक्षते स एव मम समीपमागमिष्यति।

6-45 'te sarva īśvareṇa śikṣitā bhaviṣyanti' bhaviṣyad-vādināṃ grantheṣu lipir_ittham_āste | ato yaḥ kaś_cit pituḥ sa-kāśāt śrutvā śikṣate sa eva mama sam-īpam ā-gamiṣyati |

6-45 It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

6-45 Es steht geschrieben in den Propheten: "Sie werden alle von Gott gelehrt sein." Wer es nun hört vom Vater und lernt es, der kommt zu mir.

6-45 est scriptum in prophetis et erunt omnes docibiles Dei omnis qui audivit a Patre et didicit venit ad me

६-४६ य ईश्वरादजायत तं विना कोऽपि मनुष्यो जनकं नादर्शत केवलः स एव तातमद्राक्षीत्।

6-46 ya īśvarād ajāyata taṃ vinā ko'pi manuṣyo janakaṃ nādarśata kevalaḥ sa eva tātam adrākṣit |

6-46 Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

6-46 Nicht daß jemand den Vater habe gesehen, außer dem, der vom Vater ist; der hat den Vater gesehen.

6-46 non quia Patrem vidit quisquam nisi is qui est a Deo hic vidit Patrem

६-४७ अहं युष्मान्यथार्थतरं वदामि यो जनो मयि विश्वासं करोति सोऽनन्तायुः प्राप्नोति।

6-47 ahaṃ yuṣmān yathārthatarāṃ vadāmi yo jano mayi vi-śvāsaṃ karoti so'nantāyuh prāpnoti |

6-47 Verily, verily, I say unto you, He that believeth on me hath everlasting life.

6-47 Wahrlich, wahrlich ich sage euch: Wer an mich glaubt, der hat das ewige Leben.

6-47 amen amen dico vobis qui credit in me habet vitam aeternam

६-४८ अहमेव तज्जीवनभक्ष्यं।

6-48 aham_eva taj-jivana-bhakṣyaṃ |

6-48 I am that bread of life.

6-48 Ich bin das Brot des Lebens.

6-48 ego sum panis vitae

६-४९ युष्माकं पूर्वपुरुषा महाप्रान्तरे मान्नाभक्ष्यं भुक्त्वापि मृताः।

6-49 yuṣmākaṃ pūrva-puruṣā mahā-prāntare mānnā-bhakṣyaṃ bhuktvāpi mṛtāḥ ।

6-49 Your fathers did eat manna in the wilderness, and are dead.

6-49 Eure Väter haben Manna gegessen in der Wüste und sind gestorben.

6-49 patres vestri manducaverunt in deserto manna et mortui sunt

६-५० किंतु यद्भक्ष्यं स्वर्गादागच्छत्तद्यदि कश्चिद्भुङ्क्ते तर्हि स न म्रियते।

6-50 kiṃ_tu yad_bhakṣyaṃ svargād_āgacchat tad yadi kaś_cid bhukṅkte tarhi sa na mriyate ।

6-50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

6-50 Dies ist das Brot, das vom Himmel kommt, auf daß, wer davon isset, nicht sterbe.

6-50 hic est panis de caelo descendens ut si quis ex ipso manducaverit non moriatur

६-५१ यञ्जीवनभक्ष्यं स्वर्गादागच्छत्सोऽहमेव। इदं भक्ष्यं यो जनो भुङ्क्ते स नित्यजीवी भविष्यति। पुनश्च जगतो जीवनार्थमहं यत्स्वकीयपिशितं दास्यामि। तदेव मया वितरितं भक्ष्यम्।

6-51 yaj-jivana-bhakṣyaṃ svargād_āgacchat so'ham_eva । idaṃ bhakṣyaṃ yo jano bhukṅkte sa nitya-jīvi bhaviṣyati । punaś_ca jagato jīvanārtham_ahaṃ yat svakīya-piṣitaṃ dāsyāmi । tad_eva mayā vi-taritaṃ bhakṣyam ।

6-51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

6-51 Ich bin das lebendige Brot, vom Himmel gekommen. Wer von diesem Brot essen wird, der wird leben in Ewigkeit. Und das Brot, daß ich geben werde, ist mein Fleisch, welches ich geben werde für das Leben der Welt.

6-51 ego sum panis vivus qui de caelo descendi si quis manducaverit ex hoc pane vivet in aeternum et panis quem ego dabo caro mea est pro mundi vita

६-५२ तस्माद्दिहूदीयाः परस्परं विवदमाना वक्तुमारेभिरे एष भोजनार्थं स्वीयं पललं कथमस्मभ्यं दास्यति

6-52 tasmād yihūdiyāḥ paras-param vivadamānā vaktum_ā-rebhire eṣa bhojanārtham svīyaṃ palalaṃ katham asmabhyaṃ dāsyati?

6-52 The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat?

6-52 Da zankten die Juden untereinander und sprachen: Wie kann dieser uns sein Fleisch zu essen geben?

6-52 litigabant ergo Iudaei ad invicem dicentes quomodo potest hic nobis carnem suam dare ad manducandum

६-५३ तदा यीशुस्तानवोचद्युष्मानहं यथार्थतरं वदामि। मनुष्यपुत्रस्यामिषे युष्माभिर्न भुक्ते तस्य रुधिरे च न पीते जीवनेन सार्द्धं युष्माकं सम्बन्धो नास्ति।

6-53 tadā yīśus_tān avocad yuṣmān_ahaṃ yathārthataraṃ vadāmi । manuṣyaputrasyāmiṣe yuṣmābhir_na bhukte tasya rudhire ca na pīte jīvanena sārddhaṃ yuṣmākaṃ sambandho nāsti ।

6-53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

6-53 Jesus sprach zu ihnen: Wahrlich, wahrlich ich sage euch: Werdet ihr nicht essen das Fleisch des Menschensohnes und trinken sein Blut, so habt ihr kein Leben in euch.

6-53 dixit ergo eis Iesus amen amen dico vobis nisi manducaveritis carnem Filii hominis et biberitis eius sanguinem non habetis vitam in vobis

६-५४ यो ममामिषं स्वादति मम रुधिरं च पिबति सोऽनन्तायुः प्राप्नोति ततः शेषेऽहि तमहमुत्थापयिष्यामि।

6-54 yo mamāmiṣaṃ svādati mama rudhiraṃ ca pibati so'nantāyuh prāpnoti tataḥ śeṣe'hni tam_aham ut-thāpayiṣyāmi |

6-54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

6-54 Wer mein Fleisch isset und trinket mein Blut, der hat das ewige Leben, und ich werde ihn am Jüngsten Tage auferwecken.

6-54 qui manducat meam carnem et bibit meum sanguinem habet vitam aeternam et ego resuscitabo eum in novissimo die

६-५५ यतो मदीयमामिषम्परमं भक्ष्यं तथा मदीयं शोणितं परमं पेयम्।

6-55 yato madiyam_amiṣam paramaṃ bhakṣyaṃ tathā madiyaṃ ṣoṇitaṃ paramaṃ peyam |

6-55 For my flesh is meat indeed, and my blood is drink indeed.

6-55 Denn mein Fleisch ist die rechte Speise, und mein Blut ist der rechte Trank.

6-55 caro enim mea vere est cibus et sanguis meus vere est potus

६-५६ यो जनो मदीयं पललं खादति मदीयं रुधिरं च पिबति स मयि वसति तस्मिन्नहं च वसामि।

6-56 yo jano madiyaṃ palalaṃ khādati madiyaṃ rudhiraṃ ca pibati sa mayi vasati tasminnaham ca vasāmi |

6-56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

6-56 Wer mein Fleisch isset und trinket mein Blut, der bleibt in mir und ich in ihm.

6-56 qui manducat meam carnem et bibit meum sanguinem in me manet et ego in illo

६-५७ मत्प्रेरयित्रा जीवता तातेन यथाहं जीवामि तद्वद्यः कश्चिन्मामत्ति सोऽपि मया जीविष्यति।

6-57 mat-prerayitrā jivatā tātena yathāham jivāmi tadvad yaḥ kaś_cin mām_atti so'pi mayā jīviṣyati |

6-57 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.

6-57 Wie mich gesandt hat der lebendige Vater und ich lebe um des Vaters willen, also, wer mich isset, der wird auch leben um meinetwillen.

6-57 sicut misit me vivens Pater et ego vivo propter Patrem et qui manducat me et ipse vivet propter me

६-५८ यद्भक्ष्यम्वर्गादागच्छत्तदिदं यन्मात्रां खादित्वा युष्माकं पितरोऽम्रियन्त तादृशमिदं भक्ष्यं न भवति। इदं भक्ष्यं यो भक्षति स नित्यं जीविष्यति।

6-58 yad_bhakṣyam svargād_āgacchat tad_idaṃ yan_mānnām khāditvā yuṣmākaṃ pitaro'mriyanta tādṛśam idaṃ bhakṣyaṃ na bhavati | idaṃ bhakṣyaṃ yo bhakṣati sa nityaṃ jīviṣyati |

6-58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

6-58 Dies ist das Brot, das vom Himmel gekommen ist; nicht, wie eure Väter haben Manna gegessen und sind gestorben: wer dies Brot isset, der wird leben in Ewigkeit.

6-58 hic est panis qui de caelo descendit non sicut manducaverunt patres vestri manna et mortui sunt qui manducat hunc panem vivet in aeternum

६-५९ यदा कफर्नाहूम्युर्या भजनगेहे उपादिशत्तदा कथा एता अकथयत्।

6-59 yadā kapharnāhūm-puryāṃ bhajana-gehe upādiśat tadā kathā etā akathayat ।

6-59 These things said he in the synagogue, as he taught in Capernaum.

6-59 Solches sagte er in der Schule, da er lehrte zu Kapernaum.

6-59 haec dixit in synagoga docens in Capharnaum

६-६० तदेत्तं श्रुत्वा तस्य शिष्याणामनेके परस्परमकथयन्। इदं गाढं वाक्यम्। वाक्यमीदृशं

कः श्रोतुं शक्नुयात्

6-60 tadettaṃ śrutvā tasya śiṣyāṇām aneke paras-param akathayan । idaṃ gāḍhaṃ vākyaṃ । vākyaṃ īdrśaṃ kaḥ śrotuṃ śaknuyāt?

6-60 Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it?

6-60 Viele nun seine Jünger, die das hörten, sprachen: Das ist eine harte Rede; wer kann sie hören?

6-60 multi ergo audientes ex discipulis eius dixerunt durus est hic sermo quis potest eum audire

६-६१ किंतु यीशुः शिष्याणामित्थं विवादं स्वचित्ते विज्ञाय कथितवान्। इदं वाक्यं किं

युष्माकं विघ्नं जनयति

6-61 kiṃ tu yīśuḥ śiṣyāṇām itthaṃ vi-vādaṃ sva-citte vi-jñāya kathitavān । idaṃ vākyaṃ kiṃ yuṣmākaṃ vi-ghnaṃ janayati?

6-61 When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?

6-61 Da Jesus aber bei sich selbst merkte, daß seine Jünger darüber murrten, sprach er zu ihnen: Ärgert euch das?

6-61 sciens autem Iesus apud semet ipsum quia murmurarent de hoc discipuli eius dixit eis hoc vos scandalizat

६-६२ यदि मनुजसुतं पूर्ववासस्थानमूर्ध्वं गच्छन्तं पश्यथ तर्हि किं भविष्यति

6-62 yadi manuja-sutaṃ pūrva-vāsa-sthānam ūrdhvaṃ gacchantam paśyatha tarhi kiṃ bhaviṣyati?

6-62 What and if ye shall see the Son of man ascend up where he was before?

6-62 Wie, wenn ihr denn sehen werdet des Menschen Sohn auffahren dahin, da er zuvor war?

6-62 si ergo videritis Filium hominis ascendentem ubi erat prius

६-६३ आत्मैव जीवनदायकः वपुर्निष्फलं। युष्मभ्यमहं यानि वचांसि कथयामि तान्यात्मा

जीवनंच।

6-63 ātmaiva jīvana-dāyakaḥ vapur_ niṣphalaṃ । yuṣmabhyam ahaṃ yāni vacāṃsi kathayāmi tāny_ ātmā jīvanaṃ_ ca ।

6-63 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.

6-63 Der Geist ist's, der da lebendig macht; das Fleisch ist nichts nütze. Die Worte, die ich rede, die sind Geist und sind Leben.

6-63 spiritus est qui vivificat caro non prodest quicquam verba quae ego locutus sum vobis spiritus et vita sunt

६-६४ किंतु युष्माकं मध्ये केचन अविश्वासिनः सन्ति। के के न विश्वसन्ति को वा तं परकरेषु समर्पयिष्यति तान्यीशुराप्रथमाद्वेत्ति।

6-64 kiṁ tu yuṣmākaṁ madhye ke ca na av-viśvāsinaḥ santi | ke ke na vi-śvasanti ko vā taṁ para-kareṣu sam-arpayīṣyati tān yīśur āprathamād vetti |

6-64 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.

6-64 Aber es sind etliche unter euch, die glauben nicht. (Denn Jesus wußte von Anfang wohl, welche nicht glaubend waren und welcher ihn verraten würde.)

6-64 sed sunt quidam ex vobis qui non credunt sciebat enim ab initio Iesus qui essent credentes et quis traditurus esset eum

६-६५ अपरमपि कथितवानस्मात्कारणादकथयं पितुः सकाशात्शक्तिमप्राप्य कोऽपि ममान्तिकमागन्तुं न शक्नोति।

6-65 a-param api kathitavān asmāt kāraṇād akathayaṁ pituḥ sa-kāśāt śaktim aprāpya ko'pi mamāntikam ā-gantuṁ na śaknoti |

6-65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

6-65 Und er sprach: Darum habe ich euch gesagt: Niemand kann zu mir kommen, es sei ihm denn von meinem Vater gegeben.

6-65 et dicebat propterea dixi vobis quia nemo potest venire ad me nisi fuerit ei datum a Patre meo

६-६६ तत्काले ऽनेके शिष्या व्याघृत्य तेन सार्धं पुनर्नागच्छन्।

6-66 tat-kāle 'neke śiṣyā vy-ā-ghuṭya tena sārḍhaṁ punar nāgacchan |

6-66 From that time many of his disciples went back, and walked no more with him.

6-66 Von dem an gingen seiner Jünger viele hinter sich und wandelten hinfort nicht mehr mit ihm.

6-66 ex hoc multi discipulorum eius abierunt retro et iam non cum illo ambulabant

६-६७ तदा यीशुर्द्वादशशिष्यानुक्तवान्यूयमपि किं यास्यथ

6-67 tadā yīśur dvā-daśa-śiṣyān uktavān yūyam api kiṁ yāsyatha?

6-67 Then said Jesus unto the twelve, Will ye also go away?

6-67 Da sprach Jesus zu den Zwölfen: Wollt ihr auch weggehen?

6-67 dixit ergo Iesus ad duodecim numquid et vos vultis abire

६-६८ ततः शिमोन्पितरः प्रत्यवोचथे प्रभो कस्याभ्यर्णं गमिष्यामः

6-68 tataḥ śimon-pitaraḥ praty-avocat he prabho kasyābhyarṇaṁ gamiṣyāmaḥ?

6-68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

6-68 Da antwortete ihm Simon Petrus: HERR, wohin sollen wir gehen? Du hast Worte des ewigen Lebens;

6-68 respondit ergo ei Simon Petrus Domine ad quem ibimus verba vitae aeternae habes

६-६९ अनन्तजीवनदायिन्यो याः कथास्तास्तवैव। भवानमरेश्वरस्याभिषिक्तपुत्र इति विश्वस्य निश्चितं जानीमः।

6-69 ananta-jīvana-dāyinyo yāḥ kathās_tās_tavaiva | bhavān amareśvarasyābhi-ṣikta-putra iti vi-śvasya niścitaṃ jānīmaḥ |

6-69 And we believe and are sure that thou art that Christ, the Son of the living God.

6-69 und wir haben geglaubt und erkannt, daß du bist Christus, der Sohn des lebendigen Gottes.

6-69 et nos credidimus et cognovimus quia tu es Christus Filius Dei

६-७० तदा यीशुरवदत्। किमहं युष्माकं द्वादशजनान्मनोनीतान्न कृतवान् किंतु युष्माकं मध्येऽपि कश्चिदेको विघ्नकारी विद्यते।

6-70 tadā yīśur_avadat | kim_ahaṃ yuṣmākaṃ dvā-daśa-janān mano-nītān na kṛtavān? kim_tu yuṣmākaṃ madhye'pi kaś_cid_eko vighna-kārī vidyate |

6-70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil?

6-70 Jesus antwortete ihnen: Habe ich nicht euch Zwölf erwählt? und-euer einer ist ein Teufel!

6-70 respondit eis Iesus nonne ego vos duodecim elegi et ex vobis unus diabolus est

६-७१ इमां कथां स शिमोनः पुत्रमीष्करीयोतीयं यिहूदामुद्दिश्य कथितवान्। यतो द्वादशानां मध्ये गणितः स तं परकरेषु समर्पयिष्यति।

6-71 imāṃ kathāṃ sa śimonaḥ putram iṣkariyotiyaṃ yihūdām ud-diśya kathitavān | yato dvā-daśānāṃ madhye gaṇitaḥ sa taṃ para-kareṣu sam-arpayīṣyati |

6-71 He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.

6-71 Er redete aber von dem Judas, Simons Sohn, Ischariot; der verriet ihn hernach, und war der Zwölfe einer.

6-71 dicebat autem Iudam Simonis Scariotis hic enim erat traditurus eum cum esset unus ex duodecim

७-१ ततः परं यिहूदीयलोकास्तं हन्तुं समैहन्त तस्माद्दीशुर्यिहूदाप्रदेशे पर्यटितुं नेच्छन्गालीलप्रदेशे पर्यटितुं प्रारभत।

7-1 tataḥ paraṃ yihūdiya-lokāṣtaṃ hantaṃ sam-aihanta tasmād yīśur_yihūdā-pradeśe pary-aṭitum necchan gālil-pradeśe pary-aṭitum prārabhata |

7-1 After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.

7-1 Darnach zog Jesus umher in Galiläa; denn er wollte nicht in Judäa umherziehen, darum daß ihm die Juden nach dem Leben stellten.

7-1 post haec ambulabat Iesus in Galilaeam non enim volebat in Iudaeam ambulare quia quaerebant eum Iudaei interficere

७-२ किंतु तस्मिन्समये यिहूदीयानां दूष्यवासनामोत्सव उपस्थिते

7-2 kim_tu tasmin sam-aye yihūdiyānāṃ dūṣya-vāsanāmotsava upasthite

7-2 Now the Jew's feast of tabernacles was at hand.

7-2 Es war aber nahe der Juden Fest, die Laubhütten.

7-2 erat autem in proximo dies festus Iudaeorum scenopegia

७-३ तस्य भ्रातरस्तमवदन्यानि कर्माणि त्वया क्रियन्ते तानि यथा तव शिष्याः पश्यन्ति तदर्थं त्वमितः स्थानाच्चिह्दीयदेशं व्रज।

7-3 tasya bhrātaras_tam avadan yāni karmāṇi tvayā kriyante tāni yathā tava śiṣyāḥ paśyanti tad-arthaṃ tvam_itaḥ sthānād yihūdiya-deśaṃ vraja ।

7-3 His brethren therefore said unto him, Depart hence, and go into Judaea, that thy disciples also may see the works that thou doest.

7-3 Da sprachen seine Brüder zu ihm: Mache dich auf von dannen und gehe nach Judäa, auf daß auch deine Jünger sehen, die Werke die du tust.

7-3 dixerunt autem ad eum fratres eius transi hinc et vade in Iudaeam ut et discipuli tui videant opera tua quae facis

७-४ यः कश्चित्स्वयं प्रचिकाशिषति स कदापि गुप्तं कर्म न करोति। यदीदृशं कर्म करोषि तर्हि जगतो निजं परिचायय।

7-4 yaḥ kaś_cit svayaṃ pracikāśiṣati sa kadāpi guptaṃ karma na karoti । yadīdṛśaṃ karma karoṣi tarhi jagato ni-jaṃ paricāyaya ।

7-4 For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world.

7-4 Niemand tut etwas im Verborgenen und will doch frei offenbar sein. Tust du solches, so offenbare dich vor der Welt.

7-4 nemo quippe in occulto quid facit et quaerit ipse in palam esse si haec facis manifesta te ipsum mundo

७-५ यतस्तस्य भ्रातरोऽपि तं न विश्वसन्ति।

7-5 yatas_tasya bhrātaro'pi taṃ na vi-śvasanti ।

7-5 For neither did his brethren believe in him.

7-5 Denn auch seine Brüder glaubten nicht an ihn.

7-5 neque enim fratres eius credebant in eum

७-६ तदा यीशुस्तानवोचत्मम समय इदानीं नोपतिष्ठति किंतु युष्माकं समयः सततमुपतिष्ठति।

7-6 tadā yīśus_tān avocat mama sam-aya idāniṃ nopatiṣṭhati kiṃ_tu yuṣmākaṃ sam-ayaḥ sa-tatam upa-tiṣṭhati ।

7-6 Then Jesus said unto them, My time is not yet come: but your time is alway ready.

7-6 Da spricht Jesus zu ihnen: Meine Zeit ist noch nicht hier; eure Zeit aber ist allewege.

7-6 dicit ergo eis Iesus tempus meum nondum advenit tempus autem vestrum semper est paratum

७-७ जगतो लोका युष्मानृतीयितुं न शक्नुवन्ति किंतु मामेव ऋतीयन्ते यतस्तेषां कर्माणि दुष्टानि तत्र साक्ष्यमिदमहं ददामि।

7-7 jagato lokā yuṣmān ṛtiyituṃ na śaknuvanti kiṃ_tu mām_eva ṛtiyante yatas_teṣāṃ karmāṇi duṣṭāni tatra sākṣyam_idam ahaṃ dadāmi ।

7-7 The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.

7-7 Die Welt kann euch nicht hassen; mich aber haßt sie, denn ich zeuge von ihr, daß ihre Werke böse sind.

7-7 non potest mundus odisse vos me autem odit quia ego testimonium perhibeo de illo quia opera eius mala sunt

७-८ अत एव यूयमुत्सवे ऽस्मिन्यात नाहमिदानीमस्मिन्नुत्सवे यामि यतो मम समय इदानीं न सम्पूर्णः।

7-8 ata eva yūyam ut-save 'smin yāta, nāham idānīm asminnutsave yāmi yato mama sam-aya idānīm na sam-pūrṇaḥ ।

7-8 Go ye up unto this feast: I go not up yet unto this feast: for my time is not yet full come.

7-8 Gehet ihr hinauf auf dieses Fest; ich will noch nicht hinaufgehen auf dieses Fest, den meine Zeit ist noch nicht erfüllt.

7-8 vos ascendite ad diem festum hunc ego non ascendo ad diem festum istum quia meum tempus nondum impletum est

७-९ इति वाक्यमुक्त्वा स गालील्लि स्थितवान्।

7-9 iti vākyam uktvā sa gālīli sthitavān ।

7-9 When he had said these words unto them, he abode still in Galilee.

7-9 Da er aber das zu ihnen gesagt, blieb er in Galiläa.

7-9 haec cum dixisset ipse mansit in Galilaea

७-१० किंतु तस्य भ्रातृषु तत्र प्रस्थितेषु सत्सु सो ऽप्रकट उत्सवमगच्छत्।

7-10 kiṁ_tu tasya bhrātr̥ṣu tatra pra-sthiteṣu satsu so 'prakaṭa ut-savam agacchat ।

7-10 But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

7-10 Als aber seine Brüder waren hinaufgegangen, da ging er auch hinauf zu dem Fest, nicht offenbar, sondern wie heimlich.

7-10 ut autem ascenderunt fratres eius tunc et ipse ascendit ad diem festum non manifeste sed quasi in occulto

७-११ अनन्तरमुत्सवमुपस्थिता यिहूदीयास्तं मृगयित्वापृच्छन्स कुत्र

7-11 anantaram ut-savam upa-sthitā yihūdiyās_tam mṛgayitvāpṛcchan sa kutra?

7-11 Then the Jews sought him at the feast, and said, Where is he?

7-11 Da suchten ihn die Juden am Fest und sprachen: Wo ist der?

7-11 Iudaei ergo quaerebant eum in die festo et dicebant ubi est ille

७-१२ ततो लोकानां मध्ये तस्मिन्नानाविधा विवादा भवितुमारब्धवन्तः। केचिदवोचन्स उत्तमः पुरुषः केचिदचिचन्न तथा वरं लोकानां भ्रमं जनयति।

7-12 tato lokānām madhye tasmin nānā-vidhā vi-vādā bhavitum ārabdhavantaḥ । ke_cid avocan sa uttamaḥ puruṣaḥ ke_cid acican na tathā varam lokānām bhramaṁ janayati ।

7-12 And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people.

7-12 Und es war ein großes Gemurmel unter dem Volk. Etliche sprachen: Er ist fromm; die andern aber sprachen: Nein, er verführt das Volk.

7-12 et murmur multus de eo erat in turba; quidam enim dicebant quia bonus est alii autem dicebant non sed seducit turbas

७-१३ किंतु यिहूदीयानां भयात्कोऽपि तस्य पक्षे स्पष्टं नाकथयत्।

7-13 kiṁ_tu yihūdiyānām bhayāt ko'pi tasya pakṣe spaṣṭam nākathayat ।

7-13 Howbeit no man spake openly of him for fear of the Jews.

7-13 Niemand aber redete frei von ihm um der Furcht willen vor den Juden.

7-13 nemo tamen palam loquebatur de illo propter metum Iudaeorum

७-१४ ततः परमुत्सवस्य मध्यसमये यीशुर्मन्दिरं गत्वा समुपदिशति स्म।

7-14 tataḥ param ut-savasya madhya-samaye yīsur_mandiraṃ gatvā sam-upa-diśati sma |

7-14 Now about the midst of the feast Jesus went up into the temple, and taught.

7-14 Aber mitten im Fest ging Jesus hinauf in den Tempel und lehrte.

7-14 iam autem die festo mediante ascendit Iesus in templum et docebat

७-१५ ततो यिहूदीया लोका आश्चर्यं ज्ञात्वाकथयन्। एष मानुषो नाधीत्य कथमेतादृशो
विद्वानभूत्

7-15 tato yihūdiyā lokā āścaryaṃ jñātvākathayan | eṣa mānuṣo nādhītya katham etādr̥śo
vidvān_abhūt?

7-15 And the Jews marvelled, saying, How knoweth this man letters, having never learned?

7-15 Und die Juden verwunderten sich und sprachen: Wie kann dieser die Schrift, so er sie doch nicht gelernt hat?

7-15 et mirabantur Iudaei dicentes quomodo hic litteras scit cum non didicerit

७-१६ तदा यीशुः प्रत्यवोचदुपदेशो ऽयम्न मम किंतु यो मां प्रेषितवान्तस्य।

7-16 tadā yīsuḥ praty-avocad upa-deśo 'yam na mama kiṃ_tu yo māṃ preṣitavān tasya |

7-16 Jesus answered them, and said, My doctrine is not mine, but his that sent me.

7-16 Jesus antwortete ihnen und sprach: Meine Lehre ist nicht mein, sondern des, der mich gesandt hat.

7-16 respondit eis Iesus et dixit mea doctrina non est mea sed eius qui misit me

७-१७ यो जनो निदेशं ग्रहीष्यति ममोपदेशो मत्तो भवति किमीश्वराद्भवति स जनस्तज्ज्ञातुं
शक्यति।

7-17 yo jano ni-deśaṃ grahīṣyati mamopadeśo matto bhavati kim īśvarād bhavati sa
janas_taj_jñātuṃ śakṣyati |

7-17 If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

7-17 So jemand will des Willen tun, der wird innewerden, ob diese Lehre von Gott sei, oder ob ich von mir selbst rede.

7-17 si quis voluerit voluntatem eius facere cognoscet de doctrina utrum ex Deo sit an ego a me ipso loquar

७-१८ यो जनः स्वतः कथयति स स्वीयं गौरवमीहते किंतु यः प्रेरयितुर्गौरवमीहते स
सत्यवादी तस्मिन्कोऽप्यधर्मो नास्ति।

7-18 yo janaḥ svataḥ kathayati sa svīyaṃ gauravam ihate kiṃ_tu yaḥ prerayitur_gauravam
ihate sa satya-vādī tasmin ko'py_adharmo nāsti |

7-18 He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

7-18 Wer von sich selbst redet, der sucht seine eigene Ehre; wer aber sucht die Ehre des, der ihn gesandt hat, der ist wahrhaftig, und ist keine Ungerechtigkeit an ihm.

7-18 qui a semet ipso loquitur gloriam propriam quaerit qui autem quaerit gloriam eius qui misit illum hic verax est et iniustitia in illo non est

७-१९ मूसा युष्मभ्यं व्यवस्थाग्रन्थं किं नाददात् किंतु युष्माकं कोऽपि तां व्यवस्थां न
समाचरति। मां हन्तुं कुतो यतध्वे

7-19 mūsā yuṣmabhyaṃ vyavasthā-granthaṃ kiṃ nādadāt? kiṃ_tu yuṣmākaṃ ko'pi tāṃ vy-
ava-sthāṃ na sam-ā-carati | māṃ hantūṃ kuto yatadhve?

7-19 Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?

7-19 Hat euch nicht Mose das Gesetz gegeben? und niemand unter euch tut das Gesetz. Warum sucht ihr mich zu töten?

7-19 nonne Moses dedit vobis legem et nemo ex vobis facit legem

७-२० तदा लोका अवदन्त्वं भूतग्रस्तस्त्वां हन्तुं को यतते

7-20 tadā lokā avadan tvam bhūta-grastas_tvām hantum ko yatate?

7-20 The people answered and said, Thou hast a devil: who goeth about to kill thee?

7-20 Das Volk antwortete und sprach: Du hast den Teufel; wer versucht dich zu töten?

7-20 quid me quaeritis interficere respondit turba et dixit daemonium habes quis te quaerit interficere

७-२१ ततो यीशुरवोचदेकं कर्म मयाकारि तस्माद्द्यूयं सर्वे महाश्चर्यं मन्यध्वे।

7-21 tato yīsur_avocad ekaṃ karma mayākāri tasmād yūyaṃ sarve mahāścaryaṃ manyadhve |

7-21 Jesus answered and said unto them, I have done one work, and ye all marvel.

7-21 Jesus antwortete und sprach: Ein einziges Werk habe ich getan, und es wundert euch alle.

7-21 respondit Iesus et dixit eis unum opus feci et omnes miramini

७-२२ मूसा युष्मभ्यं त्वक्छेदविधिं प्रददौ। स मूसातो न जातः किंतु पितृपुरुषेभ्यो जातः। तेन विश्रामवारे ऽपि मानुषाणां त्वक्छेदं कुरुथ।

7-22 mūsā yuṣṃabhyam tvak-cheda-vidhiṃ pra-dadau | sa mūsāto na jātaḥ kiṃ tu pitṛ-puruṣebhyo jātaḥ | tena viśrāma-vāre 'pi mānuṣāṇāṃ tvak-chedaṃ kurutha |

7-22 Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man.

7-22 Mose hat euch darum gegeben die Beschneidung, nicht daß sie von Mose kommt, sondern von den Vätern, und ihr beschneidet den Menschen am Sabbat.

7-22 propterea Moses dedit vobis circumcisionem non quia ex Mose est sed ex patribus et in sabbato circumciditis hominem

७-२३ अत एव विश्रामवारे मनुष्याणां त्वक्छेदे कृते यदि मूसाव्यवस्थालङ्घनं न भवति। तर्हि मया विश्रामवारे मानुषः सम्पूर्णरूपेण स्वस्थो ऽकारि तत्कारणाद्द्यूयं किं मह्यं कुप्यथ

7-23 ata eva viśrāma-vāre manuṣyāṇāṃ tvak-chede kṛte yadi mūsā-vyavasthā-laṅghanam na bhavati | tarhi mayā viśrāma-vāre mānuṣaḥ sampūrṇa-rūpeṇa sva-stho 'kāri tat-kāraṇād yūyaṃ kiṃ mahyaṃ kupyatha?

7-23 If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day?

7-23 So ein Mensch die Beschneidung annimmt am Sabbat, auf daß nicht das Gesetz Mose's gebrochen werde, zürnet ihr denn über mich, daß ich den ganzen Menschen habe am Sabbat gesund gemacht?

7-23 si circumcisionem accipit homo in sabbato ut non solvatur lex Mosi mihi indignamini quia totum hominem sanum feci in sabbato

७-२४ सपक्षपातं विचारमकृत्वा न्याय्यं विचारं कुरुथ।

7-24 sa-pakṣa-pātaṃ vi-cāram_a-kṛtvā nyāyyaṃ vi-cāraṃ kurutha |

7-24 Judge not according to the appearance, but judge righteous judgment.

7-24 Richtet nicht nach dem Ansehen, sondern richtet ein rechtes Gericht.

7-24 nolite iudicare secundum faciem sed iustum iudicium iudicate

७-२५ तदा यिरूशालमिवासिनः कतिपयजना अकथयन्। इमे यं हन्तुं चेष्टन्ते स एवायं किं न

7-25 tadā yirūśālam_ni-vāsinaḥ katipaya-janā akathayan | ime yaṃ hantum ceṣṭante sa evāyaṃ kiṃ na?

7-25 Then said some of them of Jerusalem, Is not this he, whom they seek to kill?

7-25 Da sprachen etliche aus Jerusalem: Ist das nicht der, den sie suchten zu töten?

7-25 dicebant ergo quidam ex Hierosolymis nonne hic est quem quaerunt interficere

७-२६ किंतु पश्यत निर्भयः सन्कथां कथयति तथापि किमपि न वदन्त्येते। अयमेवाभिषिक्तो भवतीति निश्चितं किमधिपतयो जानन्ति

7-26 kiṃ_tu paśyata nir-bhayaḥ san kathāṃ kathayati tathāpi kiṃ_āpi na vadanty_ete | ayam_evābhi-ṣikto bhavatīti niś-citaṃ kiṃ_adhipatayo jānanti?

7-26 But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ?

7-26 Und siehe zu, er redet frei, und sie sagen nichts. Erkennen unsere Obersten nun gewiß, daß er gewiß Christus sei?

7-26 et ecce palam loquitur et nihil ei dicunt numquid vere cognoverunt principes quia hic est Christus

७-२७ मनुजो ऽयं कस्मादागमदिति वयं जानीमः लित्वभिषिक्त आगते स कस्मादागतवानिति कोऽपि ज्ञातुं न शक्यति।

7-27 manu-jo 'yaṃ kasmād_āgamad iti vayaṃ jānīmaḥ liṭv_abhi-ṣikta ā-gate sa kasmād_ā-gatavān iti ko'pi jñātum na śakṣyati |

7-27 Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is.

7-27 Doch wir wissen, woher dieser ist; wenn aber Christus kommen wird, so wird niemand wissen, woher er ist.

7-27 sed hunc scimus unde sit Christus autem cum venerit nemo scit unde sit

७-२८ तदा यीशुर्मध्येमन्दिरमुपदिशनुच्छैःकारमुक्तवान्। यूयं किं मां जानीथ कस्माच्चागतो ऽस्मि तदपि किं जानीथ कस्माच्चागतो ऽस्मि तदपि किं जानीथ नाहं स्वत आगतोऽस्मि किंतु यः सत्यवादी स एव मां प्रेषितवान्। यूयं तं न जानीथ।

7-28 tadā yīśur_madhye-mandiram upa-diśan ucchaiḥ-kāram uktavān | yūyaṃ kiṃ māṃ jānītha? kasmāc_cāgato 'smi tad_āpi kiṃ jānītha? kasmāc_cāgato 'smi tad_āpi kiṃ jānītha? nāhaṃ svata ā-gato'smi kiṃ_tu yaḥ satya-vādī sa eva māṃ preṣitavān | yūyaṃ taṃ na jānītha |

7-28 Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not.

7-28 Da rief Jesus im Tempel und sprach: Ja, ihr kennet mich und wisset, woher ich bin; und von mir selbst bin ich nicht gekommen, sondern es ist ein Wahrhaftiger, der mich gesandt hat, welchen ihr nicht kennet.

7-28 clamabat ergo docens in templo Iesus et dicens et me scitis et unde sim scitis et a me ipso non veni sed est verus qui misit me quem vos non scitis

७-२९ तमहं जाने तेनाहं प्रेरित आगतोऽस्मि।

7-29 tam_ahaṃ jāne tenāhaṃ prerita ā-gato'smi |

7-29 But I know him: for I am from him, and he hath sent me.

7-29 Ich kenne ihn aber; denn ich bin von ihm, und er hat mich gesandt.

7-29 ego scio eum quia ab ipso sum et ipse me misit

७-३० तस्माच्चिहूदीयास्तं धर्तुमुद्यतास्तथापि कोऽपि तस्य गात्रे हस्तं नार्पयद्यतो हेतोस्तदा तस्य समयो नोपतिष्ठति।

7-30 tasmād yihūdiyās_tam dhartum ud-yatās_tathāpi ko'pi tasya gātre hastam nārpayad yato hetos_tadā tasya sam-ayo nopa-tiṣṭhati |

7-30 Then they sought to take him: but no man laid hands on him, because his hour was not yet come.

7-30 Da suchten sie ihn zu greifen; aber niemand legte die Hand an ihn, denn seine Stunde war noch nicht gekommen.

7-30 quaerebant ergo eum adprehendere et nemo misit in illum manus quia nondum venerat hora eius

७-३१ किंतु बहवो लोकास्तस्मिन्विश्वस्य कथितवन्तो ऽभिषिक्तपुरुष आगत्य मानुष्यस्यास्य क्रियाभ्यः किमधिका आश्चर्याः क्रियाः करिष्यति

7-31 kiṁ_tu bahavo lokās_tasmin vi-śvasya kathitavanto 'bhi-ṣikta-puruṣa ā-gatya mānuṣyasyāsya kriyābhyaḥ kim adhikā āścaryāḥ kriyāḥ kariṣyati?

7-31 And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done?

7-31 Aber viele vom Volk glaubten an ihn und sprachen: Wenn Christus kommen wird, wird er auch mehr Zeichen tun, denn dieser tut?

7-31 de turba autem multi crediderunt in eum et dicebant Christus cum venerit numquid plura signa faciet quam quae hic facit

७-३२ ततः परं लोकास्तस्मिन्निथं विवदन्ते। फिरूशिनः प्रधानयाजकाश्चेति श्रुतवन्तस्तं धृत्वा नेतुं पदातिगणं प्रेषयामासुः।

7-32 tataḥ paraṁ lokās_tasmin itthaṁ vi-vadante | phirūśinaḥ pradhāna-yājakāś_ceti śrutavantas_tam dhṛtvā netuṁ padāti-gaṇaṁ preṣayām_āsuḥ |

7-32 The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.

7-32 Und es kam vor die Pharisäer, daß das Volk solches von ihm murmelte. Da sandten die Pharisäer und Hohenpriester Knechte aus, das sie ihn griffen.

7-32 audierunt Pharisaei turbam murmurantem de illo haec et miserunt principes et Pharisaei ministros ut adprehenderent eum

७-३३ ततो यीशुरवददहमल्पदिनानि युष्माभिः सार्धं स्थित्वा मत्प्रेरयितुः समीपं यास्यामि।

7-33 tato yīsur_avadad aham alpa-dināni yuṣmābhiḥ sārḍhaṁ sthitvā mat-prerayituḥ sam-īpaṁ yāsyāmi |

7-33 Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me.

7-33 Da sprach Jesus zu ihnen: Ich bin noch eine kleine Zeit bei euch, und dann gehe ich hin zu dem, der mich gesandt hat.

7-33 dixit ergo Iesus adhuc modicum tempus vobiscum sum et vado ad eum qui misit me

७-३४ मां मृगयिष्यध्वे किंतूद्देशं न लप्स्यध्वे।

7-34 māṁ mṛgayiṣyaDhve kiṁ_tūd-deśaṁ na lapsyadhve |

7-34 Ye shall seek me, and shall not find me: and where I am, thither ye cannot come.

7-34 Ihr werdet mich suchen, und nicht finden; und wo ich bin, könnet ihr nicht hin kommen.

7-34 quaeretis me et non invenietis et ubi sum ego vos non potestis venire

७-३५ यत्र स्थास्यामि तत्र यूयं गन्तुं न शक्यथा। तदा यिहूदीयाः परस्परं वक्तुमारेभिरे। अस्योद्देशं न प्राप्स्याम एतादृशं किं स्थानं यास्यति भिन्नदेशे विकीर्णाणां यिहूदीयानां सन्निधिमेष गत्वा तानुपदेक्ष्यति किं

7-35 yatra sthāsyaṃmi tatra yūyaṃ gantum na śakṣyatha | tadā yihūdīyāḥ paras-param vaktum ā-rebhire | asyod-deśaṃ na prāpsyāma etādṛśaṃ kiṃ sthānaṃ yāsyati? bhinna-deśe vi-kīrṇāṇāṃ yihūdīyānāṃ san-ni-dhim eṣa gatvā tān upa-dekṣyati kiṃ?

7-35 Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles?

7-35 Da sprachen die Juden untereinander: Wo soll dieser hin gehen, daß wir ihn nicht finden sollen? Will er zu den Zerstreuten unter den Griechen gehen und die Griechen lehren?

7-35 dixerunt ergo Iudaei ad se ipsos quo hic iturus est quia non inveniemus eum numquid in dispersionem gentium iturus est et docturus gentes

७-३६ नो चेत्मां गवेषयिष्यथे किंतूद्देशं न प्राप्स्यथ। एष कीदृशं वाक्यमिदं वदति

7-36 no cet māṃ gaveṣayiṣyathe kiṃ tūd-deśaṃ na prāpsyatha | eṣa kīdṛśaṃ vākyaṃ idaṃ vadati?

7-36 What manner of saying is this that he said, Ye shall seek me, and shall not find me: and where I am, thither ye cannot come?

7-36 Was ist das für eine Rede, daß er sagte: "Ihr werdet mich suchen, und nicht finden; und wo ich bin, da könnet ihr nicht hin kommen"?

7-36 quis est hic sermo quem dixit quaeretis me et non invenietis et ubi sum ego non potestis venire

७-३७ अनन्तरमुत्सवस्य चरमेऽहनि अर्थात्प्रधानदिने यीशुरुत्तिष्ठन्चैःकारमाह्वयनुदितवान्। यदि कश्चित्पार्तो भवति तर्हि ममान्तिकमागत्य पिबतु।

7-37 anantaram ut-savasya carame'hani arthāt pradhāna-dine yīśur uttiṣṭhan gccaiḥ-kāram ā-hvayan uditavān | yadi kaś cit tṛṣārto bhavati tarhi mamāntikam ā-gatya pibatu |

7-37 In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

7-37 Aber am letzten Tage des Festes, der am herrlichsten war, trat Jesus auf, rief und sprach: Wen da dürstet, der komme zu mir und trinke!

7-37 in novissimo autem die magno festivitatis stabat Iesus et clamabat dicens si quis sitit veniat ad me et bibat

७-३८ यः कश्चिन्मयि विश्वसिति धर्मग्रन्थस्य वचनानुसारेण तस्याभ्यन्तरतो ऽमृततोयस्य स्रोतांसि निर्गमिष्यन्ति।

7-38 yaḥ kaś cin mayi vi-śvasiti dharma-granthasya vacanānu-sāreṇa tasyābhyantarato 'mṛtatoyasya srotāṃsi nir-gamiṣyanti |

7-38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

7-38 Wer an mich glaubt, wie die Schrift sagt, von des Leibe werden Ströme des lebendigen Wassers fließen.

7-38 qui credit in me sicut dixit scriptura flumina de ventre eius fluent aquae vivae

७-३९ ये तस्मिन्विश्वसन्ति त आत्मानं प्राप्स्यन्तीत्यर्थे स इदं वाक्यं व्याहृतवान्। एतत्कालं यावद्दीशुर्विभवं न प्राप्तस्तस्मात्पवित्र आत्मा नादीयत।

7-39 ye tasmin vi-śvasanti ta ātmānaṃ prāpsyantītyarthe sa idaṃ vākyaṃ vyāhṛtavān | etat-kālaṃ yāvad yīsur_vi-bhavaṃ na prāptas_tasmāt pavitra ātmā nādīyata |

7-39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)

7-39 Das sagte er aber von dem Geist, welchen empfangen sollten, die an ihn glaubten; denn der Heilige Geist war noch nicht da, denn Jesus war noch nicht verklärt.

7-39 hoc autem dixit de Spiritu quem accepturi erant credentes in eum non enim erat Spiritus quia Iesus nondum fuerat glorificatus

७-४० एतां वाणीं श्रुत्वा बहवो लोका अवदनयमेव निश्चितं स भविष्यद्वादी।

7-40 etāṃ vāṇiṃ śrutvā bahavo lokā avadan ayam_eva niś-citaṃ sa bhaviṣyad-vādī |

7-40 Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.

7-40 Viele nun vom Volk, die diese Rede hörten, sprachen: Dieser ist wahrlich der Prophet.

7-40 ex illa ergo turba cum audissent hos sermones eius dicebant hic est vere propheta

७-४१ केचिदकथयनेष एव सो ऽभिषिक्तः। किंतु केचिदवदन्सो ऽभिषिक्तः किं गालील्यप्रदेशे जनिष्यते

7-41 ke_cid akathayan eṣa eva so 'bhiṣiktaḥ | kiṃ_tu ke_cid avadan so 'bhi-ṣiktaḥ kiṃ gālil-pradeśe janiṣyate?

7-41 Others said, This is the Christ. But some said, Shall Christ come out of Galilee?

7-41 Andere sprachen: Er ist Christus. Etliche aber sprachen: Soll Christus aus Galiläa kommen?

7-41 alii dicebant hic est Christus quidam autem dicebant numquid a Galilaea Christus venit

७-४२ सो ऽभिषिक्तो दायूदो वंशे दायूदो जन्मस्थाने वैल्लेहमि पत्तने जनिष्यते धर्मग्रन्थे किमित्थं लिखितं नास्ति

7-42 so 'bhi-ṣikto dāyūdo vaṃśe dāyūdo janma-sthāne vaitlehami pattane janiṣyate dharmagranthe kim_itthaṃ likhitaṃ nāsti?

7-42 Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?

7-42 Spricht nicht die Schrift: von dem Samen Davids und aus dem Flecken Bethlehem, da David war, soll Christus kommen?

7-42 nonne scriptura dicit quia ex semine David et Bethleem castello ubi erat David venit Christus

७-४३ इत्थं तस्मिन्लोकानां भिन्नवाक्याता जाता।

7-43 itthaṃ tasmin lokānāṃ bhinna-vākyaṭā jātā |

7-43 So there was a division among the people because of him.

7-43 Also ward eine Zwietracht unter dem Volk über ihn.

7-43 dissensio itaque facta est in turba propter eum

७-४४ कतिपयलोकास्तं धर्तुमैच्छन्तथापि तद्वपुषि कोऽपि हस्तं नार्पयत्।

7-44 katipaya-lokāstāṃ taṃ dhartum aicchan tathāpi tad-vapuṣi ko'pi hastaṃ nārpayat |

7-44 And some of them would have taken him; but no man laid hands on him.

7-44 Es wollten aber etliche ihn greifen; aber niemand legte die Hand an ihn.

7-44 quidam autem ex ipsis volebant adprehendere eum sed nemo misit super illum manus

७-४५ अनन्तरं पदातिगणे प्रधानयाजकानां फिरूशिनां च समीपमागतवति ते
तानपृच्छन्कुतो हेतोस्तं नानयत

7-45 anantaram padāti-gaṇe pradhāna-yājakānāṃ phirūśināṃ ca sam-īpam_ā-gatavati te tān
apṛcchan kuto hetos_tam nānayata?

7-45 Then came the officers to the chief priests and Pharisees; and they said unto them,
Why have ye not brought him?

7-45 Die Knechte kamen zu den Hohenpriestern und Pharisäern; und sie sprachen zu ihnen:
Warum habt ihr ihn nicht gebracht?

7-45 venerunt ergo ministri ad pontifices et Pharisaeos et dixerunt eis illi quare non
adduxistis eum

७-४६ तदा पदातयः प्रत्यवदन्स मानव इव कोऽपि कदापि नोपादिशत्।

7-46 tadā padātayaḥ praty-avadan sa mānava iva ko'pi kadāpi nopādiśat ।

7-46 The officers answered, Never man spake like this man.

7-46 Die Knechte antworteten: Es hat nie ein Mensch also geredet wie dieser Mensch.

7-46 responderunt ministri numquam sic locutus est homo sicut hic homo

७-४७ ततः फिरूशिनः प्रावोचन्युयमपि किमभामिष्ट

7-47 tataḥ phirūśinaḥ prāvocan yūyam_āpi kim_abhāmiṣṭa?

7-47 Then answered them the Pharisees, Are ye also deceived?

7-47 Da antworteten ihnen die Pharisäer: Seid ihr auch verführt?

7-47 responderunt ergo eis Pharisaei numquid et vos seducti estis

७-४८ अधिपतीनां फिरूशिनां च कोऽपि किं तस्मिन्व्यश्वसीत्

7-48 adhipatīnāṃ phirūśināṃ ca ko'pi kiṃ tasmin vy-aśvasit?

7-48 Have any of the rulers or of the Pharisees believed on him?

7-48 Glaubt auch irgendein Oberster oder Pharisäer an ihn?

7-48 numquid aliquis ex principibus credidit in eum aut ex Pharisaeis

७-४९ ये शास्त्रं न जानन्ति त इमे ऽधमलोका एव शापग्रस्ताः।

7-49 ye śāstraṃ na jānanti ta ime 'dhama-lokā eva śāpa-grastāḥ ।

7-49 But this people who knoweth not the law are cursed.

7-49 sondern das Volk, das nichts vom Gesetz weiß, ist verflucht.

7-49 sed turba haec quae non novit legem maledicti sunt

७-५० तदा निकदीमनामा तेषामेको यः क्षणदायां यीशोः सन्निधिमगात्स उक्तवान्।

7-50 tadā nikadīma-nāmā teṣām_eko yaḥ kṣaṇa-dāyāṃ yīśoḥ san-ni-dhim agāt sa uktavān ।

7-50 Nicodemus saith unto them, (he that came to Jesus by night, being one of them,)

7-50 Spricht zu ihnen Nikodemus, der bei der Nacht zu ihm kam, welcher einer unter ihnen
war:

7-50 dicit Nicodemus ad eos ille qui venit ad eum nocte qui unus erat ex ipsis

७-५१ तस्य वाक्ये न श्रुते कर्मणि च न विदिते।स्माकं व्यवस्था किं कंचन मनुजं
दोषीकरोति

7-51 tasya vākyaṇa na śrute karmaṇi ca na vidite ।smākaṃ vy-ava-sthā kiṃ kaṃ_ca_na manu-
jaṃ doṣī-karoti?

7-51 Doth our law judge any man, before it hear him, and know what he doeth?

7-51 Richtet unser Gesetz auch einen Menschen, ehe man ihn verhört und erkennt, was er tut?

7-51 numquid lex nostra iudicat hominem nisi audierit ab ipso prius et cognoverit quid faciat

७-५२ ततस्ते व्याहरन्। त्वमपि किं गालीलीयलोकः विविच्य पश्य गालीलि कोऽपि भविष्यद्वादी नोत्पद्यते।

7-52 tatas_te vy-āharan | tvam_api kiṃ gālīliya-lokaḥ? vivicya paśya gālīli ko'pi bhaviṣyad-vādī notpadyate |

7-52 They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.

7-52 Sie antworteten und sprachen zu ihm: Bist du auch ein Galiläer? Forsche und siehe, aus Galiläa steht kein Prophet auf.

7-52 responderunt et dixerunt ei numquid et tu Galilaeus es scrutare et vide quia propheta a Galilaea non surgit

७-५३ ततः परं सर्वे स्वं स्वं गृहं गताः। किंतु यीशुर्जैतुननामानं शिलोच्चयं गतवान्।

7-53 tataḥ paraṃ sarve svaṃ svaṃ gṛhaṃ gatāḥ | kiṃ_tu yīśur_jaituna-nāmānaṃ śiloccayaṃ gatavān |

7-53 And every man went unto his own house.

7-53 Und ein jeglicher ging also heim.

7-53 et reversi sunt unusquisque in domum suam

८-१ प्रत्यूषे यीशुः पुनर्मन्दिरमागच्छत्।

8-1 praty-ūṣe yīśuḥ punar_mandiram āgacchat |

8-1 Jesus went unto the mount of Olives.

8-1 Jesus aber ging an den Ölberg.

8-1 Iesus autem perrexit in montem Oliveti

८-२ ततः सर्वेषु लोकेषु तस्य समीप आगतेषु स उपविश्य तानुपदेष्टुमारभत।

8-2 tataḥ sarveṣu lokeṣu tasya sam-īpa āgateṣu sa upaviśya tān upadeṣṭum ārabhata |

8-2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.

8-2 Und frühmorgens kam er wieder in den Tempel, und alles Volk kam zu ihm; und er setzte sich und lehrte sie.

8-2 et diluculo iterum venit in templum et omnis populus venit ad eum et sedens docebat eos

८-३ तदा अध्यापकाः फिरूशिनश्च व्यभिचारकर्मणि धृतां स्त्रितमेकामानीय सर्वेषां मध्ये स्थापयित्वा व्याहरन्।

8-3 tadā adhy-āpakāḥ phirūśinaś_ca vyabhicāra-karmaṇi dhṛtāṃ stritam_ekām ā-nīya sarveṣāṃ madhye sthāpayitvā vyāharan |

8-3 And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,

8-3 Aber die Schriftgelehrten und Pharisäer brachten ein Weib zu ihm, im Ehebruch ergriffen, und stellten sie in die Mitte dar

8-3 adducunt autem scribae et Pharisaei mulierem in adulterio deprehensam et statuerunt eam in medio

८-४ हे गुरो योषितमिमां व्यभिचारकरमकुर्वाणां लोका धृतवन्तः।

8-4 he guro yoṣitam imāṃ vyabhicāra-karama-kurvāṇāṃ lokā dhṛtavantaḥ |

8-4 They say unto him, Master, this woman was taken in adultery, in the very act.

8-4 und sprachen zu ihm: Meister, dies Weib ist ergriffen auf frischer Tat im Ehebruch.

8-4 et dixerunt ei magister haec mulier modo deprehensa est in adulterio

८-५ एतादृशलोकाः पाषाणाघातेन हन्तव्या इति विधिर्मूसाव्यवस्थाग्रन्थे लिखितोऽस्ति किंतु भवान्किमादिशति

8-5 etādr̥śa-lokāḥ pāṣāṇā-ghātena hantavyā iti vi-dhir_mūsā-vyavasthā-granthe likhito'sti kiṃ_tu bhavān kim_ādiśati?

8-5 Now Moses in the law commanded us, that such should be stoned: but what sayest thou?

8-5 Mose aber hat uns im Gesetz geboten, solche zu steinigen; was sagst du?

8-5 in lege autem Moses mandavit nobis huiusmodi lapidare tu ergo quid dicis

८-६ ते तमपवदितुं परीक्षाभिप्रायेण वाक्यमिदमपृच्छन्किंतु स प्रह्वीभूय भूमावङ्गुल्या लेखितुमारभत।

8-6 te tam apa-vaditum pariṅśābhiprāyeṇa vākyaṃ_idam apr̥cchan kiṃtu sa prahvī-bhūya bhūmāv_āṅgulyā lekhitum ārabhata |

8-6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not.

8-6 Das sprachen sie aber, ihn zu versuchen, auf daß sie eine Sache wider ihn hätten. Aber Jesus bückte sich nieder und schrieb mit dem Finger auf die Erde.

8-6 haec autem dicebant temptantes eum ut possent accusare eum Iesus autem inclinans se deorsum digito scribebat in terra

८-७ ततस्तैः पुनः पुनः पृष्ट उत्थाय कथितवान्। युष्माकं मध्ये यो जनो निरपराधी स एव प्रथममेनां पाषाणेनाहन्तु।

8-7 tatas_taiḥ punaḥ punaḥ pṛṣṭa utthāya kathitavān | yuṣmākaṃ madhye yo jano niraparādhi sa eva prathamam enāṃ pāṣāṇenāhantu |

8-7 So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

8-7 Als sie nun anhielten, ihn zu fragen, richtete er sich auf und sprach zu ihnen: Wer unter euch ohne Sünde ist, der werfe den ersten Stein auf sie.

8-7 cum autem perseverarent interrogantes eum erexit se et dixit eis qui sine peccato est vestrum primus in illam lapidem mittat

८-८ पश्चात्स पुनश्च प्रह्वीभूय भूमौ लेखितुमारभत।

8-8 paścāt sa punaś_ca prahvī-bhūya bhūmau lekhitum ārabhata |

8-8 And again he stooped down, and wrote on the ground.

8-8 Und bückte sich wieder nieder und schrieb auf die Erde.

8-8 et iterum se inclinans scribebat in terra

८-९ तां कथां श्रुत्वा ते स्वस्वमनसि प्रबोधं प्राप्य ज्येष्ठानुक्रममेकैकशः सर्वे बहिरगच्छन्। ततो यीशुरेकाकी त्यक्तोऽभवत्मध्येस्थाने दण्डायमाना सा योषा च स्थिता।

8-9 tāṃ kathāṃ śrutvā te sva-sva-manasi pra-bodhaṃ prāpya jyeṣṭhānukramam ekaikaśaḥ sarve bahir_agacchan | tato yīśur_ekāki tyakto'bhavat madhya-sthāne daṇḍāyamānā sā yoṣā ca sthitā |

8-9 And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.

8-9 Da sie aber das hörten, gingen sie hinaus (von ihrem Gewissen überführt), einer nach dem andern, von den Ältesten bis zu den Geringsten; und Jesus ward gelassen allein und das Weib in der Mitte stehend.

8-9 audientes autem unus post unum exiebant incipientes a senioribus et remansit solus et mulier in medio stans

८-१० तत्पश्चाद्दीशुरुत्थाय तां वनितां विना कमप्यपरं न विलोक्य पृष्ठवान्। हे वामे तवापवादकाः कुत्र कोऽपि त्वां किं न दण्डयति

8-10 tat-paścād yīsur ut-thāya tāṃ vanitāṃ vinā kam_apy_ aparaṃ na vi-lokya pṛṣṭavān | he vāme tavāpavadakāḥ kutra? ko'pi tvāṃ kiṃ na daṇḍayati?

8-10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

8-10 Jesus aber richtete sich auf; und da er niemand sah denn das Weib, sprach er zu ihr: Weib, wo sind sie, deine Verkläger? Hat dich niemand verdammt?

8-10 erigens autem se Iesus dixit ei mulier ubi sunt nemo te condemnavit

८-११ सावदत्। हे महेच्छ कोऽपि ना। तदा यीशुरवोचत्। नाहमपि दण्डयामि। याहि पुनः पापं माकार्षीः।

8-11 sāvadat | he maheccha ko'pi na | tadā yīsur_avocat | nāham_ api daṇḍayāmi | yāhi punaḥ pāpaṃ mākārṣīḥ |

8-11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

8-11 Sie aber sprach: HERR, niemand. Jesus aber sprach: So verdamme ich dich auch nicht; gehe hin und sündige hinfort nicht mehr!

8-11 quae dixit nemo Domine dixit autem Iesus nec ego te condemnabo vade et amplius iam noli peccare

८-१२ ततो यीशुः पुनरपि लोकेभ्य इत्थं कथयितुमारभत। जगतोऽहं ज्योतिःस्वरूपो यः कश्चिन्मत्पश्चाद्गच्छति स तिमिरे न भ्रमित्वा जीवनरूपां दीप्तिं प्राप्स्यति।

8-12 tato yīsuḥ punar_ api lokebhya itthaṃ kathayitum ārabhata | jagatolhaṃ jyotiḥ-svarūpo yaḥ kaś_cin mat-paścād gacchati sa timire na bhramitvā jīvana-rūpāṃ dīptiṃ prāpsyati |

8-12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

8-12 Da redete Jesus abermals zu ihnen und sprach: Ich bin das Licht der Welt; wer mir nachfolgt, der wird nicht wandeln in der Finsternis, sondern wir das Licht des Lebens haben.

8-12 iterum ergo locutus est eis Iesus dicens ego sum lux mundi qui sequitur me non ambulabit in tenebris sed habebit lucem vitae

८-१३ ततः फिरूशिनोऽवादिषुस्त्वां स्वार्थे स्वयं साक्ष्यं ददासि तस्मात्तव साक्ष्यं ग्राह्यं न भवति।

8-13 tataḥ phirūśino'vādiṣus_tvāṃ svārthe svayaṃ sāksyaṃ dadāsi tasmāt tava sāksyaṃ grāhyaṃ na bhavati |

8-13 The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true.

8-13 Da sprachen die Pharisäer zu ihm: Du zeugst von dir selbst; dein Zeugnis ist nicht wahr.

8-13 dixerunt ergo ei Pharisaei tu de te ipso testimonium perhibes testimonium tuum non est verum

८-१४ तदा यीशुः प्रत्युदितवान्। यद्यपि स्वार्थेऽहं स्वयं साक्ष्यं ददामि तथापि मत्साक्ष्यं ग्राह्यं यस्मादहं कुतागतोऽस्मि क्व यामि च तदहं जानामि। किंतु कुत आगतोऽस्मि कुत्र गच्छामि च तद्युयं न जानीथ।

8-14 tadā yīśuḥ pratyuditavān | yady_ api svārthe'haṃ svayaṃ sāksyaṃ dadāmi tathāpi mat-sāksyaṃ grāhyaṃ yasmād ahaṃ kut ā-gato'smi kva yāmi ca tad_ahaṃ jānāmi | kiṃ_tu kuta ā-gato'smi kutra gacchāmi ca tad yūyaṃ na jānītha |

8-14 Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.

8-14 Jesus antwortete und sprach zu ihnen: So ich von mir selbst zeugen würde, so ist mein Zeugnis wahr; denn ich weiß, woher ich gekommen bin und wohin ich gehe; ihr aber wißt nicht, woher ich komme und wohin ich gehe.

8-14 respondit Iesus et dixit eis et si ego testimonium perhibeo de me ipso verum est testimonium meum quia scio unde veni et quo vado vos autem nescitis unde venio aut quo vado

८-१५ यूयं लौकिकं विचारयथ नाहं किमपि विचारयामि।

8-15 yūyaṃ laukikaṃ vi-cārayatha nāhaṃ kim_ api vi-cārayāmi |

8-15 Ye judge after the flesh; I judge no man.

8-15 Ihr richtet nach dem Fleisch; ich richte niemand.

8-15 vos secundum carnem iudicatis ego non iudico quemquam

८-१६ किंतु यदि विचारयामि तर्हि मम विचारो ग्रहीतव्यो यतोऽहमेकाकी नास्मि प्रेरयिता पिता मया सह विद्यते।

8-16 kiṃ_tu yadi vi-cārayāmi tarhi mama vi-cāro grahitavyo yato'ham ekākī nāsmi prerayitā pitā mayā saha vidyate |

8-16 And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.

8-16 So ich aber richte, so ist mein Gericht recht; denn ich bin nicht allein, sondern ich und der Vater, der mich gesandt hat.

8-16 et si iudico ego iudicium meum verum est quia solus non sum sed ego et qui me misit Pater

८-१७ द्वयोर्जनयोः साक्ष्यं ग्रहणीयं भवतीति युष्माकं व्यवस्थाग्रन्थे लिखितमस्ति।

8-17 dvayor_janayoh sāksyaṃ grahaṇīyaṃ bhavatīti yuṣmākaṃ vyavasthā-granthe likhitam_asti |

8-17 It is also written in your law, that the testimony of two men is true.

8-17 Auch steht in eurem Gesetz geschrieben, daß zweier Menschen Zeugnis wahr sei.

8-17 et in lege vestra scriptum est quia duorum hominum testimonium verum est

८-१८ अहं स्वार्थे स्वयं साक्षित्वं ददामि यश्च मम तातो मां प्रेरितवान्सोऽपि मदर्थे साक्ष्यं ददाति।

8-18 ahaṃ svārthe svayaṃ sāksitvaṃ dadāmi yaś_ca mama tāto māṃ preritavān so'pi mad-arthe sāksyaṃ dadāti |

8-18 I am one that bear witness of myself, and the Father that sent me beareth witness of me.

8-18 Ich bin's, der ich von mir selbst zeuge; und der Vater, der mich gesandt hat, zeugt auch von mir.

8-18 ego sum qui testimonium perhibeo de me ipso et testimonium perhibet de me qui misit me Pater

८-१९ तदा ते।पृच्छन्तव तातः कुत्र ततो यीशुः प्रत्यवादीद्यूं मां न जानीथ मत्पितरश्च न जानीथ। यदि मामज्ञास्यत तर्हि मम तातमप्यज्ञास्यत।

8-19 tadā telpṛcchan tava tātaḥ kutra? tato yīśuḥ praty-avādīd yūyaṃ māṃ na jānītha mat-pitaraś_ca na jānītha | yadi māṃ ajñāsyata tarhi mama tātam_apy_ajñāsyata |

8-19 Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.

8-19 Da sprachen sie zu ihm: Wo ist dein Vater? Jesus antwortete: Ihr kennt weder mich noch meinen Vater; wenn ihr mich kenntet, so kenntet ihr auch meinen Vater.

8-19 dicebant ergo ei ubi est Pater tuus respondit Iesus neque me scitis neque Patrem meum si me sciretis forsitan et Patrem meum sciretis

८-२० यीशुर्मन्दिर उपदिश्य भाण्डागारे कथा एता अकथयत्तथापि तं प्रति कोऽपि करं नोदतोलयत्।

8-20 yīśur_mandira upa-diśya bhāṇḍāgāre kathā etā akathayat tathāpi taṃ prati ko'pi karaṃ nodatolayat |

8-20 These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.

8-20 Diese Worte redete Jesus an dem Gotteskasten, da er lehrte im Tempel; und niemand griff ihn, denn seine Stunde war noch nicht gekommen.

8-20 haec verba locutus est in gazofilacio docens in templo et nemo adprehendit eum quia necdum venerat hora eius

८-२१ ततः परं यीशुः पुनरुदितवानधुनाहं गच्छामि यूयं मां गवेषयिष्यथ किंतु निजैः पापैर्मरिष्यथ यत्स्थानमहं यास्यामि तत्स्थानं यूयं यातुं न शक्यथ।

8-21 tataḥ paraṃ yīśuḥ punar_uditavān adhunāhaṃ gacchāmi yūyaṃ māṃ gaveṣayīṣyatha kimtu ni-jaiḥ pāpair_mariṣyatha yat-sthānam ahaṃ yāsyāmi tat-sthānaṃ yūyaṃ yātuṃ na śakṣyatha |

8-21 Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come.

8-21 Da sprach Jesus abermals zu ihnen: Ich gehe hinweg, und ihr werdet mich suchen und in eurer Sünde sterben. Wo ich hin gehe, da könnet ihr nicht hin kommen.

8-21 dixit ergo iterum eis Iesus ego vado et quaeretis me et in peccato vestro moriemini quo ego vado vos non potestis venire

८-२२ तदा यिहूदीयाः प्रावोचन्किमयमात्मघातं करिष्यति यतो यत्स्थानमहं यास्यामि तत्स्थानं यूयं यातुं न शक्यथ इति वाक्यं ब्रवीति।

8-22 tadā yihūdīyāḥ prāvocan kim_ayam ātma-ghātaṃ kariṣyati? yato yat sthānam ahaṃ yāsyāmi tat sthānaṃ yūyaṃ yātuṃ na śakṣyatha iti vākyaṃ bravīti |

8-22 Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.

8-22 Da sprachen die Juden: Will er sich denn selbst töten, daß er spricht: "Wohin ich gehe, da könnet ihr nicht hin kommen"?

8-22 dicebant ergo Iudaei numquid interficiet semet ipsum quia dicit quo ego vado vos non potestis venire

८-२३ ततो तीशुस्तेभ्यः कथितवान्। यूयमधःस्थानीया लोका अहमूर्ध्वस्थानीयः।

यूयमेतज्जगत्सम्बन्धीया अहमेतज्जगत्सम्बन्धीयो न।

8-23 tato tiśus_tebhyaḥ kathitavān | yūyam adhaḥ-sthānīyā lokā aham ūrdhva-sthānīyaḥ |
yūyam etaj-jagat-sambandhīyā aham etaj-jagat-sambandhīyo na |

8-23 And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.

8-23 Und er sprach zu ihnen: Ihr seid von untenher, ich bin von obenher; ihr seid von dieser Welt, ich bin nicht von dieser Welt.

8-23 et dicebat eis vos de deorsum estis ego de supernis sum vos de mundo hoc estis ego non sum de hoc mundo

८-२४ तस्मात्कथितवान्यूयं निजैः पापैर्मरिष्यथ। यतोऽहं स पुमानिति यदि न विश्वसिथ तर्हि निजैः पापैर्मरिष्यथ।

8-24 tasmāt kathitavān yūyaṃ ni-jaiḥ pāpair_mariṣyatha | yato'haṃ sa pumān iti yadi na viśvasitha tarhi ni-jaiḥ pāpair_mariṣyatha |

8-24 I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.

8-24 So habe ich euch gesagt, daß ihr sterben werdet in euren Sünden; denn so ihr nicht glaubt, daß ich es sei, so werdet ihr sterben in euren Sünden.

8-24 dixi ergo vobis quia moriemini in peccatis vestris si enim non credideritis quia ego sum moriemini in peccato vestro

८-२५ तदा ते ऽपृच्छन्कस्त्वाम् ततो यीशुः कथितवान्युष्माकं सन्निधौ यस्य प्रस्तावमा प्रथमात्करोमि स एव पुरुषोऽहम्।

8-25 tadā te 'pṛcchan kas_tvām? tato yīśuḥ kathitavān yuṣmākaṃ san-ni-dhau yasya pra-stāvam ā prathamāt karomi sa eva puruṣo'ham |

8-25 Then said they unto him, Who art thou? And Jesus saith unto them, Even the same that I said unto you from the beginning.

8-25 Da sprachen sie zu ihm: Wer bist du denn? Und Jesus sprach zu ihnen: Erstlich der, der ich mit euch rede.

8-25 dicebant ergo ei tu quis es dixit eis Iesus principium quia et loquor vobis

८-२६ युष्मासु मया हबुवाक्यं वक्तव्यं विचारयितव्यं च। किंतु मत्प्रेरयिता सत्यवादी तस्य समीपे यदहं श्रुतवान्तदेव जगते कथयामि।

8-26 yuṣmāsu mayā habu-vākyaṃ vaktavyaṃ vicārayitavyaṃ ca | kiṃtu mat-prerayitā satya-vādi tasya sam-īpe yad_aḥaṃ śrutavān tad_eva jagate kathayāmi |

8-26 I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him.

8-26 Ich habe viel von euch zu reden und zu richten; aber der mich gesandt hat, ist wahrhaftig, und was ich von ihm gehört habe, das rede ich vor der Welt.

8-26 multa habeo de vobis loqui et iudicare sed qui misit me verax est et ego quae audivi ab eo haec loquor in mundo

८-२७ किंतु स जनके वाक्यमिदं प्रोक्तवानिति ते नाबुध्यन्त।

8-27 kiṃ_tu sa janake vākyaṃ_idaṃ proktavān iti te nābudhyanta |

8-27 They understood not that he spake to them of the Father.

8-27 Sie verstanden aber nicht, daß er ihnen von dem Vater sagte.

8-27 et non cognoverunt quia Patrem eis dicebat

८-२८ ततो यीशुरकथयद्। यदा मनुष्यपुत्रमूर्ध्वं प्रथापयिष्यथ तदाहं स पुमान्केवलः स्वयं किमपि कर्म न करोमि किंतु तातो यथा शिक्षयति तदनुसारेण वाक्यमिदं वदामीति च यूयं ज्ञातुं शक्यथ।

8-28 tato yīsur_akathayad | yadā manuṣya-putram ūrdhva ft-thāpayiṣyatha tadāhaṃ sa pumān kevalaḥ svayaṃ kim_āpi karma na karomi kiṃ_tu tāto yathā śikṣayati tad-anusāreṇa vākyaṃ_idaṃ vadāmīti ca yūyaṃ jñātum śkṣyatha |

8-28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things.

8-28 Da sprach Jesus zu ihnen: Wenn ihr des Menschen Sohn erhöhen werdet, dann werdet ihr erkennen, daß ich es sei und nichts von mir selber tue, sondern wie mich mein Vater gelehrt hat, so rede ich.

8-28 dixit ergo eis Iesus cum exaltaveritis Filium hominis tunc cognoscetis quia ego sum et a me ipso facio nihil sed sicut docuit me Pater haec loquor

८-२९ मत्प्रेरयिता पिता मामेकाकिनं न त्यजति स मया सार्धं तिष्ठति यतोऽहं तदभिमतं कर्म सदा करोमि।

8-29 mat-prerayitā pitā mām ekākinaṃ na tyajati sa mayā sārḍhaṃ tiṣṭhati yato'haṃ tad-abhimataṃ karma sadā karomi |

8-29 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

8-29 Und der mich gesandt hat, ist mit mir. Der Vater läßt mich nicht allein; denn ich tue allezeit, was ihm gefällt.

8-29 et qui me misit mecum est non reliquit me solum quia ego quae placita sunt ei facio semper

८-३० तदा तस्यैतानि वाक्यानि श्रुत्वा बहवस्तस्मिन्व्यश्वसन्।

8-30 tadā tasyaitāni vākyaṇi śrutvā bahavas_tasmin vyaśvasan |

8-30 As he spake these words, many believed on him.

8-30 Da er solches redete, glaubten viele an ihn.

8-30 haec illo loquente multi crediderunt in eum

८-३१ तत्र ये यिहूदीया व्यश्वसन्यीशुस्तेभ्यो ऽकथयत्।

8-31 tatra ye yihūdīyā vyaśvasan yīsus_tebhyo 'kathayat |

8-31 Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;

8-31 Da sprach nun Jesus zu den Juden, die an ihn glaubten: So ihr bleiben werdet an meiner Rede, so seid ihr meine rechten Jünger

8-31 dicebat ergo Iesus ad eos qui crediderunt ei Iudaeos si vos manseritis in sermone meo vere discipuli mei eritis

८-३२ मम वाक्ये यदि यूयमास्थां कुरुथ तर्हि मम शिष्या भूत्वा सत्यत्वं ज्ञास्यथ। ततः सत्यतया युष्माकं मोक्षो भविष्यति।

8-32 mama vākyaḥ yadi yūyam āsthāṃ kurutha tarhi mama śiṣyā bhūtvā satyatvaṃ jñāsyatha | tataḥ satyatayā yuṣmākaṃ mokṣo bhaviṣyati |

8-32 And ye shall know the truth, and the truth shall make you free.

8-32 und werdet die Wahrheit erkennen, und die Wahrheit wird euch frei machen.

8-32 et cognoscetis veritatem et veritas liberabit vos

८-३३ तदा ते प्रत्यवादिषुः। वयमिब्राहीमो वंशः कदापि कस्यापि दासा न जातास्तर्हि युष्माकं मुक्तिर्भविष्यतीति वाक्यं कथं ब्रवीषि

8-33 tadā te praty-avādiṣuḥ | vayam ibrāhīmo vaṃśaḥ kadāpi kasyāpi dāsā na jātās tarhi yuṣmākaṃ muktir bhaviṣyatīti vākyaṃ kathaṃ bravīṣi?

8-33 They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

8-33 Da antworteten sie ihm: Wir sind Abrahams Samen, sind niemals jemandes Knecht gewesen; wie sprichst du denn: "Ihr sollt frei werden"?

8-33 responderunt ei semen Abrahae sumus et nemini servivimus umquam quomodo tu dicis liberi eritis

८-३४ तदा यीशुः प्रत्यवदद्। युष्मानहं यथार्थतरं वदामि। यः पापं करोति स पापस्य दासः।

8-34 tadā yīśuḥ praty-avadad | yuṣmān ahaṃ yathārthataraṃ vadāmi | yaḥ pāpaṃ karoti sa pāpasya dāsaḥ |

8-34 Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

8-34 Jesus antwortete ihnen und sprach: Wahrlich, wahrlich ich sage euch: Wer Sünde tut, der ist der Sünde Knecht.

8-34 respondit eis Iesus amen amen dico vobis quia omnis qui facit peccatum servus est peccati

८-३५ दासश्च निरन्तरं निवेशने न तिष्ठति किंतु पुत्रो निरन्तरं तिष्ठति।

8-35 dāsaś ca nirantaraṃ ni-veśane na tiṣṭhati kiṃ tu putro nirantaraṃ tiṣṭhati |

8-35 And the servant abideth not in the house for ever: but the Son abideth ever.

8-35 Der Knecht aber bleibt nicht ewiglich im Hause; der Sohn bleibt ewiglich.

8-35 servus autem non manet in domo in aeternum filius manet in aeternum

८-३६ अतः पुत्रो यदि युष्मान्मोचयति तर्हि नितान्तमेव मुक्ता भविष्यथ।

8-36 ataḥ putro yadi yuṣmān mocayati tarhi nitāntam eva muktā bhaviṣyatha |

8-36 If the Son therefore shall make you free, ye shall be free indeed.

8-36 So euch nun der Sohn frei macht, so seid ihr recht frei.

8-36 si ergo Filius vos liberaverit vere liberi eritis

८-३७ यूयमिब्राहीमो वंश इत्यहं जानामि किंतु मम कथा युष्माकमन्तःकरणेषु स्थानं न प्राप्नुवन्ति तस्माद्धेतोर्मा हन्तुमीहध्वे।

8-37 yūyam ibrāhīmo vaṃśa ity ahaṃ jānāmi kiṃ tu mama kathā yuṣmākam antaḥ-
karaṇeṣu sthānaṃ na prāpnuvanti tasmād dhetor māṃ hantum ihadhve |

8-37 I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.

8-37 Ich weiß wohl, daß ihr Abrahams Samen seid; aber ihr sucht mich zu töten, denn meine Rede fängt nicht bei euch.

8-37 scio quia filii Abrahae estis sed quaeritis me interficere quia sermo meus non capit in vobis

८-३८ अहं स्वपितुः समीपे यदपश्यं तदेव कथयामि। तथा यूयमपि स्वपितुः समीपे यदपश्यत तदेव कुरुध्वे।

8-38 ahaṃ sva-pituḥ sam-īpe yad apaśyaṃ tad eva kathayāmi | tathā yūyam api sva-pituḥ sam-īpe yad apaśyata tad eva kurudhve |

8-38 I speak that which I have seen with my Father: and ye do that which ye have seen with your father.

8-38 Ich rede, was ich von meinem Vater gesehen habe; so tut ihr, was ihr von eurem Vater gesehen habt.

8-38 ego quod vidi apud Patrem loquor et vos quae vidistis apud patrem vestrum facitis

८-३९ तदा ते प्रत्यवोचनिब्राहीमस्माकं पिता ततो यीशुरकथयद्यदि यूयमिब्राहीमः सन्ताना अभविष्यत तर्हि इब्राहीम आचरणवदाचरिष्यत।

8-39 tadā te praty-avocan ibrahīm asmākaṃ pitā tato yīsur akathayad yadi yūyam ibrahīmaḥ santānā abhaviṣyata tarhi ibrahīma ācaraṇavad ācariṣyata ।

8-39 They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.

8-39 Sie antworteten und sprachen zu ihm: Abraham ist unser Vater. Spricht Jesus zu ihnen: Wenn ihr Abrahams Kinder wärt, so tätet ihr Abrahams Werke.

8-39 responderunt et dixerunt ei pater noster Abraham est dicit eis Iesus si filii Abrahae estis opera Abrahae facite

८-४० ईश्वरस्य मुखात्सत्यं वाक्यं श्रुत्वा युष्मान्ज्ञापयामि योऽहं तं मां हन्तुं चेष्टध्वे।

इब्राहीमेतादृशं कर्म न चकार।

8-40 īśvarasya mukhāt satyaṃ vākyaṃ śrutvā yuṣmān jñāpayāmi yo'haṃ taṃ māṃ hantuṃ ceṣṭadhve । ibrahīm etādṛśaṃ karma na cakāra ।

8-40 But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.

8-40 Nun aber sucht ihr mich zu töten, einen solchen Menschen, der ich euch die Wahrheit gesagt habe, die ich von Gott gehört habe. Das hat Abraham nicht getan.

8-40 nunc autem quaeritis me interficere hominem qui veritatem vobis locutus sum quam audivi a Deo hoc Abraham non fecit

८-४१ यूयं स्वस्वपितुः कर्माणि कुरुथ। तदा तैरुक्तं न वयं जारजाता अस्माकमेक एव पितास्ति स एवेश्वरः।

8-41 yūyaṃ sva-sva-pituḥ karmāṇi kurutha । tadā tair uktaṃ na vayaṃ jāra-jātā asmākam eka eva pitāsti sa eveśvaraḥ ।

8-41 Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God.

8-41 Ihr tut eures Vaters Werke. Da sprachen sie zu ihm: Wir sind nicht unehelich geboren, wir haben einen Vater, Gott.

8-41 vos facitis opera patris vestri dixerunt itaque ei nos ex fornicatione non sumus nati unum patrem habemus Deum

८-४२ ततो यीशुना कथितमीश्वरो यदि युष्माकं तातोभविष्यत्तर्हि यूयं मयि प्रेमाकरिष्यत यतोऽहमीश्वरान्निर्गत्यागतोऽस्मि स्वतो नागतोऽहम्स मां प्राहिणोत्।

8-42 tato yīsunā kathitam īśvaro yadi yuṣmākaṃ tātobhaviṣyat tarhi yūyaṃ mayi premākariṣyata yato'ham īśvarān nir-gatyāgato'smi svato nāgato'ham sa māṃ prāhiṇot ।

8-42 Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.

8-42 Jesus sprach zu ihnen: Wäre Gott euer Vater, so liebtet ihr mich; denn ich bin ausgegangen und komme von Gott; denn ich bin nicht von mir selber gekommen, sondern er hat mich gesandt.

8-42 dixit ergo eis Iesus si Deus pater vester esset diligeretis utique me ego enim ex Deo processi et veni neque enim a me ipso veni sed ille me misit

८-४३ यूयं मम वाक्यमिदं न बुध्यध्वे कुतः यतो यूयं ममोपदेशं सोढुं न शक्नुथ।

8-43 yūyaṃ mama vākyaṃ_idaṃ na budhyadhve kutaḥ? yato yūyaṃ mamopa-deśaṃ soḍhuṃ na śaknutha |

8-43 Why do ye not understand my speech? even because ye cannot hear my word.

8-43 Warum kennet ihr denn meine Sprache nicht? Denn ihr könnt ja mein Wort nicht hören.

8-43 quare loquellam meam non cognoscitis quia non potestis audire sermonem meum

८-४४ यूयं शैतान्पितुः सन्ताना एतस्माद्युष्माकं पितुरभिलाषं पूरयथ। स आ प्रथमात्तरघाती तदन्तः सत्यत्वस्य लेशोऽपि नास्ति कारणादतः स सत्यतायां नातिष्ठत्। स यदा मृषा कथयति तदा निजस्वभावानुसारेणैव कथयति यतो स मृषाभाषी मृषोत्पादकश्च।

8-44 yūyaṃ śaitān-pituḥ santānā etasmād yuṣmākaṃ pitur_abhi-lāṣaṃ pūrayatha | sa ā prathamāt nara-ghātī tad-antaḥ satyatvasya leśo'pi nāsti kāraṇād_ataḥ sa satyatāyāṃ nātiṣṭhat | sa yadā mṛṣā kathayati tadā nija-svabhāvānusāreṇaiva kathayati yato sa mṛṣā-bhāṣī mṛṣotpādakaś_ca |

8-44 Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

8-44 Ihr seid von dem Vater, dem Teufel, und nach eures Vaters Lust wollt ihr tun. Der ist ein Mörder von Anfang und ist nicht bestanden in der Wahrheit; denn die Wahrheit ist nicht in ihm. Wenn er die Lüge redet, so redet er von seinem Eigenen; denn er ist ein Lügner und ein Vater derselben.

8-44 vos ex patre diabolo estis et desideria patris vestri vultis facere ille homicida erat ab initio et in veritate non stetit quia non est veritas in eo cum loquitur mendacium ex propriis loquitur quia mendax est et pater eius

८-४५ अहं तथ्यवाक्यं वदामि कारणादस्माद्यूयं मां न प्रतीथ।

8-45 ahaṃ tathya-vākyaṃ vadāmi kāraṇād_asmād yūyaṃ māṃ na pratitha |

8-45 And because I tell you the truth, ye believe me not.

8-45 Ich aber, weil ich die Wahrheit sage, so glaubet ihr mir nicht.

8-45 ego autem quia veritatem dico non creditis mihi

८-४६ मयि पापमस्तीति प्रमाणं युष्माकं को दातुं शक्नोति यदहं तथ्यवाक्यं वदामि तर्हि कुतो मां न प्रतीथ

8-46 mayi pāpam_astīti pra-māṇaṃ yuṣmākaṃ ko dātuṃ śaknoti? yad_ahaṃ tathya-vākyaṃ vadāmi tarhi kuto māṃ na pratitha?

8-46 Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?

8-46 Welcher unter euch kann mich einer Sünde zeihen? So ich aber die Wahrheit sage, warum glaubet ihr mir nicht?

8-46 quis ex vobis arguit me de peccato si veritatem dico quare vos non creditis mihi

८-४७ यः कश्चन ईश्वरीयो लोकः स ईश्वरीयकथायां मनो निधत्ते यूयमीश्वरीयलोका न भवथ तन्निदानात्तत्र न मनांसि निदध्वे।

8-47 yaḥ kaś_ca_na īśvariyo lokaḥ sa īśvariya-kathāyāṃ mano ni-dhatte yūyam īśvariya-lokā na bhavatha tan-nidānāt tatra na manāṃsi ni-dadhve |

8-47 He that is of God heareth God's words: ye therefore hear them not, because ye are not of God.

8-47 Wer von Gott ist, der hört Gottes Worte; darum hört ihr nicht, denn ihr seid nicht von Gott.

8-47 qui est ex Deo verba Dei audit propterea vos non auditis quia ex Deo non estis

८-४८ तदा यहूदीयाः प्रत्यवादिषुः। त्वमेकः शोमिरोणीयो भूतग्रस्तश्च वयं किमिदं भद्रं नावादिष्म

8-48 tadā yihūdīyāḥ praty_avādiṣuḥ | tvamekaḥ śomironīyo bhūta-grastaś_ca vyaṃ kim_idaṃ bhadraṃ nāvādiṣma?

8-48 Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?

8-48 Da antworteten die Juden und sprachen zu ihm: Sagen wir nicht recht, daß du ein Samariter bist und hast den Teufel?

8-48 responderunt igitur Iudaei et dixerunt ei nonne bene dicimus nos quia Samaritanus es tu et daemonium habes

८-४९ ततो यीशुः प्रत्यवादीनाहं भूतग्रस्तः किंतु निजतातं सम्मन्ये तस्माद्द्यूयं मामपमन्यध्वे।

8-49 tato yīśuḥ praty-avādīt nāhaṃ bhūta-grastaḥ kiṃ_tu nija-tātaṃ sam-manye tasmād yūyaṃ mām apa-manyadhve |

8-49 Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me.

8-49 Jesus antwortete: Ich habe keinen Teufel, sondern ich ehre meinen Vater, und ihr unehret mich.

8-49 respondit Iesus ego daemonium non habeo sed honorifico Patrem meum et vos inhonoratis me

८-५० अहं स्वसुखातिं न चेष्टे किंतु चेष्टिता विचारयिता चापर एक आस्ते।

8-50 ahaṃ sva-sukhātiṃ na ceṣṭe kiṃ_tu ceṣṭitā vi-cārayitā cāpara eka āste |

8-50 And I seek not mine own glory: there is one that seeketh and judgeth.

8-50 Ich suche nicht meine Ehre; es ist aber einer, der sie sucht, und richtet.

8-50 ego autem non quaero gloriam meam est qui quaerit et iudicat

८-५१ अहं युष्मभ्यमतीव यथार्थं कथयामि। यो नरो मदीयां वाचं मन्यते स कदाचन निधनं न द्रक्ष्यति।

8-51 ahaṃ yuṣmabhyam atīva yathārthaṃ kathayāmi | yo naro madiyāṃ vācaṃ manyate sa kadā_ca_na ni-dhanaṃ na drakṣyati |

8-51 Verily, verily, I say unto you, If a man keep my saying, he shall never see death.

8-51 Wahrlich, wahrlich ich sage euch: So jemand mein Wort wird halten, der wird den Tod nicht sehen ewiglich.

8-51 amen amen dico vobis si quis sermonem meum servaverit mortem non videbit in aeternum

८-५२ यहूदीयास्तमवदन्। त्वं भूतग्रस्त इतीदानीमवैष्म। इब्राहीम्भविष्यद्वादिनश्च सर्वे मृताः किंतु त्वं भाषसे यो नरो मम भारतीं गृह्णाति स जातु निधनाखादं न लप्स्यते।

8-52 yihūdīyās_tam_avadan | tvaṃ bhūta-grasta itidānīm avaiṣma | ibrahīm bhaviṣyad-vādinaś_ca sarve mṛtāḥ kiṃ_tu tvaṃ bhāṣase yo naro mama bhāratīṃ gṛhṇāti sa jātu nidhanākhādaṃ na lapsyate |

8-52 Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.

8-52 Da sprachen die Juden zu ihm: Nun erkennen wir, daß du den Teufel hast. Abraham ist gestorben und die Propheten, und du sprichst: "So jemand mein Wort hält, der wird den Tod nicht schmecken ewiglich."

8-52 dixerunt ergo Iudaei nunc cognovimus quia daemonium habes Abraham mortuus est et prophetae et tu dicis si quis sermonem meum servaverit non gustabit mortem in aeternum

८-५३ तर्हि त्वं किमस्माकं पूर्वपुरुषादिब्राहीमोऽपि महान् अस्मात्सोऽपि मृतः
भविष्यद्वादिनोऽपि मृताः। स्वं स्वं कं पुमांसं मनुषे

8-53 tarhi tvaṃ kim asmākaṃ pūrva-puruṣād ibrahīmo'pi mahān? asmāt so'pi mṛtaḥ bhaviṣyad-vādino'pi mṛtāḥ | svaṃ svaṃ kaṃ pumāṃsaṃ manuṣe?

8-53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?

8-53 Bist du denn mehr als unser Vater Abraham, welcher gestorben ist? Und die Propheten sind gestorben. Was machst du aus dir selbst?

8-53 numquid tu maior es patre nostro Abraham qui mortuus est et prophetae mortui sunt quem te ipsum facis

८-५४ यीशुः प्रत्यवोचद्यद्यहं स्वं स्वयं सम्मन्ये तर्हि मम तत्सम्मननं किमपि न किंतु मम तातो यं यूयं स्वीयमीश्वरं भाषध्वे स एव मां सम्मनुते।

8-54 yīśuḥ praty-avocad yady_ahaṃ svaṃ svayaṃ sam-manye tarhi mama tat sam-mananaṃ kim_api na kiṃ_tu mama tāto yaṃ yūyaṃ svīyam īśvaraṃ bhāṣadhve sa eva māṃ sam-manute |

8-54 Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God:

8-54 Jesus antwortete: So ich mich selber ehre, so ist meine Ehre nichts. Es ist aber mein Vater, der mich ehrt, von welchem ihr sprecht, er sei euer Gott;

8-54 respondit Iesus si ego glorifico me ipsum gloria mea nihil est est Pater meus qui glorificat me quem vos dicitis quia Deus noster est

८-५५ यूयं तं नावगच्छथ किंत्वहं तमवगच्छामीति वाक्यं यदि वदामि तर्हि यूयमिव मृषाभाषी भवामि। किंत्वहं तमवगच्छामि तदाज्ञामपि गृह्णामि।

8-55 yūyaṃ taṃ nāvagacchatha kiṃ_tv_ahaṃ tam_ava-gacchāmiṭi vākyaṃ yadi vadāmi tarhi yūyam_iva mṛṣā-bhāṣī bhavāmi | kiṃ_tv_ahaṃ tam_avagacchāmi tad-ā-jñām_api gṛhṇāmi |

8-55 Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.

8-55 und kennet ihn nicht, ich aber kenne ihn. Und so ich würde sagen: Ich kenne ihn nicht, so würde ich ein Lügner, gleichwie ihr seid. Aber ich kenne ihn und halte sein Wort.

8-55 et non cognovistis eum ego autem novi eum et si dixero quia non scio eum ero similis vobis mendax sed scio eum et sermonem eius servo

८-५६ युष्माकं पूर्वपुरुष इब्राहीम्मम समयं द्रष्टुमतीवावाञ्छत्तन्निरीक्ष्यानन्दच्च।

8-56 yuṣmākaṃ pūrva-puruṣa ibrahīm mama sam-ayaṃ draṣṭum atīvāvāñchat tan-nirikṣyānandac_ca |

8-56 Your father Abraham rejoiced to see my day: and he saw it, and was glad.

8-56 Abraham, euer Vater, ward froh, daß er meinen Tag sehen sollte; und er sah ihn und freute sich.

8-56 Abraham pater vester exultavit ut videret diem meum et vidit et gavisus est

८-५७ तदा यिहूदीया अपृच्छन्तव वयः पञ्चाशद्वत्सरा न। त्वं किमिब्राहीममद्राक्षीः

8-57 tadā yihūdīyā apṛcchan tava vayaḥ pañcāśad-vatsarā na | tvam kim ibrahīmam adrākṣiḥ?

8-57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

8-57 Da sprachen die Juden zu ihm: Du bist noch nicht fünfzig Jahre alt und hast Abraham gesehen?

8-57 dixerunt ergo Iudaei ad eum quinquaginta annos nondum habes et Abraham vidisti

८-५८ यीशुः प्रत्यवादीद्युष्मानहं यथार्थतरं वदामि इब्राहीमो जन्मनः पूर्वकालमारभ्याहं विद्ये।

8-58 yīśuḥ praty-avādīd yuṣmān_ahaṃ yathārthataram vadāmi ibrahīmo janmanaḥ pūrva-kālam_ārabhyāhaṃ vidye |

8-58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

8-58 Jesus sprach zu ihnen: Wahrlich, wahrlich ich sage euch: Ehe denn Abraham ward, bin ich.

8-58 dixit eis Iesus amen amen dico vobis antequam Abraham fieret ego sum

८-५९ तदा ते पाषाणानुत्तोल्य तमाहन्तुमुदयच्छन्किंतु यीशुर्गुप्तो मन्दिराद्द्वर्गित्य तेषां मध्येन प्रस्थितवान्।

8-59 tadā te pāṣāṇān ut-tolya tam_ā-hantum ud-ayacchan kiṃ_tu yīśur_gupto mandirād bagir_gatya teṣāṃ madhyena pra-sthitavān |

8-59 Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

8-59 Da hoben sie Steine auf, daß sie auf ihn würfen. Aber Jesus verbarg sich und ging zum Tempel hinaus.

8-59 tulerunt ergo lapides ut iacerent in eum Iesus autem abscondit se et exivit de templo

९-१ ततः परं यीशुर्गच्छन्मार्गमध्ये जन्मान्धं नरमपश्यत्।

9-1 tataḥ paraṃ yīśur_gacchan mārga-madhye janmāndhaṃ naram apaśyat |

9-1 And as Jesus passed by, he saw a man which was blind from his birth.

9-1 Und Jesus ging vorüber und sah einen, der blind geboren war.

9-1 et praeteriens vidit hominem caecum a nativitate

९-२ ततः शिष्यास्तमपृच्छन्। हे गुरो नरोल्यमस्वपापेन वा स्वपित्रोः पापेनान्धोऽजायत

9-2 tataḥ śiṣyās_tam apṛcchan | he guro naroḷyam sva-pāpena vā sva-pitroḥ pāpenāndho'jāyata?

9-2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

9-2 Und seine Jünger fragten ihn und sprachen: Meister, wer hat gesündigt, dieser oder seine Eltern, daß er ist blind geboren?

9-2 et interrogaverunt eum discipuli sui rabbi quis peccavit hic aut parentes eius ut caecus nasceretur

९-३ ततः स प्रत्युदितवान्। एतस्य वास्य पित्रोः पापादेतादृशोभूदिति न हि किंत्वनेन यथेश्वरस्य कर्म प्रकाश्यते तद्धेतोरेव।

9-3 tataḥ sa praty-uditavān | etasya vāsya pitroḥ pāpād etādṛśobhūd iti na hi kiṃ_tv_anena yatheśvarasya karma pra-kāśyate tad-dhetor_eva |

9-3 Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

9-3 Jesus antwortete: Es hat weder dieser gesündigt noch seine Eltern, sondern daß die Werke Gottes offenbar würden an ihm.

9-3 respondit Iesus neque hic peccavit neque parentes eius sed ut manifestetur opera Dei in illo

९-४ दिने तिष्ठति मत्प्रेरयितुः कर्म मया कर्तव्यं यदा किमपि कर्म न क्रियते तादृशी निशागच्छति।

9-4 dine tiṣṭhati mat-prerayituḥ karma mayā kartavyaṃ yadā kim_āpi karma na kriyate tādr̥śī niśā-gacchati ।

9-4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

9-4 Ich muß wirken die Werke des, der mich gesandt hat, solange es Tag ist; es kommt die Nacht, da niemand wirken kann.

9-4 me oportet operari opera eius qui misit me donec dies est venit nox quando nemo potest operari

९-५ अहं यावत्कालं जगति तिष्ठामि तावत्कालं जगतो ज्योतिःस्वरूपोऽस्मि।

9-5 ahaṃ yāvat-kālaṃ jagati tiṣṭhāmi tāvat-kālaṃ jagato jyotiḥ-svarūpo'smi ।

9-5 As long as I am in the world, I am the light of the world.

9-5 Dieweil ich bin in der Welt, bin ich das Licht der Welt.

9-5 quamdiu in mundo sum lux sum mundi

९-६ इत्युक्त्वा भूमौ निष्ठीवं निक्षिप्य तेन पङ्कं कृतवान्।

9-6 ity_uktvā bhūmau ni-ṣṭhīvaṃ ni-kṣipya tena paṅkaṃ kṛtavān ।

9-6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,

9-6 Da er solches gesagt, spützte er auf die Erde und machte einen Kot aus dem Speichel und schmierte den Kot auf des Blinden Augen

9-6 haec cum dixisset expuit in terram et fecit lutum ex sputo et linuit lutum super oculos eius

९-७ पश्चात्तत्पङ्केन तस्यान्धस्य नेतेर्प्रलिप्य तमित्यादिशत्। गत्वा शिलोहे ऽर्थात्प्रेरितनाम्नि सरसि स्नाहि। ततो ऽन्धो गत्वा तत्रास्नात्ततः प्रसन्नचक्षुर्भूत्वा व्याघृट्यागात्।

9-7 paścāt tat-paṅkena tasyāndhasya neter pra-lipya tam_ity_ādiśat । gatvā śilohe 'rthāt prerita-nāmnī sarasi snāhi । tato 'ndho gatvā tatrāsnāt tataḥ prasanna-caḥṣur_bhūtva vyāghṛṭyāgāt ।

9-7 And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

9-7 und sprach zu ihm: Gehe hin zu dem Teich Siloah (das ist verdolmetscht: gesandt) und wasche dich! Da ging er hin und wusch sich und kam sehend.

9-7 et dixit ei vade lava in natatoria Siloae quod interpretatur Missus abiit ergo et lavit et venit videns

९-८ अपरं च समीपवासिनो लोका ये च तं पूर्वमन्धमपश्यन्। ते वक्तुमारभन्त। योऽन्धलोको वर्त्मन्युपविश्याभिक्षत स एवायं जनः किं न भवति

9-8 aparaṃ ca samīpa-vāsino lokā ye ca taṃ pūrvam_andham apaśyan । te vaktum ārabhanta । yo'ndha-loko vartmany-upa-viśyābhikṣata sa evāyaṃ janaḥ kiṃ na bhavati?

9-8 The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

9-8 Die Nachbarn und die ihn zuvor gesehen hatten, daß er ein Bettler war, sprachen: Ist dieser nicht, der dasaß und bettelte?

9-8 itaque vicini et qui videbant eum prius quia mendicus erat dicebant nonne hic est qui sedebat et mendicabat alii dicebant quia hic est

९-९ केचिदवदन्स एव केचिदवोचन्तादृशो भवति किंतु स स्वयमब्रवीत्। स एवाहं भवामि।

9-9 ke_cid_avadan sa eva ke_cid_avocan tādṛśo bhavati kiṁ_tu sa svayam_abravīt | sa evāhaṁ bhavāmi |

9-9 Some said, This is he: others said, He is like him: but he said, I am he.

9-9 Etliche sprachen: Er ist's, etliche aber: er ist ihm ähnlich. Er selbst aber sprach: Ich bin's.

9-9 alii autem nequaquam sed similis est eius ille dicebat quia ego sum

९-१० अत एव ते ऽपृच्छन्त्वं कथं दृष्टिं प्राप्तवान्

9-10 ata eva te 'pṛcchan tvam katham dṛṣṭiṁ prāptavān?

9-10 Therefore said they unto him, How were thine eyes opened?

9-10 Da sprachen sie zu ihm: Wie sind deine Augen aufgetan worden?

9-10 dicebant ergo ei quomodo aperti sunt oculi tibi

९-११ ततः सोऽवदद्यीशनामक एको कनो मम नयने पङ्केन प्रलिप्य

इत्याज्ञापयत्सिलोहकासारं गत्वा तत्र स्नाहि। ततस्तत्र गत्वा मयि स्नाते दृष्टिमहं लब्धवान्।

9-11 tataḥ so'vadad yīśa-nāmaka eko kano mama nayane pañjena pra-lipya ity_ā-jñāpayat śilohakāsāraṁ gatvā tatra snāhi | tatas_tatra gatvā mayi snāte dṛṣṭim_ahaṁ labdhavān |

9-11 He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

9-11 Er antwortete und sprach: Der Mensch, der Jesus heißt, machte einen Kot und schmierte meine Augen und sprach: "Gehe hin zu dem Teich Siloah und wasche dich!" Ich ging hin und wusch mich und ward sehend.

9-11 respondit ille homo qui dicitur Iesus lutum fecit et unxit oculos meos et dixit mihi vade ad natatorium Siloae et lava et abii et lavi et vidi

९-१२ तदा ते ऽवदन्स पुमान्कुत्र तेनोक्तं नाहं जानामि।

9-12 tadā te 'vadan sa pumān kutra? tenoktaṁ nāhaṁ jānāmi |

9-12 Then said they unto him, Where is he? He said, I know not.

9-12 Da sprachen sie zu ihm: Wo ist er? Er sprach: Ich weiß nicht.

9-12 dixerunt ei ubi est ille ait nescio

९-१३ अपरं तस्मिन्पूर्वान्धे जने फिरूशिनां निकटमानीते सति फिरूशिनोऽपि तमपृच्छन्कथं दृष्टिं प्राप्तोऽसि

9-13 aparaṁ tasmin pūrvāndhe jane phirūśināṁ ni-kaṭam ā-nīte sati phirūśino'pi tam_apṛcchan katham dṛṣṭiṁ prāpto'si?

9-13 They brought to the Pharisees him that aforesaid was blind.

9-13 Da führten sie ihn zu den Pharisäern, der weiland blind war.

9-13 adducunt eum ad Pharisaeos qui caecus fuerat

९-१४ ततः स कथितवान्स पङ्केन मम नेत्रे ऽलिम्पत्पश्चात्स्नात्वा दृष्टिमलभे।

9-14 tataḥ sa kathitavān sa pañkena mama netre 'limpat paścāt snātvā dṛṣṭim_alabhe |

9-14 And it was the sabbath day when Jesus made the clay, and opened his eyes.

9-14 (Es war aber Sabbat, da Jesus den Kot machte und seine Augen öffnete.)

9-14 erat autem sabbatum quando lutum fecit Iesus et aperuit oculos eius

९-१५ किंतु यीशुर्विश्रामवासरे कर्दमं कृत्वा तस्य नयने
प्रसन्नेऽकरोदितिकारणात्कतिपयफिरूशिनोऽवदन्।

9-15 kim_tu yīśur_viśrāma-vāsare kardamaṃ kṛtvā tasya nayane prasanne'karod iti-kāraṇāt katipaya-phirūśino'vadan |

9-15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

9-15 Da fragten ihn abermals auch die Pharisäer, wie er wäre sehend geworden. Er aber sprach zu ihnen: Kot legte er mir auf die Augen, und ich wusch mich und bin nun sehend.

9-15 iterum ergo interrogabant eum Pharisaei quomodo vidisset ille autem dixit eis lutum posuit mihi super oculos et lavi et video

९-१६ स पुमानीश्वरान्ना यतः स विश्रामवारं न मन्यते। ततोऽन्ये केचित्प्रत्यवदन्पापी
पुमान्किमेतादृशमाश्चर्यं कर्म कर्तुं शक्नोति

9-16 sa pumān īśvarān_na | yataḥ sa viśrāma-vāraṃ na manyate | tato'nye ke_cit praty-avadan pāpī pumān kim etādṛśam āścaryaṃ karma kartuṃ śaknoti?

9-16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

9-16 Da sprachen etliche der Pharisäer: Der Mensch ist nicht von Gott, dieweil er den Sabbat nicht hält. Die andern aber sprachen: Wie kann ein sündiger Mensch solche Zeichen tun? Und es ward eine Zwietracht unter ihnen.

9-16 dicebant ergo ex Pharisaeis quidam non est hic homo a Deo quia sabbatum non custodit alii dicebant quomodo potest homo peccator haec signa facere et scisma erat in eis

९-१७ इत्थं तेषां परस्परं भिन्नवाक्यत्वमभवत्। पश्चात्ते पुनरपि तं पूर्वान्धं मानुषमप्राक्षुः। यो
जनस्तव चक्षुषी प्रसन्ने कृतवान्तस्मिन्त्वं वदसि स उक्तवान्स भविष्यद्वादी।

9-17 itthaṃ teṣāṃ paras-param bhinna-vākyatvam abhavat | paścāt te punar_api taṃ pūrvāndhaṃ mānuṣam aprākṣuḥ | yo janas_tava cakṣuṣī pra-sanne kṛtavān tasmin tvam vadasi? sa uktavān sa bhaviṣyad-vādī |

9-17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.

9-17 Sie sprachen wieder zu dem Blinden: Was sagst du von ihm, daß er hat deine Augen aufgetan? Er aber sprach: Er ist ein Prophet.

9-17 dicunt ergo caeco iterum tu quid dicis de eo qui aperuit oculos tuos ille autem dixit quia propheta est

९-१८ स दृष्टिमाप्तवानिति यिहूदीयास्तस्य दृष्टिं प्राप्तस्य जनस्य पित्रोर्मुखादश्रुत्वा न
प्रत्ययन्।

9-18 sa dṛṣṭim āptavān iti yihūdīyās_tasya dṛṣṭim prāptasya janasya pitror_mukhād aśrutvā na praty-ayan |

9-18 But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

9-18 Die Juden glaubten nicht von ihm, daß er blind gewesen und sehend geworden wäre, bis daß sie riefen die Eltern des, der sehend war geworden,

9-18 non crediderunt ergo Iudaei de illo quia caecus fuisset et vidisset donec vocaverunt parentes eius qui viderat

९-१९ अत एव ते तावपृच्छन्वुवयोर्यं पुत्रं जन्मान्धं वदथः स किमयम् तर्हीदानीं कथं द्रष्टुं शक्नोति

9-19 ata eva te tāv aprcchan yuvayor_yam putram janmāndham vadathaḥ sa kim_ayam? tarhīdānīm katham draṣṭum śaknoti?

9-19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

9-19 fragten sie und sprachen: Ist das euer Sohn, von welchem ihr sagt, er sei blind geboren? Wie ist er denn nun sehend?

9-19 et interrogaverunt eos dicentes hic est filius vester quem vos dicitis quia caecus natus est quomodo ergo nunc videt

९-२० ततस्तस्य पितरौ प्रत्यवोचताम्अयमावयोः पुत्र आ जनेरन्धश्च तदप्यावां जानीवः।

9-20 tatas_tasya pitarau praty-avocatām ayam āvayoḥ putra ā janer_andhaś_ca tad_apyāvām jānīvaḥ |

9-20 His parents answered them and said, We know that this is our son, and that he was born blind:

9-20 Seine Eltern antworteten ihnen und sprachen: Wir wissen, daß dieser unser Sohn ist und daß er blind geboren ist;

9-20 responderunt eis parentes eius et dixerunt scimus quia hic est filius noster et quia caecus natus est

९-२१ किंत्वधुना कथं दृष्टिं प्राप्तवान्तदावां न जानीवः। कोऽस्य चक्षुषी प्रसन्ने कृतवान्तदपि न जानीव एष वयःप्राप्त एनं पृच्छत स्वकथां स्वयं वक्ष्यति।

9-21 kim_tv_adhunā katham drṣṭim prāptavān tadāvām na jānīvaḥ | ko'sya cakṣuṣī prasanne kṛtavān tad_apī na jānīva eṣa vayah-prāpta enam prcchata sva-kathām svayam vakṣyati |

9-21 But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.

9-21 wie er aber nun sehend ist, wissen wir nicht; oder wer ihm hat seine Augen aufgetan, wissen wir auch nicht. Er ist alt genug, fraget ihn, laßt ihn selbst für sich reden.

9-21 quomodo autem nunc videat nescimus aut quis eius aperuit oculos nos nescimus ipsum interrogare aetatem habet ipse de se loquatur

९-२२ यिहूदीयानां भयात्तस्य पितरौ वाक्यमिदमवदतां यतः कोऽपि मनुष्यो यदि यीशुमभिषिक्तं वदति तर्हि स भजनगृहादूरीकारिष्यते।

9-22 yihūdiyānām bhayāt tasya pitarau vākyaṁ_idam avadatām yataḥ ko'pi manuṣyo yadi yīśum abhi-ṣiktaṁ vadati tarhi sa bhajana-grhād dūri-kāriṣyate |

9-22 These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.

9-22 Solches sagten seine Eltern; denn sie fürchteten sich vor den Juden. Denn die Juden hatten sich schon vereinigt, so jemand ihn für Christus bekennte, daß er in den Bann getan würde.

9-22 haec dixerunt parentes eius quia timebant Iudaeos iam enim conspiraverant Iudaei ut si quis eum confiteretur Christum extra synagogam fieret

९-२३ यिहूदीया इति मन्त्रणामकुर्वन्। अतस्तस्य पितरौ व्याहरतामेष वयःप्राप्त एनं पृच्छत।

9-23 yihūdiyā iti mantraṇām akurvan | atas_tasya pitarau vyāharatām eṣa vayah-prāpta enam prcchata |

9-23 Therefore said his parents, He is of age; ask him.

9-23 Darum sprachen seine Eltern: er ist alt genug, fraget ihn selbst.

9-23 propterea parentes eius dixerunt quia aetatem habet ipsum interrogate

९-२४ तदा ते पुनश्च तं पूर्वान्धमाहूय व्याहरनीश्वरस्य गुणान्वद। एष मनुष्यः पापीति वयं जानीमः।

9-24 tadā te punaś_ca taṃ pūrvāndham ā-hūya vyāharan īśvarasya guṇān vada | eṣa manuṣyaḥ pāpīti vayaṃ jānīmaḥ |

9-24 Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner.

9-24 Da riefen sie zum andernmal den Menschen, der blind gewesen war, und sprachen zu ihm: Gib Gott die Ehre! wir wissen, daß dieser Mensch ein Sünder ist.

9-24 vocaverunt ergo rursum hominem qui fuerat caecus et dixerunt ei da gloriam Deo nos scimus quia hic homo peccator est

९-२५ तदा स उक्तवान्स पापी न वेति नाहं जाने। पूर्वमन्ध आसमहमधुना पश्यामीति मात्रं जानामि।

9-25 tadā sa uktavān sa pāpī na veti nāhaṃ jāne | pūrvam_andha āsam_aham adhunā paśyāmīti mātraṃ jānāmi |

9-25 He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see.

9-25 Er antwortete und sprach: Ist er ein Sünder, das weiß ich nicht; eines weiß ich wohl, daß ich blind war und bin nun sehend.

9-25 dixit ergo ille si peccator est nescio unum scio quia caecus cum essem modo video

९-२६ ते पुनरपृच्छन्स त्वां प्रति किमकरोत्

9-26 te punar_apṛcchan sa tvāṃ prati kim_akarot?

9-26 Then said they to him again, What did he to thee? how opened he thine eyes?

9-26 Da sprachen sie wieder zu ihm: Was tat er dir? Wie tat er deine Augen auf?

9-26 dixerunt ergo illi quid fecit tibi quomodo aperuit tibi oculos

९-२७ कथं नेत्रे प्रसन्ने ऽकतोत् ततः सोऽवादीदेककृत्वोऽकथयं यूयं न शृणुथ तर्हि कुतः पुनः श्रोतुमिच्छथ यूयमपि किं तस्य शिष्या भवितुमिच्छथ

9-27 katham netre pra-sanne 'katot? tataḥ so'vādid ekakṛtvo'kathayaṃ yūyaṃ na śṛnutha tarhi kutaḥ punaḥ śrotum icchatha? yūyam_ api kiṃ tasya śiṣyā bhavitum icchatha?

9-27 He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples?

9-27 Er antwortete ihnen: Ich habe es euch jetzt gesagt; habt ihr's nicht gehört? Was wollt ihr's abermals hören? Wollt ihr auch seine Jünger werden?

9-27 respondit eis dixi vobis iam et audistis quid iterum vultis audire numquid et vos vultis discipuli eius fieri

९-२८ तदा ते तं तिरस्कृत्य व्याहरन्त्वं तस्य शिष्यो वयं मूसाः शिष्याः।

9-28 tadā te taṃ tiras-kṛtya vyāharan tvāṃ tasya śiṣyo vayaṃ mūsāḥ śiṣyāḥ |

9-28 Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.

9-28 Da schalten sie ihn und sprachen: Du bist sein Jünger; wir aber sind Mose's Jünger.

9-28 maledixerunt ei et dixerunt tu discipulus illius es nos autem Mosi discipuli sumus

९-२९ मूसावक्त्रेणेश्वरो जगाद तद्दानीमः किंत्वेष कुत्रत्यलोक इति न जानीमः।

9-29 mūsāvaktreṇeśvaro jagāda tah-jānīmaḥ kiṃ_tv_eṣa kutratya-loka iti na jānīmaḥ ।

9-29 We know that God spake unto Moses: as for this fellow, we know not from whence he is.

9-29 Wir wissen, daß Gott mit Mose geredet hat; woher aber dieser ist, wissen wir nicht.

9-29 nos scimus quia Mosi locutus est Deus hunc autem nescimus unde sit

९-३० सोऽवददेष मम लोक्त्रने प्रसन्ने ऽकरोत्तथापि कुत्रत्यलोक इति यूयं न जानीथा।

एतदाश्चर्यं भवति।

9-30 so'vadad eṣa mama lokcane pra-sanne 'karot tathāpi kutratya-loka iti yūyaṃ na jānītha । etad āścaryaṃ bhavati ।

9-30 The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes.

9-30 Der Mensch antwortete und sprach zu ihnen: Das ist ein wunderbarlich Ding, daß ihr nicht wisset, woher er sei, und er hat meine Augen aufgetan.

9-30 respondit ille homo et dixit eis in hoc enim mirabile est quia vos nescitis unde sit et aperuit meos oculos

९-३१ ईश्वरः पापिनां कथां न शृणोति। किंतु यो जनस्तस्मिन्भक्तिं कृत्वा तदिष्टकियां करोति तस्यैव कथां शृणोति। एतद्वयं जानीमः।

9-31 īśvaraḥ pāpināṃ kathāṃ na śṛṇoti । kiṃtu yo janas_tasmin bhaktiṃ kṛtvā tad-iṣṭa-ktiyāṃ karoti tasyaiva kathāṃ śṛṇoti । etad vayaṃ jānīmaḥ ।

9-31 Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

9-31 Wir wissen aber, daß Gott die Sünder nicht hört; sondern so jemand gottesfürchtig ist und tut seinen Willen, den hört er.

9-31 scimus autem quia peccatores Deus non audit sed si quis Dei cultor est et voluntatem eius facit hunc exaudit

९-३२ कोऽपि मनुष्यो जन्मान्धाय चक्षुषी अददात्। जगदारम्भादेतादृशीं कथां कोऽपि कदापि नाशृणोत्।

9-32 ko'pi manuṣyo janmāndhāya cakṣuṣī adadāt । jagad-ārambhād etādṛśīm kathāṃ ko'pi kadāpi nāśṛṇot ।

9-32 Since the world began was it not heard that any man opened the eyes of one that was born blind.

9-32 Von der Welt an ist's nicht erhört, daß jemand einem geborenen Blinden die Augen aufgetan habe.

9-32 a saeculo non est auditum quia aperuit quis oculos caeci nati

९-३३ अस्मादेष मनुष्यो यदीश्वरान्नाजायत तर्हि किंचिदपीदृशं कर्म कर्तुं नाशकरोत्।

9-33 asmād eṣa manuṣyo yadīśvarānnājāyata tarhi kiṃcid_apīdṛśaṃ karma kartuṃ nāśaknot ।

9-33 If this man were not of God, he could do nothing.

9-33 Wäre dieser nicht von Gott, er könnte nichts tun.

9-33 nisi esset hic a Deo non poterat facere quicquam

९-३४ ते व्याहरन्त्वं पापादजायथाः किमस्मान्त्वं शिक्षयसि पश्चात्ते तं बहिरकुर्वन्

9-34 te vyāharan tvam pāpād ajāyathāḥ kim_asmān tvam śikṣayasi? paścāt_te taṁ bahir_akurvan?

9-34 They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

9-34 Sie antworteten und sprachen zu ihm: Du bist ganz in Sünde geboren, und lehrst uns? Und stießen ihn hinaus.

9-34 responderunt et dixerunt ei in peccatis natus es totus et tu doces nos et eiecerunt eum foras

९-३५ तदनन्तरं यिहूदीयैः स बहिरक्रियत यीशुरितिवात्तां श्रुत्वा तं साक्षात्प्राप्य
पृष्टवानीश्वरस्य पुत्रे त्वं विश्वसिषि

9-35 tad_anantaram yihūdiyaiḥ sa bahir_akriyata yīsur_iti-vārttām śrutvā taṁ sāksāt prāpya pṛṣṭavān īśvarasya putre tvam vi-śvasiṣi?

9-35 Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?

9-35 Es kam vor Jesus, daß sie ihn ausgestoßen hatten. Und da er ihn fand, sprach er zu ihm: Glaubst du an den Sohn Gottes?

9-35 audivit Iesus quia eiecerunt eum foras et cum invenisset eum dixit ei tu credis in Filium Dei

९-३६ तदा स प्रत्यवोचत्। हे प्रभो स को यत्तस्मिन्नहं विश्वसिमि

9-36 tadā sa praty-avocat | he pra-bho sa ko yat tasmin_nahaṁ vi-śvasimi?

9-36 He answered and said, Who is he, Lord, that I might believe on him?

9-36 Er antwortete und sprach: Herr, welcher ist's? auf daß ich an ihn glaube.

9-36 respondit ille et dixit quis est Domine ut credam in eum

९-३७ ततो यीशुः कथितवान्। त्वं तं दृष्टवान्त्वया साकं यः कथां कथयति स एव सः।

9-37 tato yīśuḥ kathitavān | tvam taṁ dṛṣṭavān tvayā sākaṁ yaḥ kathāṁ kathayati sa eva saḥ |

9-37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

9-37 Jesus sprach zu ihm: Du hast ihn gesehen, und der mit dir redet, der ist's.

9-37 et dixit ei Iesus et vidisti eum et qui loquitur tecum ipse est

९-३८ तदा हे प्रभो विश्वसिमीत्युक्त्वा स तं प्राणमत्।

9-38 tadā he pra-bho vi-śvasimīty_uktvā sa taṁ prāṇamat |

9-38 And he said, Lord, I believe. And he worshipped him.

9-38 Er aber sprach: HERR, ich glaube, und betete ihn an.

9-38 at ille ait credo Domine et procidens adoravit eum

९-३९ पश्चाद्दीशुः कथितवान्नयनहीना नयनानि प्राप्नुवन्ति नयनवन्तश्चान्धा भवन्तीयुभिप्रायेण
जगदहमागच्छम्।

9-39 paścād yīśuḥ kathitavān nayana-hinā nayanāni prāpnuvanti nayanavantaś_cāndhā bhavantīyu_abhi-prāyeṇa jagad_aham ā-gaccham |

9-39 And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.

9-39 Und Jesus sprach: Ich bin zum Gericht auf diese Welt gekommen, auf daß, die da nicht sehen, sehend werden, und die da sehen, blind werden.

9-39 dixit ei Iesus in iudicium ego in hunc mundum veni ut qui non vident videant et qui vident caeci fiant

९-४० एतत्श्रुत्वा निकटस्थाः कतिपयाः फिरूशिनो व्याहरन्। वयमपि किमन्धाः

9-40 etat śrutvā nikaṭa-sthāḥ katipayāḥ phirūśino vyāharan | vayam api kim_andhāḥ?

9-40 And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also?

9-40 Und solches hörten etliche der Pharisäer, die bei ihm waren, und sprachen zu ihm: Sind wir denn auch blind?

9-40 et audierunt ex Pharisaeis qui cum ipso erant et dixerunt ei numquid et nos caeci sumus

९-४१ तदा यीशुरवादीद्यन्धा अभवत तर्हि पापानि नातिष्ठन्किंतु पश्यामीति वाक्यवदनाद्युष्माकं पापानि तिष्ठन्ति।

9-41 tadā yīsur_avādid yady_andhā abhavata tarhi pāpāni nātiṣṭhan kiṃtu paśyāmiti vākya-vadanād yuṣmākaṃ pāpāni tiṣṭhanti |

9-41 Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

9-41 Jesus sprach zu ihnen: Wärt ihr blind, so hättet ihr keine Sünde; nun ihr aber sprecht: "Wir sind sehend", bleibt eure Sünde.

9-41 dixit eis Iesus si caeci essetis non haberetis peccatum nunc vero dicitis quia videmus peccatum vestrum manet

१०-१ अहं युष्मानतियथार्थं वदामि यो जनो द्वारेण न प्रविश्य केनाप्यन्येन मेषगृहं प्रविशति स एव स्तेनो दस्युश्च।

10-1 ahaṃ yuṣmān_ati-yathārthaṃ vadāmi yo jano dvāreṇa na praviśya kenāpy_anyena meṣa-gṛhaṃ pra-viśati sa eva steno dasyuś_ca |

10-1 Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

10-1 Wahrlich, wahrlich ich sage euch: Wer nicht zur Tür eingeht in den Schafstall, sondern steigt anderswo hinein, der ist ein Dieb und ein Mörder.

10-1 amen amen dico vobis qui non intrat per ostium in ovile ovium sed ascendit aliunde ille fur est et latro

१०-२ यो द्वारेण प्रविशति स एव मेषपालकः।

10-2 yo dvāreṇa pra-viśati sa eva meṣa-pālakaḥ |

10-2 But he that entereth in by the door is the shepherd of the sheep.

10-2 Der aber zur Tür hineingeht, der ist ein Hirte der Schafe.

10-2 qui autem intrat per ostium pastor est ovium

१०-३ दौवारिकस्तस्मै द्वारं मोचयति मेषगणश्च तस्य वाक्यं शृणोति स निजान्मेषान्स्वस्वनाम्नाहूय बहिः कृत्वा नयति।

10-3 dauvārikas_tasmai dvāraṃ mocayati meṣa-gaṇaś_ca tasya vākyaṃ śṛṇoti sa ni-jān meṣān sva-sva-nāmnāhūya bahiḥ kṛtvā nayati |

10-3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

10-3 Dem tut der Türhüter auf, und die Schafe hören seine Stimme; und er ruft seine Schafe mit Namen und führt sie aus.

10-3 huic ostiarius aperit et oves vocem eius audiunt et proprias oves vocat nominatim et educit eas

१०-४ तथा निजान्मेषान्बहिः कृत्वा स्वयं तेषामग्रे गच्छति। ततो मेषास्तस्य शब्दं बुध्यन्ते तस्मात्तस्य पश्चाद्ब्रजन्ति।

10-4 tathā ni-jān meṣān bahiḥ kṛtvā svayaṃ teṣām agre gacchati | tato meṣās_tasya śabdāṃ budhyante tasmāt tasya paścād vrajanti |

10-4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

10-4 Und wenn er seine Schafe hat ausgelassen, geht er vor ihnen hin, und die Schafe folgen ihm nach; denn sie kennen seine Stimme.

10-4 et cum proprias oves emisit ante eas vadit et oves illum sequuntur quia sciunt vocem eius

१०-५ किंतु परस्य शब्दं न बुध्यन्ते तस्मात्तस्य पश्चान्न ब्रजिष्यन्ति वरं तस्य समीपात्पलायिष्यन्ते।

10-5 kiṃ_tu parasya śabdāṃ na budhyante tasmāt tasya paścān_na brajiṣyanti varam tsaya sam-ipāt palāyiṣyante |

10-5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

10-5 Einem Fremden aber folgen sie nicht nach, sondern fliehen von ihm; denn sie kennen der Fremden Stimme nicht.

10-5 alienum autem non sequuntur sed fugient ab eo quia non noverunt vocem alienorum

१०-६ यीशुस्तेभ्य इमां दृष्टान्तकथामकथयत्किंतु तेन कथितकथायास्तात्पर्यं ते नाबुध्यन्त।

10-6 yīśus_tebhya imāṃ dṛṣṭānta-kathām akathayat kiṃ_tu tena kathita-kathāyās_tātparyaṃ te nābudhyanta |

10-6 This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

10-6 Diesen Spruch sagte Jesus zu ihnen; sie verstanden aber nicht, was es war, das er zu ihnen sagte.

10-6 hoc proverbium dixit eis Iesus illi autem non cognoverunt quid loqueretur eis

१०-७ अतो यीशुः पुनरकथयत्। युष्मानहं यथार्थतरं व्याहरामि। मेषगृहस्य द्वारमहमेव।

10-7 ato yīśuḥ punar_akathayat | yuṣmān_ahaṃ yathārthataraṃ vy-ā-harāmi | meṣa-gṛhasya dvāram aham_eva |

10-7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

10-7 Da sprach Jesus wieder zu ihnen: Wahrlich, wahrlich ich sage euch: Ich bin die Tür zu den Schafen.

10-7 dixit ergo eis iterum Iesus amen amen dico vobis quia ego sum ostium ovium

१०-८ मया न प्रविश्य य आगच्छन्ते स्तेना दस्यवश्च किंतु मेसास्तेषां कथा नाशृण्वन्।

10-8 mayā na pra-viśya ya āgacchan te stenā dasyavaś_ca kiṃ_tu mesās_teṣām kathā nāśṛṇvan |

10-8 All that ever came before me are thieves and robbers: but the sheep did not hear them.

10-8 Alle, die vor mir gekommen sind, die sind Diebe und Mörder; aber die Schafe haben ihnen nicht gehorcht.

10-8 omnes quotquot venerunt fures sunt et latrones sed non audierunt eos oves

१०-९ अहमेव द्वारस्वरूपः। मया यः कश्चित्प्रविशति स रक्षां प्राप्स्यति तथा बहिरन्तश्च गमनागमने कृत्वा चरणस्थानं प्राप्स्यति।

10-9 aham_eva dvāra-svarūpaḥ | mayā yaḥ kaś_cit pra-viśati sa rakṣāṃ prāpsyati tathā bahir-antaś_ca gamanāgamane kṛtvā caraṇa-sthānaṃ prāpsyati |

10-9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

10-9 Ich bin die Tür; so jemand durch mich eingeht, der wird selig werden und wird ein und aus gehen und Weide finden.

10-9 ego sum ostium per me si quis introierit salvabitur et ingredietur et egredietur et pascua inveniet

१०-१० यो जनस्तेनः स केवलं स्तेन्यबधविनाशान्कर्तुमेव समायाति

किंत्वहमायुर्दातुमर्थात्बाहुल्येन तदेव दातुमागच्छम्।

10-10 yo jana-stenaḥ sa kevalaṃ stainya-badha-vināśān kartum_eva sam-ā-yāti kiṃ_tv_aham āyur_dātum arthāt bāhulyena tad_eva dātum āgaccham |

10-10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

10-10 Ein Dieb kommt nur, daß er stehle, würge und umbringe.

10-10 fur non venit nisi ut furetur et mactet et perdat ego veni ut vitam habeant et abundantius habeant

१०-११ अहमेव सत्यमेषपालको यस्तु सत्यो मेषपालकः स मेषार्थं प्राणत्यागं करोति।

10-11 aham_eva satya-meṣa-pālako yas_tu satyo meṣa-pālakaḥ sa meṣārthaṃ prāṇa-tyāgaṃ karoti |

10-11 I am the good shepherd: the good shepherd giveth his life for the sheep.

10-11 Ich bin gekommen, daß sie das Leben und volle Genüge haben sollen.

10-11 ego sum pastor bonus bonus pastor animam suam dat pro ovibus

१०-१२ किंतु यो जनो मेषपालको न। अर्थाद्यस्य मेषा निजा न भवन्ति। य एतादृशो

वैतनिकः स वृकमागच्छन्तं दृष्ट्वा मेषव्रजं विहाय पलायते। तस्माद्वृकस्तं व्रजं धृत्वा

विकिरति।

10-12 kiṃ_tu yo jano meṣa-pālako na | arthād yasya meṣā ni-jā na bhavanti | ya etādrśo vaitanikaḥ sa vṛkam āgacchantam dṛṣtvā meṣa-vrajaṃ vi-hāya palāyate | tasmād vṛkas_tam vrajaṃ dhṛtvā vi-kirati |

10-12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

10-12 Ich bin der gute Hirte. Der gute Hirte läßt sein Leben für seine Schafe. Der Mietling aber, der nicht Hirte ist, des die Schafe nicht eigen sind, sieht den Wolf kommen und verläßt die Schafe und flieht; und der Wolf erhascht und zerstreut die Schafe.

10-12 mercennarius et qui non est pastor cuius non sunt oves propriae videt lupum venientem et dimittit oves et fugit et lupus rapit et dispergit oves

१०-१३ वैतनिकः पलायते यतः स वेतनार्थी मेषार्थं न चिन्तयति।

10-13 vaitanikaḥ palāyate yataḥ sa vetanārthī meṣārthaṃ na cintayati |

10-13 The hireling fleeth, because he is an hireling, and careth not for the sheep.

10-13 Der Mietling aber flieht; denn er ist ein Mietling und achtet der Schafe nicht.

10-13 mercennarius autem fugit quia mercennarius est et non pertinet ad eum de ovibus

१०-१४ अहमेव सत्यो मेषपालकः। पिता मां यथा जानाति अहं च यथा पितरं जानामि।

10-14 aham_eva satyo meṣa-pālakah | pitā māṃ yathā jānāti ahaṃ ca yathā pitaraṃ jānāmi |

10-14 I am the good shepherd, and know my sheep, and am known of mine.

10-14 Ich bin der gute Hirte und erkenne die Meinen und bin bekannt den Meinen,

10-14 ego sum pastor bonus et cognosco meas et cognoscunt me meae

१०-१५ तथा निजान्मेषानपि जानामि मेषाश्च मां जानान्ति। अहं मेषार्थं प्राणत्यागं करोमि।

10-15 tathā ni-jān meṣān_āpi jānāmi meṣāś_ca māṃ jānānti | ahaṃ meṣārthaṃ prāṇa-tyāgaṃ karomi |

10-15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

10-15 wie mich mein Vater kennt und ich kenne den Vater. Und ich lasse mein Leben für die Schafe.

10-15 sicut novit me Pater et ego agnosco Patrem et animam meam pono pro ovibus

१०-१६ अपरं च एतद्गृहीयम्मेषेभ्यो भिन्ना अपि मेषा मम सन्ति ते सकला आनयितव्याः। ते मम शब्दं श्रोष्यन्ति तत एको ब्रज एको रक्षको भविष्यति।

10-16 aparaṃ ca etad-gṛhīyam-meṣebhyo bhinnā api meṣā mama santi te sa-kalā ā-nayitavyāḥ | te mama śabdaṃ śroṣyanti tata eko vraja eko rakṣako bhaviṣyati |

10-16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

10-16 Und ich habe noch andere Schafe, die sind nicht aus diesem Stalle; und dieselben muß ich herführen, und sie werden meine Stimme hören, und wird eine Herde und ein Hirte werden.

10-16 et alias oves habeo quae non sunt ex hoc ovili et illas oportet me adducere et vocem meam audient et fiet unum ovile unus pastor

१०-१७ प्राणानहं त्यक्त्वा पुनः प्राणान्ग्रहीष्यामि। तस्मात्पिता मयि स्नेहं करोति।

10-17 prāṇān_ahaṃ tyaktvā punaḥ prāṇān grahīṣyāmi | tasmāt pitā mayi snehaṃ karoti |

10-17 Therefore doth my Father love me, because I lay down my life, that I might take it again.

10-17 Darum liebt mich mein Vater, daß ich mein Leben lasse, auf daß ich's wiedernehme.

10-17 propterea me Pater diligit quia ego pono animam meam ut iterum sumam eam

१०-१८ कश्चिन्नो मम प्राणान्हर्तुं न शक्नोति किंतु स्वयं तान्समर्पयामि तान्समर्पयितुं

पुनर्ग्रहीत्युं च मम शक्तिरास्ते भारमिमं स्वपितुः सकाशात्प्राप्तो ऽहम्।

10-18 kaś_cij_jano mama prāṇān hartuṃ na śaknoti kiṃ_tu svayaṃ tān sam-arpayāmi tān sam-arpayituṃ punar-grahītyuṃ ca mama śaktir_āste bhāram_imaṃ sva-pituḥ sa-kāśāt prāpto 'ham |

10-18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

10-18 Niemand nimmt es von mir, sondern ich lasse es von mir selber. Ich habe Macht, es zu lassen, und habe Macht, es wiederzunehmen. Solch Gebot habe ich empfangen von meinem Vater.

10-18 nemo tollit eam a me sed ego pono eam a me ipso potestatem habeo ponendi eam et potestatem habeo iterum sumendi eam hoc mandatum accepi a Patre meo

१०-१९ अस्मादुपदेशात्पुनश्च यिहूदीयानां मध्ये भिन्नवाक्यता जाता।

10-19 asmād_upadeśāt punaś_ca yihūdiyānām madhye bhinna-vākyatā jātā |

10-19 There was a division therefore again among the Jews for these sayings.

10-19 Da ward abermals eine Zwietracht unter den Juden über diese Worte.

10-19 dissensio iterum facta est inter Iudaeos propter sermones hos

१०-२० ततो बहवो व्याहरनेष भूतग्रस्त उन्मत्तश्च। कुत एतस्य कथां शृणुथ

10-20 tato bahavo vy-ā-haran eṣa bhūta-grasta un-mattaśca | kuta etasya kathāṃ śṛṇutha?

10-20 And many of them said, He hath a devil, and is mad; why hear ye him?

10-20 Viele unter ihnen sprachen: Er hat den Teufel und ist unsinnig; was höret ihr ihm zu?

10-20 dicebant autem multi ex ipsis daemonium habet et insanit quid eum auditis

१०-२१ केचिदवदनेतस्य कथा भूतग्रस्तस्य कथावन्न भवन्ति। भूतः किमन्धाय चक्षुषी दातुं शक्नोति

10-21 ke_cid avadan etasya kathā bhūta-grastasya kathāvan_na bhavanti | bhūtaḥ kim andhāya cakṣuṣī dātuṃ śaknoti?

10-21 Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

10-21 Die andern sprachen: Das sind nicht Worte eines Besessenen; kann der Teufel auch der Blinden Augen auftun?

10-21 alii dicebant haec verba non sunt daemonium habentis numquid daemonium potest caecorum oculos aperire

१०-२२ शीतकाले यिरूशालमि मन्दिरोत्सगपर्वण्युपस्थिते यीशुः सुलेमानो निःसरेण गमनागमने करोति।

10-22 śīta-kāle yirūśālami mandirotsaga-parvaṇy_upa-sthite yīśuḥ su-lemāno niḥ-sareṇa gamanāgamane karoti |

10-22 And it was at Jerusalem the feast of the dedication, and it was winter.

10-22 Es ward aber Kirchweihe zu Jerusalem und war Winter.

10-22 facta sunt autem encenia in Hierosolymis et hiemps erat

१०-२३ एतस्मिन्समये यिहूदीयास्तं वेष्टयित्वा व्याहरन्

10-23 etasmin sam-aye yihūdīyās_tam veṣṭayitvā vy-ā-haran

10-23 And Jesus walked in the temple in Solomon's porch.

10-23 Und Jesus wandelte im Tempel in der Halle Salomos.

10-23 et ambulabat Iesus in templo in porticu Salomonis

१०-२४ कति कालानस्माकं विचिकित्सां स्थापयिष्यसि यद्यभिषिक्तो भवसि तर्हि तत्स्पष्टं वद।

10-24 kati kālān asmākaṃ vi-cikitsāṃ sthāpayiṣyasi? yady_abhi-ṣikto bhavasi tarhi tat spaṣṭam vada |

10-24 Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.

10-24 Da umringten ihn die Juden und sprachen zu ihm: Wie lange hältst du unsere Seele auf? Bist du Christus, so sage es uns frei heraus.

10-24 circumdederunt ergo eum Iudaei et dicebant ei quousque animam nostram tollis si tu es Christus dic nobis palam

१०-२५ तदा यीशुः प्रत्यवददहमचकथं किंतु यूयं न प्रतीथ। निजपितुर्नाम्ना यां यां क्रियां करोमि सा क्रियैव मम साक्षिस्वरूपा।

10-25 tadā yīśuḥ praty_avadad aham acakatham kiṁ_tu yūyaṁ na pratītha | nija-pitur_nāmnā yāṁ yāṁ kriyāṁ karomi sâ kriyaiva mama sâkṣi-svarūpā |

10-25 Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.

10-25 Jesus antwortete ihnen: Ich habe es euch gesagt, und ihr glaubet nicht. Die Werke, die ich tue in meines Vaters Namen, die zeugen von mir.

10-25 respondit eis Iesus loquor vobis et non creditis opera quae ego facio in nomine Patris mei haec testimonium perhibent de me

१०-२६ किंत्वहं पूर्वमकथयं यूयं मम मेषा न भवथ। कारणादस्मान्न विश्वसिथ।

10-26 kiṁ_tv_ahaṁ pūrvam_akathayaṁ yūyaṁ mama meṣā na bhavatha | kāraṇād_asmān na vi-śvasitha |

10-26 But ye believe not, because ye are not of my sheep, as I said unto you.

10-26 Aber ihr glaubet nicht; denn ihr seid von meinen Schafen nicht, wie ich euch gesagt habe.

10-26 sed vos non creditis quia non estis ex ovibus meis

१०-२७ मम मेषा मम शब्दं शृण्वन्ति तानहं जानामि ते च मम पश्चाद्गच्छन्ति।

10-27 mama meṣā mama śabdaṁ śṛṇvanti tān_ahaṁ jānāmi te ca mama paścād_gacchanti |

10-27 My sheep hear my voice, and I know them, and they follow me:

10-27 Denn meine Schafe hören meine Stimme, und ich kenne sie; und sie folgen mir,

10-27 oves meae vocem meam audiunt et ego cognosco eas et sequuntur me

१०-२८ अहं तेभ्यो ऽनन्तायु ददामि। ते कदापि न्रक्ष्यन्ति कोऽपि मम करात्तान्हुर्तुं न शक्यति।

10-28 ahaṁ tebhyo 'nantāyu dadāmi | te kadāpi n namkṣyanti ko'pi mama karāt tān hartuṁ na śakṣyati |

10-28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

10-28 und ich gebe ihnen das ewige Leben; und sie werden nimmermehr umkommen, und niemand wird sie mir aus meiner Hand reißen.

10-28 et ego vitam aeternam do eis et non peribunt in aeternum et non rapiet eas quisquam de manu mea

१०-२९ यो मम पिता तान्मह्यं दत्तवान्स सर्वस्मात्महान्। कोऽपि मम पितुः करात्तान्हुर्तुं न शक्यति।

10-29 yo mama pitā tān mahyaṁ dattavān sa sarvasmāt mahān | ko'pi mama pituḥ karāt tān hartuṁ na śakṣyati |

10-29 My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.

10-29 Der Vater, der sie mir gegeben hat, ist größer denn alles; und niemand kann sie aus meines Vaters Hand reißen.

10-29 Pater meus quod dedit mihi maius omnibus est et nemo potest rapere de manu Patris mei

१०-३० अहं पिता च द्वयोरेकत्वम्।

10-30 ahaṃ pitā ca dvayor_ekātvam ।

10-30 I and my Father are one.

10-30 Ich und der Vater sind eins.

10-30 ego et Pater unum sumus

१०-३१ ततो यिहूदीयाः पुनरपि तं हन्तुं पाषाणानुदतोलयन्।

10-31 tato yihūdiyāḥ punar_āpi taṃ hantum pāṣāṇān ud-atolayan ।

10-31 Then the Jews took up stones again to stone him.

10-31 Da hoben die Juden abermals Steine auf, daß sie ihn steinigten.

10-31 sustulerunt lapides Iudaei ut lapidarent eum

१०-३२ यीशुः कथितवान्। पितुः सकाशाद्बहून्नुत्तमकर्माणि युष्माकं समक्षं प्रकाशयं तेषां कस्य कर्मणः कारणान्मां पाषाणैराहन्तुमुद्यताः स्थ

10-32 yīśuḥ kathitavān । pituḥ sa-kāśād bahūny_uttama-karmāṇi yuṣmākaṃ sam-akṣaṃ prakāśayaṃ teṣāṃ kasya karmaṇaḥ kāraṇān māṃ pāṣāṇair_ā-hantum ud-yatāḥ stha?

10-32 Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?

10-32 Jesus antwortete ihnen: Viel gute Werke habe ich euch erzeugt von meinem Vater; um welches Werk unter ihnen steinigt ihr mich?

10-32 respondit eis Iesus multa opera bona ostendi vobis ex Patre meo propter quod eorum opus me lapidatis

१०-३३ यिहूदीयाः प्रत्यवदन्प्रशस्तकर्महेतोर्न किंतु त्वं मानुषः स्वमीश्वरम्

10-33 yihūdiyāḥ praty_avadan pra-śasta-karma-hetor_na kiṃ_tu tvaṃ mānuṣaḥ svam_īśvaram

10-33 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.

10-33 Die Juden antworteten ihm und sprachen: Um des guten Werks willen steinigen wir dich nicht, sondern um der Gotteslästerung willen und daß du ein Mensch bist und machst dich selbst zu Gott.

10-33 responderunt ei Iudaei de bono opere non lapidamus te sed de blasphemia et quia tu homo cum sis facis te ipsum Deum

१०-३४ तदा यीशुः प्रत्युक्तवान्मया कथितं यूयमीश्वरा एतद्वचनं युष्माकं शास्त्रे लिखितं नास्ति किम्

10-34 tadā yīśuḥ praty-uktavān mayā kathitaṃ yūyam īśvarā etad-vacanaṃ yuṣmākaṃ śāstre likhitaṃ nāsti kim?

10-34 Jesus answered them, Is it not written in your law, I said, Ye are gods?

10-34 Jesus antwortete ihnen: Steht nicht geschrieben in eurem Gesetz: "Ich habe gesagt: Ihr seid Götter"?

10-34 respondit eis Iesus nonne scriptum est in lege vestra quia ego dixi dii estis

१०-३५ तस्माद्येषामुद्देशे ईश्वरस्य कथा कथिता ते यदीश्वरगणा उच्यन्ते धर्मग्रन्थस्याप्यन्यथा भवितुं न शक्यं।

10-35 tasmād yeṣām ud-deśe īśvarasya kathā kathitā te yadiśvara-gaṇā ucyante dharm-granthasyāpy_ānyathā bhavitum na śakyaṃ ।

10-35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken;

10-35 So er die Götter nennt, zu welchen das Wort geschah, und die Schrift kann doch nicht gebrochen werden,

10-35 si illos dixit deos ad quos sermo Dei factus est et non potest solvi scriptura

१०-३६ तर्ह्यहमीश्वरस्य पुत्र इति वाक्यस्य कथनात्पूयं पित्राभिषिक्तं जगति प्रेरितं च पुमांसं कथमीश्वरनिन्दकं वदथ

10-36 tarhy_aham īśvarasya putra iti vākyasya kathanāt yūyaṃ pitrābhi-ṣiktaṃ jagati preritaṃ ca pumāṃsaṃ katham īśvara-nindakaṃ vadatha?

10-36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?

10-36 sprecht ihr denn zu dem, den der Vater geheiligt und in die Welt gesandt hat: "Du lästerst Gott", darum daß ich sage: Ich bin Gottes Sohn?

10-36 quem Pater sanctificavit et misit in mundum vos dicitis quia blasphemas quia dixi Filius Dei sum

१०-३७ यद्यहं पितुः कर्म न करोमि तर्हि मां न प्रतीतः।

10-37 yady_aham pituḥ karma na karomi tarhi māṃ na pratītaḥ |

10-37 If I do not the works of my Father, believe me not.

10-37 Tue ich nicht die Werke meines Vaters, so glaubet mir nicht;

10-37 si non facio opera Patris mei nolite credere mihi

१०-३८ किंतु यदि करोमि तर्हि मयि युष्माभिः प्रत्यये न कृतोऽपि कार्ये प्रत्ययः क्रियतां ततो मयि पितास्तीति पितर्यहमस्मीति च ज्ञात्वा विश्वसिष्यथ।

10-38 kiṃ tu yadi karomi tarhi mayi yuṣmābhiḥ praty-aye na kṛto'pi kārye praty-ayaḥ kriyatāṃ tato mayi pitāstīti pitary_aham asmīti ca jñātvā vi-śvasiṣyatha |

10-38 But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him.

10-38 tue ich sie aber, glaubet doch den Werken, wollt ihr mir nicht glauben, auf daß ihr erkennt und glaubet, daß der Vater in mir ist und ich in ihm.

10-38 si autem facio et si mihi non vultis credere operibus credite ut cognoscatis et credatis quia in me est Pater et ego in Patre

१०-३९ तदा ते पुनरपि तं धर्तुमचेष्टन्त किंतु स तेषां करेभ्यो निस्तीर्य

10-39 tadā te punar_api taṃ dhartum aceṣṭanta kiṃ tu sa teṣāṃ karebhyo nis-tīrya

10-39 Therefore they sought again to take him: but he escaped out of their hand,

10-39 Sie suchten abermals ihn zu greifen; aber er entging ihnen aus ihren Händen

10-39 quaerebant ergo eum prendere et exivit de manibus eorum

१०-४० पुनर्यदन्तर्गच्छास्तटे यत्र पूर्वं योहनमञ्जयत्तत्रागत्य न्यवसत्।

10-40 punar_yardan-nadyās-taṭe yatra pūrvam yohan amajjayat tatrāgatya ny-avasat |

10-40 And went away again beyond Jordan into the place where John at first baptized; and there he abode.

10-40 und zog hin wieder jenseit des Jordans an den Ort, da Johannes zuvor getauft hatte, und blieb allda.

10-40 et abiit iterum trans Iordanen in eum locum ubi erat Iohannes baptizans primum et mansit illic

१०-४१ ततो बहवो लोकास्तत्समीपमागत्य व्याहरन्त्योहन्किमप्याश्चर्यं कर्म

नाकरोत्किंत्वस्मिन्नुष्ये या याः कथा अकथयत्ताः सर्वाः सत्याः।

10-41 tato bahavo lokās_tat-samīpam ā-gatya vy-āharan yohan kim_apy_āścaryaṃ karma nākarot kiṃ_tv_asmin manuṣye yā yāḥ kathā akathayat tāḥ sarvāḥ satyāḥ ।

10-41 And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true.

10-41 Und viele kamen zu ihm und sprachen: Johannes tat kein Zeichen; aber alles, was Johannes von diesem gesagt hat, das ist wahr.

10-41 et multi venerunt ad eum et dicebant quia Iohannes quidem signum fecit nullum

१०-४२ तत्र च बहवो लोकास्तस्मिन्व्यश्वसन्।

10-42 tatra ca bahavo lokās_tasmin vy-aśvasan ।

10-42 And many believed on him there.

10-42 Und glaubten allda viele an ihn.

10-42 omnia autem quaecumque dixit Iohannes de hoc vera erant et multi crediderunt in eum

११-१ अनन्तरं मरियम्तस्या भगिनी मर्था च यस्मिन्बैथनीयाग्रामे वसतस्तस्मिन्ग्रामे

इलियासर्नामा पीडित एक आसीत्।

11-1 an-antaram mariyam tasyā bhagini marthā ca yasmin baithaniyā-grāme vasatas_tasmin grāme iliyāsar-nāmā pīḍita eka āsita ।

11-1 Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha.

11-1 Es lag aber einer krank mit Namen Lazarus, von Bethanien, in dem Flecken Marias und ihrer Schwester Martha.

11-1 erat autem quidam languens Lazarus a Bethania de castello Mariae et Marthae sororis eius

११-२ या मरियम्प्रभुं सुगन्धितेलैर्न मर्दयित्वा स्वकेशैस्तस्य चरणौ सममार्जत्तस्या भ्राता स

इलियासर्रोगी।

11-2 yā mariyam pra-bhum su-gandhi-telaina mardayitvā sva-keśais_tasya caraṇau sam-amārjāt tasyā bhrātā sa iliyāsar rogī ।

11-2 (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

11-2 (Maria aber war, die den HERRN gesalbt hat mit Salbe und seine Füße getrocknet mit ihrem Haar; deren Bruder, Lazarus, war krank.)

11-2 Maria autem erat quae unxit Dominum unguento et extersit pedes eius capillis suis cuius frater Lazarus infirmabatur

११-३ अपरं च हे प्रभो भवान्यस्मिन्प्रीयते स एव पीडितोऽस्तीति कथां कथयित्वा तस्य

भगिन्यौ प्रेषितवत्यौ।

11-3 a-param ca he pra-bho bhavān yasmin priyate sa eva pīḍiito'stīti kathāṃ kathayitvā tasya bhaginyau preṣitavatyaū ।

11-3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

11-3 Da sandten seine Schwestern zu ihm und ließen ihm sagen: HERR, siehe, den du lieb hast, der liegt krank.

11-3 miserunt ergo sorores ad eum dicentes Domine ecce quem amas infirmatur

११-४ तदा यीशुरिमां वार्त्तां श्रुत्वाकथयत पीडेयं मरणार्थं न किंत्वीश्वरस्य
महिमार्थमीश्वरपुत्रस्य महिमप्रकाशार्थं च जाता।

11-4 tadā yīsur_imām vārttām śrutvākathayata pīḍeyaṃ maraṇārthaṃ na kiṃ_tv_īśvarasya
mahimārtham īśvara-putrtasya mahima-prakāśārthaṃ ca jātā ।

11-4 When Jesus heard that, he said, This sickness is not unto death, but for the glory of
God, that the Son of God might be glorified thereby.

11-4 Da Jesus das hörte, sprach er: Die Krankheit ist nicht zum Tode, sondern zur Ehre
Gottes, daß der Sohn Gottes dadurch geehrt werde.

11-4 audiens autem Iesus dixit eis infirmitas haec non est ad mortem sed pro gloria Dei ut
glorificetur Filius Dei per eam

११-५ यीशुर्द्यद्यपि मर्थायां तद्भगिन्यामिलियासरि चाप्रीयत।

11-5 yīsur_yd_yady_āpi marthāyām tad-bhaginyām iliyāsari cāpriyata ।

11-5 Now Jesus loved Martha, and her sister, and Lazarus.

11-5 Jesus aber hatte Martha lieb und ihre Schwester und Lazarus.

11-5 diligebat autem Iesus Martham et sororem eius Mariam et Lazarum

११-६ तथापि इलियासरः पीडायाः कथां श्रुत्वा यत्र आसीत्तत्रैव दिनद्वयमतिष्ठत्।

11-6 tathāpi iliyāsaraḥ pīḍāyāḥ kathām śrutvā yatra āsīt tatraiva dina-dvayam_atiṣṭhat ।

11-6 When he had heard therefore that he was sick, he abode two days still in the same
place where he was.

11-6 Als er nun hörte, daß er krank war, blieb er zwei Tage an dem Ort, da er war.

11-6 ut ergo audivit quia infirmabatur tunc quidem mansit in eodem loco duobus diebus

११-७ ततः परं स शिष्यानकथयद्वयं पुनर्यिहूदीयप्रदेशं यामः।

11-7 tataḥ paraṃ sa śiṣyān_akathayad vayaṃ punar_yihūdiya-pradeśaṃ yāmaḥ ।

11-7 Then after that saith he to his disciples, Let us go into Judaea again.

11-7 Darnach spricht er zu seinen Jüngern: Laßt uns wieder nach Judäa ziehen!

11-7 deinde post haec dicit discipulis suis eamus in Iudaeam iterum

११-८ ततस्ते प्रत्यवदन्। हे गुरो स्वल्पदिनानि गतानि यिहूदीयास्त्वां
पाषाणैर्हन्तुमुद्यतास्तथापि किं पुनस्तत्र यास्यसि

11-8 tatas_te praty_avadan । he guro svalpa-dināni gatāni yihūdiyās_tvām pāṣāṇair_hantum
ud-yatās_tathāpi kiṃ punas_tatra yāsyasi?

11-8 His disciples say unto him, Master, the Jews of late sought to stone thee; and goest
thou thither again?

11-8 Seine Jünger sprachen zu ihm: Meister, jenes Mal wollten die Juden dich steinigen, und
du willst wieder dahin ziehen?

11-8 dicunt ei discipuli rabbi nunc quaerebant te Iudaei lapidare et iterum vadis illuc

११-९ यीशुः प्रत्यवदत्। एकस्मिन्दिने किं द्वादशघटिका न भवन्ति कोऽपि दिवा गच्छन्न
स्खलति यतः स एतज्जगतो दीप्तिं प्राप्नोति।

11-9 yīśuḥ praty-avadat । ekasmin dine kiṃ dvādaśa-ghatikā na bhavanti? ko'pi divā gacchan
na skhalati yataḥ sa etaj-jagato dīptiṃ prāpnoti ।

11-9 Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he
stumbleth not, because he seeth the light of this world.

11-9 Jesus antwortete: Sind nicht des Tages zwölf Stunden? Wer des Tages wandelt, der
stößt sich nicht; denn er sieht das Licht dieser Welt.

11-9 respondit Iesus nonne duodecim horae sunt diei si quis ambulaverit in die non offendit quia lucem huius mundi videt

११-१० किम्तुरात्रौ गच्छन्स्खलति यतो हेतोस्तत्र दीप्तिर्नास्ति।

11-10 kim_turātrau gacchan skhalati yato hetos_tatra diptir_nāsti |

11-10 But if a man walk in the night, he stumbleth, because there is no light in him.

11-10 Wer aber des Nachts wandelt, der stößt sich; denn es ist kein Licht in ihm.

11-10 si autem ambulaverit nocte offendit quia lux non est in eo

११-११ इमां कथां कथयित्वा स तानवदद्। अस्माकं बन्धुः इलियासर्निद्रितोऽभूदिदानीं तं निद्रातो जागरयितुं गच्छामि।

11-11 imāṃ kathāṃ kathayitvā sa tān_avadad | asmākaṃ bandhuḥ iliyāsar nidrito'bhūd idāniṃ taṃ nidrāto jāgarayitum gacchāmi |

11-11 These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.

11-11 Solches sagte er, und darnach spricht er zu ihnen: Lazarus, unser Freund, schläft; aber ich gehe hin, daß ich ihn auferwecke.

11-11 haec ait et post hoc dicit eis Lazarus amicus noster dormit sed vado ut a somno exsuscitem eum

११-१२ यीशुर्मृतौ कथामिमां कथितवान्किंतु शिश्रामार्थं निद्रायां कथितवानिति ज्ञात्वा अकथयन्।

11-12 yīśur_mṛtau kathāmiṃ kathitavān kiṃ_tu śi-śrāmārthaṃ ni-drāyāṃ kathitavān iti jñātvā akathayan |

11-12 Then said his disciples, Lord, if he sleep, he shall do well.

11-12 Da sprachen seine Jünger: HERR, schläft er, so wird's besser mit ihm.

11-12 dixerunt ergo discipuli eius Domine si dormit salvus erit

११-१३ हे गुरो स यदि निद्राति तर्हि भद्रमेव।

11-13 he guro sa yadi ni-drāti tarhi bhadram_eva |

11-13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

11-13 Jesus aber sagte von seinem Tode; sie meinten aber, er redete vom leiblichen Schlaf.

11-13 dixerat autem Iesus de morte eius illi autem putaverunt quia de dormitione somni diceret

११-१४ तदा यीशुः स्पष्टं तान्व्याहरत्। इलियासरप्रियत।

11-14 tadā yīśuḥ spaṣṭaṃ tān vy-āharat | iliyāsar amriyata |

11-14 Then said Jesus unto them plainly, Lazarus is dead.

11-14 Da sagte es ihnen Jesus frei heraus: Lazarus ist gestorben;

11-14 tunc ergo dixit eis Iesus manifeste Lazarus mortuus est

११-१५ किंतु यूयं यथा प्रीथ तदर्थमहं तत्र न स्थितवानित्यस्माद्युष्मन्निमित्तमाह्लादितो ऽहम्। तथापि तस्य समीपे याम।

11-15 kiṃ_tu yūyaṃ yathā prītha tad-arthaṃ_ahaṃ tatra na sthitavān ity_asmād yuṣman-nimittam ā-hvādito 'ham | tathāpi tasya sam-īpe yāma |

11-15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.

11-15 und ich bin froh um euretwillen, daß ich nicht dagewesen bin, auf daß ihr glaubt. Aber laßt uns zu ihm ziehen!

11-15 et gaudeo propter vos ut credatis quoniam non eram ibi sed eamus ad eum

११-१६ तदा थोमा यं दिदुमं वदन्ति स सङ्गिनः शिष्यानवदद्वयमपि गत्वा तेन सार्धं म्रियामहे।

11-16 tadā thomā yaṃ didumaṃ vadanti sa saṅginaḥ śiṣyān avadaḍ vayam_ api gatvā tena sārḍhaṃ mriyāmahe ।

11-16 Then said Thomas, which is called Didymus, unto his fellowdisciples, Let us also go, that we may die with him.

11-16 Da sprach Thomas, der genannt ist Zwilling, zu den Jüngern: Laßt uns mitziehen, daß wir mit ihm sterben!

11-16 dixit ergo Thomas qui dicitur Didymus ad condiscipulos eamus et nos ut moriamur cum eo

११-१७ यीशुस्तत्रोपस्थाय इलियासरः श्मशाने स्थापनात्त्ववारि दिनानि गतानीति वार्त्तां श्रुत्वान्।

11-17 yīśus_ tatropasthāya iliyāsaraḥ śmaśāne sthāpanāt catvāri dināni gatānīti vārttāṃ śrutavān ।

11-17 Then when Jesus came, he found that he had lain in the grave four days already.

11-17 Da kam Jesus und fand ihn, daß er schon vier Tage im Grabe gelegen hatte.

11-17 venit itaque Iesus et invenit eum quattuor dies iam in monumento habentem

११-१८ बैथनीया यिरूशालमः समीपस्था क्रोशैकमात्रान्तरिरा।

11-18 baithaniyā yirūśālamaḥ samīpa-sthā krośaika-mātrān_ tarirā ।

11-18 Now Bethany was nigh unto Jerusalem, about fifteen furlongs off:

11-18 Bethanien aber war nahe bei Jerusalem, bei fünfzehn Feld Weges;

11-18 erat autem Bethania iuxta Hierosolyma quasi stadiis quindecim

११-१९ तस्माद्बहवो यिहूदीया मर्था मरिय्यमं च भ्रातृशोकापन्नां सान्त्वयितुं तयोः समीपमागच्छन्।

11-19 tasmād bahavo yihūdiyā marthāṃ mariyyamaṃ ca bhrātr_śokāpannāṃ sāntvayitum tayoḥ sam-īpam āgacchan ।

11-19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

11-19 und viele Juden waren zu Martha und Maria gekommen, sie zu trösten über ihren Bruder.

11-19 multi autem ex Iudaeis venerant ad Martham et Mariam ut consolarentur eas de fratre suo

११-२० मर्था यीशोरागमनवार्त्तां श्रुत्वाव तं साक्षादकरोत्।

11-20 marthā yīśor_ āgamana-vārttāṃ śrutvāiva taṃ sāksāḍ akarot ।

11-20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house.

11-20 Als Martha nun hörte, daß Jesus kommt, geht sie ihm entgegen; Maria aber blieb daheim sitzen.

11-20 Martha ergo ut audivit quia Iesus venit occurrit illi Maria autem domi sedebat

११-२१ मर्था यीशोरागमनवार्त्तां श्रुत्वैव तं साक्षादकरोत्किंतु मरियमोह उपविश्य स्थिता।
तदा मर्था यीशुमवदत्। हे प्रभो यदि भवानत्रास्थास्यत्तर्हि मम भ्राता नामरिष्यत्।

11-21 marthā yīśor_āgamana-vārttām śrutvaiva taṃ sākṣād akarot kiṃtu mariyam geḥa upa-
viśya sthitā | tadā marthā yīśum_avadat | he pra-bho yadi bhavān atrāsthāsyat tarhi mama
bhrātā nāmariṣyat |

11-21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

11-21 Da sprach Martha zu Jesus: HERR, wärest du hier gewesen, mein Bruder wäre nicht gestorben!

11-21 dixit ergo Martha ad Iesum Domine si fuisses hic frater meus non fuisset mortuus

११-२२ किंत्विदानीमपि यदीश्वरे प्रार्थयिष्यते ईश्वरस्तद्दास्यतीति जानेऽहम्।

11-22 kiṃ_tv_idānīm_āpi yad īśvare prārthayiṣyate īśvaras_tad dāsyatīti jāne'ham |

11-22 But I know, that even now, whatsoever thou wilt ask of God, God will give it thee.

11-22 Aber ich weiß auch noch, daß, was du bittest von Gott, das wird dir Gott geben.

11-22 sed et nunc scio quia quaecumque poposceris a Deo dabit tibi Deus

११-२३ यीशुवादीत्तव भ्राता समुत्थास्यति।

11-23 yīśur_avādīt tava bhrātā sam-ut-thāsyati |

11-23 Jesus saith unto her, Thy brother shall rise again.

11-23 Jesus spricht zu ihr: Dein Bruder soll auferstehen.

11-23 dicit illi Iesus resurget frater tuus

११-२४ मर्था व्याहरत्। शेषदिवसे स उत्थानसमये प्रोत्थास्यतीति जानेऽहम्।

11-24 marthā vy-āharat | śeṣa-divase sa ut-thāna-samaye protthāsyatīti jāne'ham |

11-24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

11-24 Martha spricht zu ihm: Ich weiß wohl, daß er auferstehen wird in der Auferstehung am Jüngsten Tage.

11-24 dicit ei Martha scio quia resurget in resurrectione in novissima die

११-२५ तदा यीशुः कथितवानहमेव उत्थापयिता जीवयिता च यः कश्चन मयि विश्वसिति स मृत्वापि जीविष्यति।

11-25 tadā yīśuḥ kathitavān aham_eva ut-thāpayitā jīvayitā ca yaḥ kaś_ca_na mayi vi-śvasiti
sa mṛtvāpi jīviṣyati |

11-25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

11-25 Jesus spricht zu ihr: Ich bin die Auferstehung und das Leben. Wer an mich glaubt, der wird leben, ob er gleich stürbe;

11-25 dixit ei Iesus ego sum resurrectio et vita qui credit in me et si mortuus fuerit vivet

११-२६ यः कश्चन च जीवन्मयि विश्वसिति स कदापि न मरिष्यति। अस्यां कथायां किं विश्वसिषि

11-26 yaḥ kaś_ca_na ca jīvan mayi vi-śvasiti sa kadāpi na mariṣyati | asyām kathāyām kiṃ vi-
śvasiṣi?

11-26 And whosoever liveth and believeth in me shall never die. Believest thou this?

11-26 und wer da lebet und glaubet an mich, der wird nimmermehr sterben. Glaubst du das?

11-26 et omnis qui vivit et credit in me non morietur in aeternum credis hoc

११-२७ सावदत्। प्रभो यस्यावतरणापेक्षास्ति भवान्स एवाभिषिक्त ईश्वरपुत्र इति विश्वसिमि।

11-27 sāvadat | pra-bho yasyāvataranaṅapekṣāsti bhavān sa evābhi-ṣikta īśvara-putra iti vi-śvasimi |

11-27 She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

11-27 Sie spricht zu ihm: HERR, ja, ich glaube, daß du bist Christus, der Sohn Gottes, der in die Welt gekommen ist.

11-27 ait illi utique Domine ego credidi quia tu es Christus Filius Dei qui in mundum venisti

११-२८ इति कथां कथयित्वा सा गत्वा स्वां भगिनीं मरियमं गुप्तमाहूय व्याहरत्गुरुरपतिष्ठति त्वामाह्वयति च।

11-28 iti kathāṃ kathayitvā sā gatvā svāṃ bhaginīm mariyamaṃ guptam_ā-hūya vy-āharat gurur_apa-tiṣṭhati tvām_ā-hvayati ca |

11-28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

11-28 Und da sie das gesagt hatte, ging sie hin und rief ihre Schwester Maria heimlich und sprach: Der Meister ist da und ruft dich.

11-28 et cum haec dixisset abiit et vocavit Mariam sororem suam silentio dicens magister adest et vocat te

११-२९ कथामिमां श्रुत्वा सा तूर्णमुत्थाय तस्य समीपमगच्छत्।

11-29 kathāṃ_imāṃ śrutvā sā tūrṇam ut-thāya tasya sam-īpam agacchat |

11-29 As soon as she heard that, she arose quickly, and came unto him.

11-29 Dieselbe, als sie das hörte, stand sie eilend auf und kam zu ihm.

11-29 illa ut audivit surgit cito et venit ad eum

११-३० यीशुग्राममध्यं न प्रविश्य यत्र मर्यां तं साक्षादकरोत्तत्र स्थितवान्।

11-30 yīśur_grāma-madhyam na pra-viśya yatra marthā taṃ sākṣād akarot tatra sthitavān |

11-30 Now Jesus was not yet come into the town, but was in that place where Martha met him.

11-30 (Denn Jesus war noch nicht in den Flecken gekommen, sondern war noch an dem Ort, da ihm Martha war entgegengekommen.)

11-30 nondum enim venerat Iesus in castellum sed erat adhuc in illo loco ubi occurrerat ei Martha

११-३१ ये यिहूदीया मरियमा साकं गृहे तिष्ठन्तस्तामसान्त्वयन्त्रां क्षिप्रमुत्थाय गच्छन्तीं विलोक्य व्याहरन्। सा श्मशाने रोदितुं याति। इत्युक्त्वा ते तस्याः पश्चादगच्छन्।

11-31 ye yihūdīyā mariyamā sākaṃ gr̥he tiṣṭhantas_tām asāntvayan tr tāṃ kṣipram ut-thāya gacchantīm vi-lokya vy-āharan | sā śmaśāne rodituṃ yāti | ityuktvā te tasyāḥ paścād agacchan |

11-31 The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.

11-31 Die Juden, die bei ihr im Haus waren und sie trösteten, da sie sahen Maria, daß sie eilend aufstand und hinausging, folgten sie ihr nach und sprachen: Sie geht hin zum Grabe, daß sie daselbst weine.

11-31 Iudaei igitur qui erant cum ea in domo et consolabantur eam cum vidissent Mariam quia cito surrexit et exiit secuti sunt eam dicentes quia vadit ad monumentum ut ploret ibi

११-३२ यत्र यीशुरतिष्ठत्तत्र मरियमुपस्थाय तं दृष्ट्वा तस्य चरणयोः पतित्वा व्याहरत्। हे प्रभो यदि भवानत्रास्थास्यत्तर्हि मम भ्राता नामरिष्यत्।

11-32 yatra yīśur_atiṣṭhat tatra mariyam upa-sthāya taṃ dṛṣṭvā tasya caraṇayoḥ patitvā vy-āharat | he pra-bho yadi bhavān atrāsthāsyat tarhi mama bhrātā nāmariṣyat |

11-32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

11-32 Als nun Maria kam, da Jesus war, und sah ihn, fiel sie zu seinen Füßen und sprach zu ihm: HERR, wärest du hier gewesen, mein Bruder wäre nicht gestorben!

11-32 Maria ergo cum venisset ubi erat Iesus videns eum cecidit ad pedes eius et dixit ei Domine si fuisses hic non esset mortuus frater meus

११-३३ यीशुस्तां तस्याः सङ्गिनो यिहूदीयांश्च रुदतो विलोक्य शिकार्तः सन्दीर्घं निश्वस्य कथितवान्तं कुत्रास्थापयत्

11-33 yīśus_tāṃ tasyāḥ saṅgino yihūdīyāṃś_ca rudato vi-lokya śikārtaḥ san dīrghaṃ ni-śvasya kathitavān taṃ kutrāsthāpayata?

11-33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled.

11-33 Als Jesus sie sah weinen und die Juden auch weinen, die mit ihr kamen, ergrimmte er im Geist und betrübte sich selbst

11-33 Iesus ergo ut vidit eam plorantem et Iudaeos qui venerant cum ea plorantes fremuit spiritu et turbavit se ipsum

११-३४ ते व्याहरन्। हे प्रभो भवानागत्य पश्यतु।

11-34 te vy-āharan | he pra-bho bhavān ā-gatya paśyatu |

11-34 And said, Where have ye laid him? They said unto him, Lord, come and see.

11-34 und sprach: Wo habt ihr ihn hingelegt? Sie sprachen zu ihm: HERR, komm und sieh es!

11-34 et dixit ubi posuistis eum dicunt ei Domine veni et vide

११-३५ यीशुना क्रन्दितम्।

11-35 yīśunā kranditam |

11-35 Jesus wept.

11-35 Und Jesus gingen die Augen über.

11-35 et lacrimatus est Iesus

११-३६ अत एव यिहूदीया अवदन्। पश्यतायं तस्मिन्कीदृशगप्रीयता।

11-36 ata eva yihūdīyā avadan | paśyatāyaṃ tasmin kīdṛśg aprīyata |

11-36 Then said the Jews, Behold how he loved him!

11-36 Da sprachen die Juden: Siehe, wie hat er ihn so liebgehabt!

11-36 dixerunt ergo Iudaei ecce quomodo amabat eum

११-३७ तेषां केचिदवदन्योऽन्याय चक्षुषी दत्तवान्स किमस्य मृत्युं निवारयितुं नाशक्रोत्

11-37 teṣāṃ ke_cid avadan yo'ndhāya cakṣuṣī dattavān sa kim asya mṛtyuṃ ni-vārayitum nāśaknot?

11-37 And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?

11-37 Etliche aber unter ihnen sprachen: Konnte, der den Blinden die Augen aufgetan hat, nicht verschaffen, daß auch dieser nicht stürbe?

11-37 quidam autem dixerunt ex ipsis non poterat hic qui aperuit oculos caeci facere ut et hic non moreretur

११-३८ ततो यीशुः पुनरन्तर्दीर्घं निश्वस्य श्मशानान्तिकमगच्छत्।

11-38 tato yīśuḥ punar_antar-dīrghaṃ ni-śvasya śmaśānāntikam agacchat ।

11-38 Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it.

11-38 Da ergrimte Jesus abermals in sich selbst und kam zum Grabe. Es war aber eine Kluft, und ein Stein daraufgelegt.

11-38 Iesus ergo rursum fremens in semet ipso venit ad monumentum erat autem spelunca et lapis superpositus erat ei

११-३९ तत्श्मशानमेकं गह्वरं तन्मुखे पाषाण एक आसीत्। तदा यीशुवददेनं पाषाणमपसारयत्। ततः प्रमीतस्य भगिनी मर्थावदत्। प्रभो अधुना तत्र दुर्गन्धो जातः। यतोऽद्य चत्वारि दिनानि श्मशाने स तिष्ठति।

11-39 tat śmaśānam ekaṃ gahvaraṃ tan-mukhe pāṣāṇa eka āsīt । tadā yīśur_avadad enaṃ pāṣāṇam apa-sārayata । tataḥ pra-mītasya bhaginiṃ marthāvadat । pra-bho adhunā tatra durgandho jātaḥ । yato'dya catvāri dināni śmaśāne sa tiṣṭhati ।

11-39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days.

11-39 Jesus sprach: Hebt den Stein ab! Spricht zu ihm Martha, die Schwester des Verstorbenen: HERR, er stinkt schon; denn er ist vier Tage gelegen.

11-39 ait Iesus tollite lapidem dicit ei Martha soror eius qui mortuus fuerat Domine iam fetet quadriduanus enim est

११-४० तदा यीशुवादीत्। यदि विश्वसिषि तर्हीश्वरस्य महिमप्रकाशं द्रक्ष्यसि कथामिमां किं तुभ्यं नाकथयम्

11-40 tadā yīśur_avādīt । yadi vi-śvasiṣi tarhīśvarasya mahima-prakāśaṃ drakṣyasi kathām_imāṃ kiṃ tubhyaṃ nākathayam?

11-40 Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?

11-40 Jesus spricht zu ihr: Habe ich dir nicht gesagt, so du glauben würdest, du würdest die Herrlichkeit Gottes sehen?

11-40 dicit ei Iesus nonne dixi tibi quoniam si credideris videbis gloriam Dei

११-४१ तदा मृतस्य श्मशानात्पाषाणे ऽपसारिते यीशुरूर्ध्वं पश्यनकथयत्। हे पितर्मम निवेदनमश्रुणोः कारणादस्मात्त्वां धन्यं वदामि।

11-41 tadā mṛtasya śmaśānāt pāṣāṇe 'pasārite yīśur_ūrdhvaṃ paśyan akathayat । he pitar_mama ni-vedanam aśṛṇoḥ kāraṇād_asmāt tvāṃ dhanyaṃ vadāmi ।

11-41 Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me.

11-41 Da hoben sie den Stein ab, da der Verstorbene lag. Jesus aber hob seine Augen empor und sprach: Vater, ich danke dir, daß du mich erhört hast.

11-41 tulerunt ergo lapidem Iesus autem elevatis sursum oculis dixit Pater gratias ago tibi quoniam audisti me

११-४२ त्वं सततं शृणोषि तदप्यहं जानामि। किंतु त्वं मां यत्प्रैरयस्तद्यथास्मिन्स्थाने स्थिता लोका विश्वसन्ति तदर्थमिदं वाक्यं वदामि।

11-42 tvam sa-tatam śrṇoṣi tad_apy_aham jānāmi | kiṃ_tu tvam mām yat prairayas_tad yathāsmiṇ sthāne sthitā lokā vi-śvasanti tad-artham idam vākyaṃ vadāmi |

11-42 And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me.

11-42 Doch ich weiß, daß du mich allezeit hörst; aber um des Volkes willen, das umhersteht, sage ich's, daß sie glauben, du habest mich gesandt.

11-42 ego autem sciebam quia semper me audis sed propter populum qui circumstat dixi ut credant quia tu me misisti

११-४३ इमां कथां कथयित्वा स प्रोचैराह्वयत्। हे इलियासर्बहिरागच्छ।

11-43 imām kathāṃ kathayitvā sa proccair_ā-hvayat | he iliyāsar bahir_ā-gaccha |

11-43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

11-43 Da er das gesagt hatte, rief er mit lauter Stimme: Lazarus, komm heraus!

11-43 haec cum dixisset voce magna clamavit Lazare veni foras

११-४४ ततः स प्रमीतः श्मशानवस्त्रैर्बद्धस्तपादो गात्रमार्जन्वाससा बद्धमुखश्च बहिरागच्छत्।

11-44 tataḥ sa pra-mītaḥ śmaśāna-vastrair_baddhas_tapādo gātra-mārjan-vāsasā baddha-mukhaś_ca bahir_ā-gacchat |

11-44 And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

11-44 Und der Verstorbene kam heraus, gebunden mit Grabtüchern an Füßen und Händen und sein Angesicht verhüllt mit dem Schweißstuch. Jesus spricht zu ihnen: Löset ihn auf und lasset ihn gehen!

11-44 et statim prodiit qui fuerat mortuus ligatus pedes et manus institis et facies illius sudario erat ligata dicit Iesus eis solvite eum et sinite abire

११-४५ यीशुरुदितवान्बन्धनानि मोचयित्वा त्यजतैनम्। मरियमः समीपमागता ये

यिहूदीयलोकास्तदा यीशोरेतत्कर्मापश्यन्।

11-45 yīśur_uditavān bandhanāni mocayitvā tyajatainam | mariyamaḥ sam-īpam ā-gatā ye yihūdiya-lokās_tadā yīśor_etat karmāpaśyan |

11-45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

11-45 Viele nun der Juden, die zu Maria gekommen waren und sahen, was Jesus tat, glaubten an ihn.

11-45 multi ergo ex Iudaeis qui venerant ad Mariam et viderant quae fecit crediderunt in eum

११-४६ तेषां बहवो विश्वसन्। किंतु केचिदन्ये फिरूशिनां समीपं गत्वा यीशोरेतस्य कर्मणो वार्त्तामवदन्।

11-46 teṣāṃ bahavo vy-aśvasan | kiṃ_tu ke_cid_anye phirūśinām sam-īpaṃ gatvā yīśor_etasya karmaṇo vārttām avadan |

11-46 But some of them went their ways to the Pharisees, and told them what things Jesus had done.

11-46 Etliche aber von ihnen gingen hin zu den Pharisäern und sagten ihnen, was Jesus getan hatte.

11-46 quidam autem ex ipsis abierunt ad Pharisaeos et dixerunt eis quae fecit Iesus

११-४७ ततः परं प्रधानयाजकाः फिरूशिनश्च सभां कृत्वा व्याहरन्वयं किं कुर्मः एष मानवो
बहून्याश्चर्यकर्माणि करोति।

11-47 tataḥ paraṁ pradhāna-yājakāḥ phirūśinaś_ca sabhāṁ kṛtvā vy-āharan vayaṁ kiṁ
kurmaḥ? eṣa mānavo bahūnyāścarya-karmāṇi karoti ।

11-47 Then gathered the chief priests and the Pharisees a council, and said, What do we? for
this man doeth many miracles.

11-47 Da versammelten die Hohenpriester und die Pharisäer einen Rat und sprachen: Was
tun wir? Dieser Mensch tut viele Zeichen.

11-47 collegerunt ergo pontifices et Pharisaei concilium et dicebant quid facimus quia hic
homo multa signa facit

११-४८ यदीदृशं कर्म कर्तुं न वारयामस्तिर्हि सर्वे लोकास्तस्मिन्विश्वसिष्यन्ति

रोमिलोकाश्चागत्यास्माकमनया राजघान्या सार्धं राज्यमाच्छेत्स्यन्ति।

11-48 yadīdṛśaṁ karma kartuṁ na vārayāmas_tarhi sarve lokāś_tasmin vi-śvasiṣyanti romi-
lokāś_cā-gatyāsmākam anayā rāja-ghānyā sārḍhaṁ rājyam āchetsyanti ।

11-48 If we let him thus alone, all men will believe on him: and the Romans shall come and
take away both our place and nation.

11-48 Lassen wir ihn also, so werden sie alle an ihn glauben; so kommen dann die Römer
und nehmen uns Land und Leute.

11-48 si dimittimus eum sic omnes credent in eum et venient Romani et tollent nostrum et
locum et gentem

११-४९ तदा तेषां कियफानामा यस्तस्मिन्वत्सरे महायाजकपदे न्ययुज्यत स प्रत्यवदद्वयं
किमपि न जानीथ।

11-49 tadā teṣāṁ kiyaphā-nāmā yas_tasmin vatsare mahā-yājaka-pade ny-ayujyata sa
praty_avadad yūyaṁ kim_āpi na jānītha ।

11-49 And one of them, named Caiaphas, being the high priest that same year, said unto
them, Ye know nothing at all,

11-49 Einer aber unter ihnen, Kaiphas, der desselben Jahres Hoherpriester war, sprach zu
ihnen: Ihr wisset nichts,

11-49 unus autem ex ipsis Caiaphas cum esset pontifex anni illius dixit eis vos nescitis
quicquam

११-५० समग्रदेशस्य विनाशतोऽपि सर्वलोकार्थमेकस्य जनस्य मरणमस्माकं

मशगलहेतुकमेल्तस्य विवेचनामपि न कुरुथ।

11-50 samagra-deśasya vi-nāśato'pi sarva-lokārtham ekasya janasya maraṇam asmākaṁ
maśgala-hetukam eltasya vivecanām_āpi na kurutha ।

11-50 Nor consider that it is expedient for us, that one man should die for the people, and
that the whole nation perish not.

11-50 bedenket auch nichts; es ist uns besser ein Mensch sterbe für das Volk, denn daß das
ganze Volk verderbe.

11-50 nec cogitatis quia expedit nobis ut unus moriatur homo pro populo et non tota gens
pereat

११-५१ एतां कथां स निजबुद्ध्या व्याहरदिति न।

11-51 etāṁ kathāṁ sa nija-buddhyā vyāharad iti na ।

11-51 And this spake he not of himself: but being high priest that year, he prophesied that
Jesus should die for that nation;

11-51 (Solches aber redete er nicht von sich selbst, sondern weil er desselben Jahres Hoherpriester war, weissagte er. Denn Jesus sollte sterben für das Volk;

11-51 hoc autem a semet ipso non dixit sed cum esset pontifex anni illius prophetavit quia Iesus moriturus erat pro gente

११-५२ किंतु यीशुस्तद्देशीयानां कारणात्प्राणान्त्यक्ष्यति। दिशि दिशि विकीर्णानीश्वरस्य सन्तानान्संगृह्यैकजातिं करिष्यति च। तस्मिन्वत्सरे कियफा महायाजकत्वपदे नियुक्तः सनिदं भविष्यद्वाक्यं कथितवान्।

11-52 kiṃ tu yīśus tad-deśīyānām kāraṇāt prāṇān tyakṣyati | diśi diśi vi-kīrṇān īśvarasya san-tānān saṃ-gr̥hyaika-jātiṃ kariṣyati ca | tasmin vatsare kiyaphā mahā-yājakatva-pade ni-yuktaḥ san idam bhaviṣyad-vākyaṃ kathitavān |

11-52 And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

11-52 und nicht für das Volk allein, sondern daß er auch die Kinder Gottes, die zerstreut waren, zusammenbrächte.)

11-52 et non tantum pro gente sed et ut filios Dei qui erant dispersi congregaret in unum

११-५३ तद्दिनमारभ्य ते कथं तं हन्तुं शक्नुवन्तीति मन्त्रणां कर्तुं प्रारेभिरे।

11-53 tad-dinam ā-rabhya te katham taṃ hantuṃ śaknuvantiti mantraṇām kartuṃ prārebhire |

11-53 Then from that day forth they took counsel together for to put him to death.

11-53 Von dem Tage an ratschlagten sie, wie sie ihn töteten.

11-53 ab illo ergo die cogitaverunt ut interficerent eum

११-५४ अत एव यिहूदीयानां मध्ये यीशुः सप्रकाशं गमनागमने अकृत्वा तस्माद्गत्वा प्रान्तरस्य समीपस्थायिप्रदेशस्येफ्रायिम्नाम्नि नगरे शिष्यैः साकं कालं यापयितुं प्रारेभे।

11-54 ata eva yihūdiyānām madhye yīśuḥ sa-prakāśaṃ gamanāgamane akṛtvā tasmād gatvā prāntarasya samīpa-sthāyi-pradeśasyephraiyim-nāmnī nagare śiṣyaiḥ sākaṃ kālaṃ yāpayituṃ prārebhe |

11-54 Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

11-54 Jesus aber wandelte nicht mehr frei unter den Juden, sondern ging von dannen in eine Gegend nahe bei der Wüste, in eine Stadt, genannt Ephrem, und hatte sein Wesen daselbst mit seinen Jüngern.

11-54 Iesus ergo iam non in palam ambulabat apud Iudaeos sed abiit in regionem iuxta desertum in civitatem quae dicitur Efrem et ibi morabatur cum discipulis

११-५५ अनन्तरं यिहूदीयानां निस्तारोत्सवे निकटवर्तिनि सति तदुत्सवात्पूर्वं स्वान्शुचीन्कर्तुं बहवो जना ग्रामेभ्यो यिरूशालमनगरमागच्छन्।

11-55 anantaram yihūdiyānām nistārotsave nikaṭa-vartini sati tad-utsavāt pūrvaṃ svān śucin kartuṃ bahavo janā grāmebhyo yirūśālam-nagaram āgacchan |

11-55 And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves.

11-55 Es war aber nahe das Ostern der Juden; und es gingen viele aus der Gegend hinauf gen Jerusalem vor Ostern, daß sie sich reinigten.

11-55 proximum autem erat pascha Iudaeorum et ascenderunt multi Hierosolyma de regione ante pascha ut sanctificarent se ipsos

११-५६ यीशोरन्वेषणं कृत्वा मन्दिरे दण्डायमानाः सन्तः परस्परं व्याहरन्। युष्माकं कीदृशो बोधो जायते स किमुत्सवेऽस्मिन्त्रागमिष्यति

11-56 yīśor_anveṣaṇam kṛtvā mandire daṇḍāyamānāḥ santaḥ paras-param vy-āharan | yuṣmākaṁ kīdṛśo bodho jāyate? sa kim ut-save'smin atrāgamiṣyati?

11-56 Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast?

11-56 Da standen sie und fragten nach Jesus und redeten miteinander im Tempel: Was dünkt euch, daß er nicht kommt auf das Fest?

11-56 quaerebant ergo Iesum et conloquebantur ad invicem in templo stantes quid putatis quia non veniat ad diem festum

११-५७ स च कुत्रास्ति यद्येतत्कश्चिद्वेत्ति तर्हि दर्शयतु प्रधानयाजकाः फिरूशिनश्च तं धर्तुं पूर्वमिमामाज्ञां प्राचारयन्।

11-57 sa ca kutrāsti yady_etat kaś_cid vetti tarhi darśayatu pra-dhāna-yājakāḥ phirūśinaś_ca taṁ dhartuṁ pūrvam imām ā-jñāṁ prācārayan |

11-57 Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew it, that they might take him.

11-57 Es hatten aber die Hohenpriester und Pharisäer lassen ein Gebot ausgehen: so jemand wüßte, wo er wäre, daß er's anzeige, daß sie ihn griffen.

11-57 dederant autem pontifices et Pharisaei mandatum ut si quis cognoverit ubi sit indicet ut adprehendant eum

१२-१ निस्तरोत्सवात्पूर्वं दिनषट्के स्थिते यीशुर्यं प्रमीतमिलियासरं श्मशानादुदस्थापयत्तस्य निवासस्थानं बैथनियाग्राममागच्छत्।

12-1 nistarotsavāt pūrvam dina-ṣaṭke sthite yīśur_yaṁ pra-mītam iliyāsaram śmaśānād ud-asthāpayat tasya ni-vāsa-sthānaṁ baithaniyā-grāmam āgacchat |

12-1 Then Jesus six days before the passover came to Bethany, where Lazarus was, which had been dead, whom he raised from the dead.

12-1 Sechs Tage vor Ostern kam Jesus gen Bethanien, da Lazarus war, der Verstorbene, welchen Jesus auferweckt hatte von den Toten.

12-1 Iesus ergo ante sex dies paschae venit Bethaniam ubi fuerat Lazarus mortuus quem suscitavit Iesus

१२-२ तत्र तदर्थं रजन्यां भोज्ये कृते मर्था पर्यवेषयदिलियासर्च तस्य सङ्गिभिः सार्धं भोजनासन उपाविशत्।

12-2 tatra tad-arthaṁ rajanyāṁ bhojye kṛte marthā parya-veṣayad iliyāsar ca tasya saṅgibhiḥ sārghaṁ bhojanāsana upāviśat |

12-2 There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.

12-2 Daselbst machten sie ihm ein Abendmahl, und Martha diente; Lazarus aber war deren einer, die mit ihm zu Tische saßen.

12-2 fecerunt autem ei cenam ibi et Martha ministrabat Lazarus vero unus erat ex discumbentibus cum eo

१२-३ तदा मरियमर्धसेटकं बहुमूल्यं जटामांसीयं तैलमानीयं यीशोश्चरणयोर्मर्दयित्वा निजकेशैर्माष्णामारभत। तदा तैलस्य परिमलेन गृहमामोदितमभवत्।

12-3 tadā mariyam ardha-seṭakaṃ bahu-mūlyam jaṭā-māṃsiyam tailam ā-nīya yīśoś_caraṇayor_mardayitvā nija-keśair_mārṣṭum ārabhata | tadā tailasya pari-malena gṛham ā-moditam abhavat |

12-3 Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

12-3 Da nahm Maria ein Pfund Salbe von ungefälschter, köstlicher Narde und salbte die Füße Jesu und trocknete mit ihrem Haar seine Füße; das Haus aber ward voll vom Geruch der Salbe.

12-3 Maria ergo accepit libram unguenti nardi pistici pretiosi unxit pedes Iesu et extersit capillis suis pedes eius et domus impleta est ex odore unguenti

१२-४ यः शिमोनः पुत्र ईष्करियोतीयो यिहूदानामा यीशुं परकरेषु समर्पयिष्यति स शिष्यस्तदा कथितवान्।

12-4 yaḥ śimonaḥ putra iṣkariyotiyo yihūdā-nāmā yīśuṃ para-kareṣu sam-arpayīṣyati sa śiṣyas_tadā kathitavān |

12-4 Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him,

12-4 Da sprach seiner Jünger einer, Judas, Simons Sohn, Ischariot, der ihn hernach verriet:

12-4 dicit ergo unus ex discipulis eius Iudas Scariotis qui erat eum traditurus

१२-५ एतत्तैलं त्रिभिः शतैर्मुद्रापादैर्विक्रीतं सदरिद्रेभ्यः कुतो नादीयत

12-5 etat-tailam tribhiḥ śatair_mudrā-pādair_vi-kṛitam sad daridrebhyaḥ kuto nādiyata?

12-5 Why was not this ointment sold for three hundred pence, and given to the poor?

12-5 Warum ist diese Salbe nicht verkauft um dreihundert Groschen und den Armen gegeben?

12-5 quare hoc unguentum non veniit trecentis denariis et datum est egenis

१२-६ स दरिद्रलोकार्थमचिन्तयदिति न। किंतु स चौर एवं तन्निकटे मुद्रासम्पुटकस्थित्या तन्मध्ये यदतिष्ठत्तदपाहरत्तस्मात्कारणादिमां कथामकथयत्।

12-6 sa daridra-lokārtham acintayad iti na | kiṃ_tu sa caura evaṃ tan-nikaṭe mudrā-samputaka-sthityā tan-madhye yad_atiṣṭhat tad_apāharat tasmāt kāraṇād imāṃ kathām_akathayat |

12-6 This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.

12-6 Das sagte er aber nicht, daß er nach den Armen fragte; sondern er war ein Dieb und hatte den Beutel und trug, was gegeben ward.

12-6 dixit autem hoc non quia de egenis pertinebat ad eum sed quia fur erat et loculos habens ea quae mittebantur portabat

१२-७ तदा यीशुरकथयदेनां मा वारय सा मम श्मशानस्थापनदिनार्थं तदरक्षयत्।

12-7 tadā yīśur_akathayad enāṃ mā vāraya sā mama śmaśāna-sthāpana-dinārtham tad-arakṣayat |

12-7 Then said Jesus, Let her alone: against the day of my burying hath she kept this.

12-7 Da sprach Jesus: Laß sie in Frieden! Solches hat sie behalten zum Tage meines Begräbnisses.

12-7 dixit ergo Iesus sine illam ut in die sepulturae meae servet illud

१२-८ दरिद्रा युष्माकं सन्निधौ सर्वदा तिष्ठन्ति किंत्वहं सर्वदा युष्माकं सन्निधौ न तिष्ठामि।

12-8 daridrā yuṣmākaṃ san-nidhau sarvadā tiṣṭhanti kiṃ_tv_aham sarvadā yuṣmākaṃ san-nidhau na tiṣṭhāmi |

12-8 For the poor always ye have with you; but me ye have not always.

12-8 Denn Arme habt ihr allezeit bei euch; mich aber habt ihr nicht allezeit.

12-8 pauperes enim semper habetis vobiscum me autem non semper habetis

१२-९ ततः परं यीशुस्तत्रास्तीति वार्त्ता श्रुत्वा बहवो यिहूदीयास्तं

श्मशानादुत्थापितमिलियासरंच द्रष्टुं तत्स्थानमागच्छन्।

12-9 tataḥ paraṃ yīśus_tatrāstīti vārttām śrutvā bahavo yihūdiyās_tam śmaśānād_ut-thāpitaṃ iliyāsaraṃ_ca draṣṭuṃ tat-sthānam āgacchan |

12-9 Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

12-9 Da erfuhr viel Volks der Juden, daß er daselbst war; und sie kamen nicht um Jesu willen allein, sondern daß sie auch Lazarus sähen, welchen er von den Toten auferweckt hatte.

12-9 cognovit ergo turba multa ex Iudaeis quia illic est et venerunt non propter Iesum tantum sed ut Lazarum viderent quem suscitavit a mortuis

१२-१० तदा प्रधानयाजकास्तमिलियासरमपि संहर्तुममन्त्रयन्।

12-10 tadā pradhāna-yājakās_tam iliyāsaram_api saṃ-hartum amantrayan |

12-10 But the chief priests consulted that they might put Lazarus also to death;

12-10 Aber die Hohenpriester trachteten darnach, daß sie auch Lazarus töteten;

12-10 cogitaverunt autem principes sacerdotum ut et Lazarum interficerent

१२-११ यतस्तेन बहवो यिहूदीया गत्वा यीशौ विश्वसन्।

12-11 yatas_tena bahavo yihūdiyā gatvā yīśau vy-aśvasan |

12-11 Because that by reason of him many of the Jews went away, and believed on Jesus.

12-11 denn um seinetwillen gingen viele Juden hin und glaubten an Jesus.

12-11 quia multi propter illum abibant ex Iudaeis et credebant in Iesum

१२-१२ अनन्तरं यीशुर्यीरूशालमनगरमागच्छतीति वार्त्ता श्रुत्वा

12-12 anantaraṃ yīśur_yirūśālam-nagaram āgacchatīti vārttām śrutvā

12-12 On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

12-12 Des andern Tages, da viel Volks, das aufs Fest gekommen war, hörte, daß Jesus käme gen Jerusalem,

12-12 in crastinum autem turba multa quae venerat ad diem festum cum audissent quia venit Iesus Hierosolyma

१२-१३ परेऽहनि उत्सवागता बहवो लोकाः खर्जूरपत्राद्यानीय तं साक्षात्कर्तुं बहिरागत्य जय जयेति वाचं प्रोचैर्वक्तुमारभन्त। इस्रायेलो यो राजा परमेश्वरस्य नाम्ना गच्छति स धन्यः।

12-13 pare'hani utsavāgatā bahavo lokāḥ kharjūra-patrādyāniya taṃ sāksāt kartuṃ bahir-ā-gatya jaya jayeti vācaṃ proccair_vaktum ārabhanta | isrāyelo yo rājā parameśvarasya nāmnā gacchati sa dhanyaḥ |

12-13 Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord.

12-13 nahmen sie Palmenzweige und gingen hinaus ihm entgegen und schrieen: Hosianna! Gelobt sei, der da kommt in dem Namen des HERRN, der König von Israel!

12-13 acceperunt ramos palmarum et processerunt obviam ei et clamabant osanna benedictus qui venit in nomine Domini rex Israhel

१२-१४ तदा हे सियोनः कन्ये मा भैषीः पश्यायं तव राजा गर्दभशावकमारुह्यागच्छति

12-14 tadā he siyonaḥ kanye mā bhaiṣiḥ paśyāyaṃ tava rājā gardabha-śāvakam āruhyāgacchati

12-14 And Jesus, when he had found a young ass, sat thereon; as it is written,

12-14 Jesus aber fand ein Eselein und ritt darauf; wie denn geschrieben steht:

12-14 et invenit Iesus asellum et sedit super eum sicut scriptum est

१२-१५ इति शास्त्रीयवचनानुसारेण यीशुरेकं युवगर्दभं प्राप्य तदुपर्यारोहत्।

12-15 iti śāstriya-vacanānusāreṇa yīsur_ekaṃ yuva-gardabhaṃ prāpya tad-upary_ārohat |

12-15 Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.

12-15 "Fürchte dich nicht du Tochter Zion! Siehe, dein König kommt, reitend auf einem Eselsfüllen."

12-15 noli timere filia Sion ecce rex tuus venit sedens super pullum asinae

१२-१६ अस्याः घटनायास्तात्पर्यं शिष्याः प्रथमं नाबुध्यन्त। किंतु यीशौ महिमानं प्राप्ते सति वाक्यमिदं तस्मिनकथ्यत लोकाश्च तम्प्रतीत्यमकुर्वन्ति ते स्मृतवन्तः।

12-16 asyāḥ ghaṭanāyās_tātparyam śiṣyāḥ prathamam nābudhyanta | kiṃ_tu yīsau mahimānaṃ prāpte sati vākyaṃ_idam tasmin akathyata lokāś_ca tam_pratittham akurvan iti te smṛtavantaḥ |

12-16 These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.

12-16 Solches verstanden seine Jünger zuvor nicht; sondern da Jesus verklärt ward, da dachten sie daran, daß solches von ihm geschrieben war und sie solches ihm getan hatten.

12-16 haec non cognoverunt discipuli eius primum sed quando glorificatus est Iesus tunc recordati sunt quia haec erant scripta de eo et haec fecerunt ei

१२-१७ स इलियासरं श्मशानादागन्तुमाहूतवान्श्मशानाच्च उदस्थापयद्ये ये लोकास्तत्कर्म साक्षादपश्यन्ते प्रमाणं दातुमारभन्त।

12-17 sa iliyāsaram śmaśānād āgantum ā-hūtavān śmaśānāc_ca ud-asthāpayad ye ye lokāś_tat_karma sākṣād apaśyan te pra-māṇam dātum ārabhanta |

12-17 The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.

12-17 Das Volk aber, das mit ihm war, da er Lazarus aus dem Grabe rief und von den Toten auferweckte, rühmte die Tat.

12-17 testimonium ergo perhibebat turba quae erat cum eo quando Lazarum vocavit de monumento et suscitavit eum a mortuis

१२-१८ स एतादृशमद्भुतं कर्माकरोत्तस्य जनश्रुतेर्लोकास्तं साक्षात्कर्तुमागच्छन्।

12-18 sa etādṛśam adbhutaṃ karmākarot tasya jana-śruter_lokāś_tam sākṣāt kartum āgacchan |

12-18 For this cause the people also met him, for that they heard that he had done this miracle.

12-18 Darum ging ihm auch das Volk entgegen, da sie hörten, er hätte solches Zeichen getan.

12-18 propterea et obviam venit ei turba quia audierunt eum fecisse hoc signum

१२-१९ ततः फिरूशिनः परस्परं वक्तुमारभन्त युष्माकं सर्वाश्चेष्टा वृथा जाताः। इति किं यूयं न बुध्यध्वे पश्यत सर्वे लोकास्तस्य पश्चाद्वर्तिनो ऽभवन्।

12-19 tataḥ phirūśinaḥ paras-param vaktum ārabhanta yuṣmākaṃ sarvāś_ceṣṭā vṛthā jātaḥ । iti kiṃ yūyaṃ na budhyadhve? paśyata sarve lokāś_tasya paścād-vartino 'bhavan ।

12-19 The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

12-19 Die Pharisäer aber sprachen untereinander: Ihr sehet, daß ihr nichts ausrichtet; siehe, alle Welt läuft ihm nach!

12-19 Pharisei ergo dixerunt ad semet ipsos videtis quia nihil proficimus ecce mundus totus post eum abiit

१२-२० भजनं कर्तुमुत्सवागतानां लोकानां कतिपया जना अन्यदेशीया आसन्।

12-20 bhajanaṃ kartum utsavāgatānāṃ lokānāṃ katipayā janā anyadeśīyā āsan ।

12-20 And there were certain Greeks among them that came up to worship at the feast:

12-20 Es waren aber etliche Griechen unter denen, die hinaufgekommen waren, daß sie anbeten auf dem Fest.

12-20 erant autem gentiles quidam ex his qui ascenderant ut adorarent in die festo

१२-२१ ते गालीलीयबैत्सैदानिवासिनः फिलिपस्य समीपमागत्य व्याहरन्। हे महेच्छ वयं यीशुं द्रष्टुमिच्छामः।

12-21 te gālīliya-baitsaidāni-vāsinaḥ philipasya sam-īpam ā-gatya vyāharan । he maheccha vayaṃ yīśuṃ draṣṭum icchāmaḥ ।

12-21 The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.

12-21 Die traten zu Philippus, der von Bethsaida aus Galiläa war, baten ihn und sprachen: Herr, wir wollten Jesum gerne sehen.

12-21 hii ergo accesserunt ad Philippum qui erat a Bethsaida Galilaeae et rogabant eum dicentes domine volumus Iesum videre

१२-२२ ततः फिलिपो गत्वा आन्द्रियमवदत्पश्चादान्द्रियफिलिपो यीशवे वार्त्तामकथयताम्।

12-22 tataḥ philipo gatvā āndriyam avadat paścād āndriy-philipau yīśave vārttām akathayatām ।

12-22 Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.

12-22 Philippus kommt und sagt es Andreas, und Philippus und Andreas sagten's weiter Jesus.

12-22 venit Philippus et dicit Andreae Andreas rursum et Philippus dixerunt Iesu

१२-२३ तदा यीशुः प्रत्युदितवान्मानवसुतस्य महिमप्राप्तिसमय उपस्थितः।

12-23 tadā yīśuḥ pratyuditavān mānava-sutasya mahima-prāpti-samaya upa-sthitaḥ ।

12-23 And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

12-23 Jesus aber antwortete ihnen und sprach: Die Zeit ist gekommen, daß des Menschen Sohn verklärt werde.

12-23 Iesus autem respondit eis dicens venit hora ut clarificetur Filius hominis

१२-२४ अहं युष्मानतिथ्यार्थं वदामि। धान्यबीजं मृत्तिकायां पतित्वा यदि न मृयते तर्ह्येकाकि
तिष्ठति किंतु यदि मृयते तर्हि बहुगुणं फलं फलति।

12-24 ahaṃ yuṣmān_ati-ythārtham vadāmi | dhānya-bījaṃ mṛttikāyāṃ patitvā yadi na
mṛyate tarhy_ekāki tiṣṭhati kiṃ_tu yadi mṛyate tarhi bahu-guṇam phalaṃ phalati |

12-24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it
abideth alone: but if it die, it bringeth forth much fruit.

12-24 Wahrlich, wahrlich ich sage euch: Es sei denn, daß das Weizenkorn in die Erde falle
und ersterbe, so bleibt's allein; wo es aber erstirbt, so bringt es viele Früchte.

12-24 amen amen dico vobis nisi granum frumenti cadens in terram mortuum fuerit

१२-२५ यो जनो निजप्राणान्प्रियाञ्जानाति स तान्हारयिष्यति किंतु यो जन इहलोके
निजप्राणान्प्रियाञ्जानाति सोऽनन्तायुः प्राप्तुं तान्रक्षिष्यति।

12-25 yo jano nija-prāṇān priyān jānāti sa tān hārayiṣyati kiṃ_tu yo jana iha-loke nija-prāṇān
a-priyān jānāti so'nantāyuh prāptuṃ tān rakṣiṣyati |

12-25 He that loveth his life shall lose it; and he that hateth his life in this world shall keep it
unto life eternal.

12-25 Wer sein Leben liebhat, der wird's verlieren; und wer sein Leben auf dieser Welt haßt,
der wird's erhalten zum ewigen Leben.

12-25 ipsum solum manet si autem mortuum fuerit multum fructum adfert qui amat animam
suam perdet eam et qui odit animam suam in hoc mundo in vitam aeternam custodit eam

१२-२६ कश्चिद्यदि मम सेवको भवितुं वाञ्छति तर्हि स मम पश्चाद्गामी भवतु। तस्मादहं यत्र
तिष्ठामि मम सेवलोऽपि तत्र स्थास्यति। यो जनो मां सेवते मम पितापि तं सम्मंस्यते।

12-26 kaś_cid yadi mama sevako bhavituṃ vāñchati tarhi sa mama paścād-gāmi bhavatu |
tasmād ahaṃ yatra tiṣṭhāmi mama sevalo'pi tatra sthāsyati | yo jano māṃ sevate mama
pitāpi taṃ sam-maṃsyate |

12-26 If any man serve me, let him follow me; and where I am, there shall also my servant
be: if any man serve me, him will my Father honour.

12-26 Wer mir dienen will, der folge mir nach; und wo ich bin, da soll mein Diener auch sein.
Und wer mir dienen wird, den wird mein Vater ehren.

12-26 si quis mihi ministrat me sequatur et ubi sum ego illic et minister meus erit si quis
mihi ministraverit honorificabit eum Pater meus

१२-२७ साम्प्रतं मम प्राणा व्याकुला भवन्ति। तस्माधे पितरेतस्मात्समयान्मां रक्ष इत्यहं किं
प्रार्थयिष्ये किंत्वहमेतत्समयार्थमवतीर्णवान्।

12-27 sāmpratam mama prāṇā vy-ā-kulā bhavanti | tasmād he pitar etasmāt sam-ayān māṃ
rakṣa ityahaṃ kiṃ prārthayiṣye? kiṃ_tv_ahaṃ etat-samayārtham ava-tīrṇavān |

12-27 Now is my soul troubled; and what shall I say? Father, save me from this hour: but for
this cause came I unto this hour.

12-27 Jetzt ist meine Seele betrübt. Und was soll ich sagen? Vater, hilf mir aus dieser
Stunde! Doch darum bin ich in die Welt gekommen.

12-27 nunc anima mea turbata est et quid dicam Pater salvifica me ex hora hac sed
propterea veni in horam hanc

१२-२८ हे पितः स्वनाम्नो महिमानं प्रक्षय। तेनैव स्वनाम्नो महिमानमहं प्रकाशयं पुनरपि
प्रकाशयिष्यामि। एषा गगणीया वाणी तस्मिन्समयेऽजायत।

12-28 he pitaḥ sva-nāmno mahimānaṃ pra-kṣṣaya | tenaiva sva-nāmno mahimānam ahaṃ
pra-kāśayaṃ punar_āpi prakāśayiṣyāmi | eṣā gagaṇīyā vāṇī tasmin sam-aye'jāyata |

12-28 Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.

12-28 Vater verkläre deinen Namen! Da kam eine Stimme vom Himmel: Ich habe ihn verklärt und will ihn abermals verklären.

12-28 Pater clarifica tuum nomen venit ergo vox de caelo et clarificavi et iterum clarificabo

१२-२९ तच्छ्रुत्वा समीपस्थलोकानां केचिदवदन्मेघो ऽगर्जीत्। केचिदवदन्स्वर्गीयदूतो ऽनेन सह कथामचकथत्।

12-29 tac-chrutvā samīpa-stha-lokānāṃ ke-cid avadan megho 'garjīt | ke_cid avadan svargīya-dūto 'nena saha kathām_acakathat |

12-29 The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him.

12-29 Da sprach das Volk, das dabeistand und zuhörte: Es donnerte. Die andern sprachen: Es redete ein Engel mit ihm.

12-29 turba ergo quae stabat et audierat dicebant tonitruum factum esse alii dicebant angelus ei locutus est

१२-३० तदा यीशुः प्रत्यवादीत्। मदर्थं शब्दोऽयं नाभूत्युष्मदर्थमेवाभूत्।

12-30 tadā yīśuḥ praty_avādīt | mad-arthaṃ śabda'yaṃ nābhūtyuṣmad-arthaṃ_evābhūt |

12-30 Jesus answered and said, This voice came not because of me, but for your sakes.

12-30 Jesus antwortete und sprach: Diese Stimme ist nicht um meinetwillen geschehen, sondern um euretwillen.

12-30 respondit Iesus et dixit non propter me vox haec venit sed propter vos

१२-३१ अधुना जगतोऽस्य विचारः सम्पत्स्यते। अधुनास्य जगतः पती राज्यात्त्योष्यति।

12-31 adhunā jagato'sya vi-cāraḥ sam-patsyate | adhunāsyā jagataḥ patī rājyāt cyoṣyati |

12-31 Now is the judgment of this world: now shall the prince of this world be cast out.

12-31 Jetzt geht das Gericht über die Welt; nun wird der Fürst dieser Welt ausgestoßen werden.

12-31 nunc iudicium est mundi nunc princeps huius mundi eicietur foras

१२-३२ यद्यहं पृथिव्या ऊर्ध्वं प्रोत्थापितोऽस्मि तर्हि सर्वान्मानवान्स्वसमीपमाकर्षिष्यामि।

12-32 yady_ahaṃ pṛthivyā ūrdhve protthāpito'smi tarhi sarvān mānavān sva-samīpam ākarṣiṣyāmi |

12-32 And I, if I be lifted up from the earth, will draw all men unto me.

12-32 Und ich, wenn ich erhöht werde von der Erde, so will ich sie alle zu mir ziehen.

12-32 et ego si exaltatus fuero a terra omnia traham ad me ipsum

१२-३३ कथं तस्य मृतिर्भविष्यति। एतद्वोधयितुं स इमां कथामकथयत्।

12-33 kathāṃ tasya mṛtir_bhaviṣyati | etad bodhayitum sa imāṃ kathām akathayat |

12-33 This he said, signifying what death he should die.

12-33 (Das sagte er aber, zu deuten, welches Todes er sterben würde.)

12-33 hoc autem dicebat significans qua morte esset moriturus

१२-३४ तदा लोका अकथयन्सोऽभिषिक्तः सर्वदा तिष्ठतीति व्यवस्थाग्रन्थे श्रुतमस्माभिः। तर्हि मनुष्यपुत्रः प्रोत्थापितो भविष्यतीति वाक्यं कथं वदसि

12-34 tadā lokā akathayan so'bhiṣiktaḥ sarvadā tiṣṭhatīti vyavasthā-granthe śrutam asmābhiḥ | tarhi manuṣya-putraḥ protthāpito bhaviṣyatīti vākyaṃ kathāṃ vadasi?

12-34 The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?

12-34 Da antwortete ihm das Volk: Wir haben gehört im Gesetz, daß Christus ewiglich bleibe; und wie sagst du denn: "Des Menschen Sohn muß erhöht werden"? Wer ist dieser Menschensohn?

12-34 respondit ei turba nos audivimus ex lege quia Christus manet in aeternum et quomodo tu dicis oportet exaltari Filium hominis quis est iste Filius hominis

१२-३५ मनुष्यपुत्रोऽयं कः तदा यीशुरकथयद्युष्माभिः सार्धमल्पदिनानि ज्योतिरास्ते। यथा युष्मानन्धकारो नाच्छादयति तदर्थं यावत्कालं युष्माभिः सार्धं ज्योतिस्तिष्ठति तावत्कालं गच्छता यो जनोऽन्धकारे गच्छति स कुत्र यातीति न जानाति।

12-35 manuṣya-putro' yaṃ kaḥ tadā yīsur_akathayad yuṣmābhiḥ sārddham alpa-dināni jyotir_āste | yathā yuṣmān andha-kāro nācchādayati tad-arthaṃ yāvat-kālaṃ yuṣmābhiḥ sārddham jyotis_tiṣṭhati tāvat-kālaṃ gacchata | yo jano'ndha-kāre gacchati sa kutra yāṭīti na jānāti |

12-35 Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.

12-35 Da sprach Jesus zu ihnen: Es ist das Licht noch eine kleine Zeit bei euch. Wandelt, dieweil ihr das Licht habt, daß euch die Finsternis nicht überfalle. Wer in der Finsternis wandelt, der weiß nicht, wo er hinget.

12-35 dixit ergo eis Iesus adhuc modicum lumen in vobis est ambulate dum lucem habetis ut non tenebrae vos comprehendant et qui ambulat in tenebris nescit quo vadat

१२-३६ अत एव यावत्कालं युष्माकं निकटे ज्योतिरास्ते तावत्कालं ज्योतीरूपसन्ताना भवितुं ज्योतिषि विश्वसिता। इमां कथां कथयित्वा यीशुः प्रस्थाय तेभ्यः स्वं गुप्तवान्।

12-36 ata eva yāvat-kālaṃ yuṣmākaṃ nikaṭe jyotir_āste tāvat-kālaṃ jyotī-rūpa-santānā bhavituṃ jyotiṣi vi-śvasita | imāṃ kathāṃ kathayitvā yīśuḥ pra-sthāya tebhyaḥ svaṃ guptavān |

12-36 While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

12-36 Glaubet an das Licht, dieweil ihr es habt, auf daß ihr des Lichtes Kinder seid.

12-36 dum lucem habetis credite in lucem ut filii lucis sitis haec locutus est Iesus et abiit et abscondit se ab eis

१२-३७ यद्यपि यीशुस्तेषां समक्षमेतावदाश्चर्यकर्माणि कृतवान्तथापि ते तस्मिन्न व्यश्वसन्।

12-37 yady_api yīśus_teṣāṃ sam-akṣam etāvad_āścarya-karmāṇi kṛtavān tathāpi te tasmin na vy-aśvasan |

12-37 But though he had done so many miracles before them, yet they believed not on him:

12-37 Solches redete Jesus und ging weg und verbarg sich vor ihnen. Und ob er wohl solche Zeichen vor ihnen getan hatte, glaubten sie doch nicht an ihn,

12-37 cum autem tanta signa fecisset coram eis non credebant in eum

१२-३८ अत एव। कः प्रत्येति सुसंवादं परेशास्मत्प्रचारितं प्रकाशते परेशस्य हस्तः कस्य च सन्निधौ यिशयियभविष्यद्वादिना यदेतद्वाक्यमुक्तं तत्सफलमभवत्।

12-38 ata eva | kaḥ pratyeti su-saṃ-vādaṃ pareśāsmat-pracāritaṃ? pra-kāśate pareśasya hastaḥ kasya ca san-ni-dhau? yīśaiya-bhaviṣyad-vādinā yad_etad vākyam_uktaṃ tat sa-phalam abhavat |

12-38 That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

12-38 auf daß erfüllet werde der Spruch des Propheten Jesaja, den er sagte: "HERR, wer glaubt unserm Predigen? Und wem ist der Arm des HERRN offenbart?"

12-38 ut sermo Esaiiae prophetae impleretur quem dixit Domine quis credidit auditui nostro et brachium Domini cui revelatum est

१२-३९ ते प्रत्येतुं नाशक्नुवन्तस्मिन्शिययभविष्यद्वादी ओनरवादीद्।

12-39 te praty_etuṃ nāśaknuvan tasmin yīśaiya-bhaviṣyad-vādī onar_avādīd |

12-39 Therefore they could not believe, because that Esaias said again,

12-39 Darum konnten sie nicht glauben, denn Jesaja sagte abermals:

12-39 propterea non poterant credere quia iterum dixit Esaias

१२-४० यथा ते नयनेर्न पश्यन्ति बुद्धिभिश्च न बुध्यन्ते तैर्मनःसु परिवर्तितेषु च तानहं यथा स्वस्थान्न करोमि तथा स तेषां लोचनान्यन्धानि कृत्वा तेषामन्तःकरणानि गाढानि करिष्यति।

12-40 yathā te nayanair_na paśyanti buddhibhiś_ca na budhyante tair_manahsu parivartiteṣu ca tān_ahaṃ yathā sva-sthān na karomi tathā sa teṣāṃ locanāny_andhāni kṛtvā teṣāṃ_antaḥ-karaṇāni gāḍhāni kariṣyati |

12-40 He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.

12-40 "Er hat ihre Augen verblendet und ihr Herz verstockt, daß sie mit den Augen nicht sehen noch mit dem Herzen vernehmen und sich bekehren und ich ihnen hülfe."

12-40 excaecavit oculos eorum et induravit eorum cor ut non videant oculis et intellegant corde et convertantur et sanem eos

१२-४१ यिशयियो यदा यीशोर्महिमानं विलोक्य तस्मिन्कथामकथयत्तदा भविष्यद्वाक्यमीदृशं प्राकाशयत्।

12-41 yīśaiyo yadā yīśor_mahimānaṃ vi-lokya tasmin kathām_akathayat tadā bhaviṣyad-vākyam idṛśaṃ prākāśayat |

12-41 These things said Esaias, when he saw his glory, and spake of him.

12-41 Solches sagte Jesaja, da er seine Herrlichkeit sah und redete von ihm.

12-41 haec dixit Esaias quando vidit gloriam eius et locutus est de eo

१२-४२ तथाप्यधिपतीनां बहवस्तस्मिन्प्रत्यायन्। लितु फिरूशिनस्तान्भजनगृहादूरीकुर्वन्तीति भयात्ते तं न स्वकृतवन्तः।

12-42 tathāpy_adhi-patīnāṃ bahavas_tasmin praty_āyan | liṃ_tu phirūśinas_tān bhajana-grhād dūri-kurvantīti bhayāt te taṃ na svaikṛtavantaḥ |

12-42 Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue:

12-42 Doch auch der Obersten glaubten viele an ihn; aber um der Pharisäer willen bekannten sie's nicht, daß sie nicht in den Bann getan würden.

12-42 verumtamen et ex principibus multi crediderunt in eum sed propter Pharisaeos non confitebantur ut de synagoga non eicerentur

१२-४३ यत ईश्वरस्य प्रशंसातो मानवानां प्रशंसायां ते ऽप्रीयन्त।

12-43 yata īśvarasya pra-śamsāto mānavānāṃ pra-śamsāyāṃ te 'prīyanta |

12-43 For they loved the praise of men more than the praise of God.

12-43 Denn sie hatten lieber die Ehre bei den Menschen als die Ehre bei Gott.

12-43 dilexerunt enim gloriam hominum magis quam gloriam Dei

१२-४४ तदा यीशुरुच्चैःकारमकथयद्यो जनो मयि विश्वसिति स केवले मयि विश्वसितीति न स मत्प्रेरको ऽपि विश्वसिति।

12-44 tadā yīśur_uccaiḥ-kāram akathayad yo jano mayi vi-śvasiti sa kevale mayi vi-śvasitīti na sa mat-prerako 'pi vi-śvasiti |

12-44 Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me.

12-44 Jesus aber rief und sprach: Wer an mich glaubt, der glaubt nicht an mich, sondern an den, der mich gesandt hat.

12-44 Iesus autem clamavit et dixit qui credit in me non credit in me sed in eum qui misit me

१२-४५ यो जनो मां पश्यति स मत्प्रेरकमपि पश्यति।

12-45 yo jano mām paśyati sa mat-prerakam_āpi paśyati |

12-45 And he that seeth me seeth him that sent me.

12-45 Und wer mich sieht, der sieht den, der mich gesandt hat.

12-45 et qui videt me videt eum qui misit me

१२-४६ यो जनो मां प्रत्येति स यथान्धकारे न तिष्ठति तदर्थमहं ज्योतिःस्वरूपो भूत्वा जगत्यस्मिनवतीर्णवान्।

12-46 yo jano mām praty_eti sa yathāndha-kāre na tiṣṭhati tad-artham ahaṃ jyotiḥ-svarūpo bhūtvā jagaty_asmin ava-tīrṇavān |

12-46 I am come a light into the world, that whosoever believeth on me should not abide in darkness.

12-46 Ich bin gekommen in die Welt ein Licht, auf daß, wer an mich glaubt, nicht in der Finsternis bleibe.

12-46 ego lux in mundum veni ut omnis qui credit in me in tenebris non maneat

१२-४७ मम कथां श्रुत्वा यदि कश्चिन्न विश्वसिति तर्हि तमहं दोषिणं न करोमि यतो हेतोर्जगतो जनानां दोषान्निश्चितान्कर्तुं नागत्य तान्परित्रातुमागतोऽस्मि।

12-47 mama kathāṃ śrutvā yadi kaś_cin na vi-śvasiti tarhi tam_ahaṃ doṣiṇaṃ na karomi yato hetor_jagato janānāṃ doṣān niś-citān kartuṃ nāgatya tān pari-trātum ā-gato'smi |

12-47 And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.

12-47 Und wer meine Worte hört, und glaubt nicht, den werde ich nicht richten; denn ich bin nicht gekommen, daß ich die Welt richte, sondern daß ich die Welt selig mache.

12-47 et si quis audierit verba mea et non custodierit ego non iudico eum non enim veni ut iudicem mundum sed ut salvificem mundum

१२-४८ यः कश्चिन्मां न श्रद्धाय मम कथां न गृह्णाति अन्यस्तं दोषिणं करिष्यति वस्तुतस्तु यां कथामहमचकथं सा कथा चरमेऽहि तं दोषिणं करिष्याति।

12-48 yaḥ kaś_cin mām na śraddhāya mama kathāṃ na gṛhṇāti anyas_tam doṣiṇaṃ kariṣyati vastutas_tu yām kathāṃ_aham acakathaṃ sā kathā carame'hni tam doṣiṇaṃ kariṣyāti |

12-48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

12-48 Wer mich verachtet und nimmt meine Worte nicht auf, der hat schon seinen Richter; das Wort, welches ich geredet habe, das wird ihn richten am Jüngsten Tage.

12-48 qui spernit me et non accipit verba mea habet qui iudicet eum sermo quem locutus sum ille iudicabit eum in novissimo die

१२-४९ यतो हेतोरहं स्वतः किमपि न कथयामि। किं किं मया कथयितव्यं किं समुपदेष्टव्यं च इति मत्प्रेरयिता पिता मामाज्ञापयत्।

12-49 yato hetor_aham svataḥ kim_api na kathayāmi | kiṃ kiṃ mayā kathayitavyaṃ kiṃ sam-upadeṣṭavyaṃ ca iti mat-prerayitā pitā mām_ājñāpayat |

12-49 For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

12-49 Denn ich habe nicht von mir selber geredet; sondern der Vater, der mich gesandt hat, der hat mir ein Gebot gegeben, was ich tun und reden soll.

12-49 quia ego ex me ipso non sum locutus sed qui misit me Pater ipse mihi mandatum dedit quid dicam et quid loquar

१२-५० तस्य साज्ञा अनन्तायुरित्यहं जानामि। अत एवाहं यत्कथयामि तत्पिता यथाज्ञापयत्तथैव कथयाम्यहम्।

12-50 tasya sājñā anantāyur_ity_aham jānāmi | ata evāham yat kathayāmi tat pitā yathā-jñāpayat tathaiva kathayāmy_aham |

12-50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

12-50 Und ich weiß, daß sein Gebot ist das ewige Leben. Darum, was ich rede, das rede ich also, wie mir der Vater gesagt hat.

12-50 et scio quia mandatum eius vita aeterna est quae ergo ego loquor sicut dixit mihi Pater sic loquor

१३-१ निस्तारोत्सवस्य किञ्चित्कालात्पूर्वं पृथिव्याः पितुः समीपगमनस्य समयः सन्निकर्षो ऽभूदिति ज्ञात्वा यीशुराप्रथमाद्येषु जगत्प्रवासिष्वात्मीयलोकेषु प्रेम करोतु स्म तेषु शेषं यावत्प्रेम कृतवान्।

13-1 nis-tārotsavasya kiṃ_cit-kālāt pūrvaṃ pṛthivyāḥ pituḥ samīpa-gamanasya sam-ayaḥ san-nikarṣo 'bhūd iti jñātvā yīsur_ā-prathamād yeṣu jagat-pra-vāsiṣv_ātmīya-lokeṣu prema karotu sma teṣu śeṣaṃ yāvat prema kṛtavān |

13-1 Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

13-1 Vor dem Fest aber der Ostern, da Jesus erkannte, daß seine Zeit gekommen war, daß er aus dieser Welt ginge zum Vater: wie hatte er geliebt die Seinen, die in der Welt waren, so liebte er sie bis ans Ende.

13-1 ante diem autem festum paschae sciens Iesus quia venit eius hora ut transeat ex hoc mundo ad Patrem cum dilexisset suos qui erant in mundo in finem dilexit eos

१३-२ पिता तस्य हस्ते सर्वं समर्पितवान्स्वयमीश्वरस्य समीपादागच्छदीश्वरस्य समीपं यास्यति च।

13-2 pitā tasya haste sarvaṃ sam-arpitavān svayam īśvarasya sam-īpād ā-gacchad īśvarasya sam-īpaṃ yāsyati ca |

13-2 And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him;

13-2 Und beim Abendessen, da schon der Teufel hatte dem Judas, Simons Sohn, dem Ischariot, ins Herz gegeben, daß er ihn verriete,

13-2 et cena facta cum diabolus iam misisset in corde ut traderet eum Iudas Simonis Scariotis

१३-३ सर्वाण्येतानि ज्ञात्वा रजन्यां भोजने सम्पूर्णे सति यदा शैतान्तं परहस्तेषु समर्पयितुं शिमोनः पुत्रस्य ईष्करियोतीयस्य यिहूदा अन्तःकरणे कुप्रवृत्तिं समर्पयत्

13-3 sarvāṅy_ etāni jñātvā rajanyāṃ bhojane sam-pūrṇe sati yadā śaitān taṃ para-hasteṣu sam-arpayitum śimonaḥ putrasya īṣkariyotīyasya yihūdā antaḥ-karaṇe ku-pra-vṛttim sam-ārpayat

13-3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;

13-3 und Jesus wußte, daß ihm der Vater alles in seine Hände gegeben und daß er von Gott gekommen war und zu Gott ging:

13-3 sciens quia omnia dedit ei Pater in manus et quia a Deo exivit et ad Deum vadit

१३-४ तदा यीशुर्भोजनासनादुत्थाय गात्रवस्त्रं मोचयित्वा गात्रमार्जनवस्त्रं गृहीत्वा तेन स्वकटिमबध्नात्।

13-4 tadā yīśur_ bhojanāsanād ut-thāya gātra-vastraṃ mocayitvā gātra-mārjana-vastraṃ gṛhītvā tena sva-kaṭim abadhnāt |

13-4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself.

13-4 stand er von Abendmahl auf, legte seine Kleider ab und nahm einen Schurz und umgürtete sich.

13-4 surgit a cena et ponit vestimenta sua et cum accepisset linteum praecinxit se

१३-५ पश्चादेकपात्रे जलमभिषिच्य शिष्याणां पादान्प्रक्षाल्य तेन कटिबद्धगात्रमार्जनवाससा मार्ष्टुं प्रारभत।

13-5 paścād eka-pātre jalam abhi-ṣicya śiṣyāṅāṃ pādān pra-kṣālya tena kaṭi-baddha-gātra-mārjana-vāsasā mārṣṭum prārabhata |

13-5 After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

13-5 Darnach goß er Wasser in ein Becken, hob an, den Jüngern die Füße zu waschen, und trocknete sie mit dem Schurz, damit er umgürtet war.

13-5 deinde mittit aquam in pelvem et coepit lavare pedes discipulorum et extergere linteo quo erat praecinctus

१३-६ ततः शिमोन्पितरस्य समीपमागते स उक्तवान्हे प्रभो भवान्किं मम पादौ प्रक्षालयिष्यति

13-6 tataḥ śimon-pitarasya sam-īpam ā-gate sa uktavān he pra-bho bhavān kiṃ mama pādau pra-kṣālayiṣyati?

13-6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?

13-6 Da kam er zu Simon Petrus; und der sprach zu ihm: HERR, sollst du mir meine Füße waschen?

13-6 venit ergo ad Simonem Petrum et dicit ei Petrus Domine tu mihi lavas pedes

१३-७ यीशुरुदितवान्। अहं यत्करोमि तत्सम्प्रति न जानासि किंतु पश्चाज्ज्ञास्यसि।

13-7 yīśur_uditavān | ahaṃ yat karomi tat sam-prati na jānāsi kiṃ tu paścāj jñāsyasi |

13-7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

13-7 Jesus antwortete und sprach zu ihm: Was ich tue, das weißt du jetzt nicht; du wirst es aber hernach erfahren.

13-7 respondit Iesus et dicit ei quod ego facio tu nescis modo scies autem postea

१३-८ ततः पितरः कथितवान्भवान्कदापि मम पादौ न प्रक्षालयिष्यति। यीशुरकथयद्। यदि त्वां न प्रक्षलये तर्हि मयि तव को ऽप्यंशो नास्ति।

13-8 tataḥ pitarah kathitavān bhavān kadāpi mama pādaḥ na pra-kṣālayiṣyati | yīśur akathayad | yadi tvām na pra-kṣalaye tarhi mayi tava ko 'py_aṃśo nāsti |

13-8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

13-8 Da sprach Petrus zu ihm: Nimmermehr sollst du meine Füße waschen! Jesus antwortete ihm: Werde ich dich nicht waschen, so hast du kein Teil mit mir.

13-8 dicit ei Petrus non lavabis mihi pedes in aeternum respondit Iesus ei si non laverō te non habes partem mecum

१३-९ तदा शिमोन्पितरः कथितवान्। हे प्रभो तर्हि केवलपादौ न। मम हस्तौ शिरश्च प्रक्षलयतु।

13-9 tadā śimon-pitarah kathitavān | he pra-bho tarhi kevala-pādaḥ na | mama hastau śiraś_ca pra-kṣalayatu |

13-9 Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.

13-9 So spricht zu ihm Simon Petrus: HERR, nicht die Füße allein, sondern auch die Hände und das Haupt!

13-9 dicit ei Simon Petrus Domine non tantum pedes meos sed et manus et caput

१३-१० ततो यीशुरवदद्। यो जनो धौतस्तस्य सर्वाङ्गपरिष्कृतत्वात्पादौ विनान्याङ्गस्य प्रक्षालनापेक्षा नास्ति।

13-10 tato yīśur avadad | yo jano dhautas_tasya sarvāṅga-pariṣkṛtatvāt pādaḥ vinānyāṅgasya pra-kṣālanāpekṣā nāsti |

13-10 Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.

13-10 Spricht Jesus zu ihm: Wer gewaschen ist, bedarf nichts denn die Füße waschen, sondern er ist ganz rein. Und ihr seid rein, aber nicht alle.

13-10 dicit ei Iesus qui lotus est non indiget ut lavet sed est mundus totus et vos mundi estis sed non omnes

१३-११ यूयं परिष्कृता इति सत्यं किंतु न सर्वे यतो यो जनस्तं परकरेषु समर्पयिष्यति तं स ज्ञातवान्। अत एव यूयं सर्वे न परिष्कृता इमां कथां कथितवान्।

13-11 yūyaṃ pariṣkṛtā iti satyaṃ kiṃ_tu na sarve yato yo janas_tam para-kareṣu sam-arpayīṣyati tam sa jñātavān | ata eva yūyaṃ sarve na pariṣ-kṛtā imāṃ kathāṃ kathitavān |

13-11 For he knew who should betray him; therefore said he, Ye are not all clean.

13-11 (Denn er wußte seinen Verräter wohl; darum sprach er: Ihr seid nicht alle rein.)

13-11 sciebat enim quisnam esset qui traderet eum propterea dixit non estis mundi omnes

१३-१२ इत्थं यीशुस्तेषां पादान्प्रक्षाल्य वस्त्रं परिधायासने समुपविश्य कथितवानहं युष्मान्प्रति किं कर्माकार्षं जानीथ

13-12 itthaṃ yīśus teṣāṃ pādān pra-kṣālya vastraṃ pari-dhāyāsane sam-upa-viśya kathitavān ahaṃ yuṣmān prati kiṃ karmākārṣaṃ jānītha?

13-12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

13-12 Da er nun ihre FüÙe gewaschen hatte, nahm er wieder seine Kleider und setzte sich wieder nieder und sprach abermals zu ihnen: Wisset ihr, was ich euch getan habe?

13-12 postquam ergo lavit pedes eorum et accepit vestimenta sua cum recubisset iterum dixit eis scitis quid fecerim vobis

१३-१३ यूयं मां गुरुं प्रभुं च वदथ तत्सत्यमेव वदथ यतोऽहम्स एव भवामि।

13-13 yūyaṃ māṃ gurum pra-bhuṃ ca vadatha tat satyam_eva vadatha yato'ham sa eva bhavāmi |

13-13 Ye call me Master and Lord: and ye say well; for so I am.

13-13 Ihr heiÙet mich Meister und HERR und saget recht daran, denn ich bin es auch.

13-13 vos vocatis me magister et Domine et bene dicitis sum etenim

१३-१४ यद्यहं प्रभुर्गुरुश्च सन्युष्माकं पादान्प्रक्षालितवान्तर्हि युष्माकमपि परस्परं पादप्रक्षालनमुचितम्।

13-14 yady_ahaṃ pra-bhur_guruś_ca san yuṣṃākaṃ pādān pra-kṣālitavān tarhi yuṣṃākaṃ_āpi paras-param pāda-prakṣālanam ucitam |

13-14 If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.

13-14 So nun ich, euer HERR und Meister, euch die FüÙe gewaschen habe, so sollt ihr auch euch untereinander die FüÙe waschen.

13-14 si ergo ego lavi vestros pedes Dominus et magister et vos debetis alter alterius lavare pedes

१३-१५ अहं युष्मान्प्रति यथा व्यवहारं युष्मान्तथा व्यवहर्तुमेकं पन्थानं दर्शितवान्।

13-15 ahaṃ yuṣṃān prati yathā vy-avāharaṃ yuṣṃān tathā vy-ava-hartum ekaṃ panthānaṃ darśitavān |

13-15 For I have given you an example, that ye should do as I have done to you.

13-15 Ein Beispiel habe ich euch gegeben, daß ihr tut, wie ich euch getan habe.

13-15 exemplum enim dedi vobis ut quemadmodum ego feci vobis ita et vos faciatis

१३-१६ अहं युष्मान्तियथार्थं वदामि। प्रभोर्दासो न महान्प्रेरकाच्च प्रेरितो न महान्।

13-16 ahaṃ yuṣṃān_ati-yathārthaṃ vadāmi | pra-bhor_dāso na mahān prerakāc_ca prerito na mahān |

13-16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

13-16 Wahrlich, wahrlich ich sage euch: Der Knecht ist nicht größer denn sein Herr, noch der Apostel größer denn der ihn gesandt hat.

13-16 amen amen dico vobis non est servus maior domino suo neque apostolus maior eo qui misit illum

१३-१७ इमां कथां विदित्वा यदि तदनुसारतः कर्माणि कुरुथ तर्हि यूयं धन्या भविष्यथ।

13-17 imāṃ kathāṃ viditvā yadi tad-anusārataḥ karmāṇi kurutha tarhi yūyaṃ dhanyā bhaviṣyatha |

13-17 If ye know these things, happy are ye if ye do them.

13-17 So ihr solches wisset, selig seid ihr, so ihr's tut.

13-17 si haec scitis beati eritis si feceritis ea

१३-१८ सर्वेषु युष्मासु कथामिमां कथयामि इति न। ये मम मनोनीतास्तानहं जानामि। किंतु। मम भक्ष्याणि यो भुङ्क्ते यो भुङ्क्ते मत्प्राणप्रातिकूल्यतः। उत्थापयति पादस्य मूलं स एष मानवः। यदेतद्धर्मपुस्तकस्य वचनं तदनुसारेणावश्यं घटिष्यते।

13-18 sarveṣu yuṣmāsu kathām_imām kathayāmi iti na | ye mama mano-nītās_tān_ahaṃ jānāmi | kiṃ_tu | mama bhakṣyāṇi yo bhuṅkte yo bhuṅkte mat-prāṇa-prātikūlyataḥ | ut-thāpayati pādasya mūlaṃ sa eṣa mānavaḥ | yad_etad dharmā-pustakasya vacanaṃ tad-anusāreṇāvaśyaṃ ghaṭiṣyate |

13-18 I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.

13-18 Nicht sage ich von euch allen; ich weiß, welche ich erwählt habe. Aber es muß die Schrift erfüllt werden: "Der mein Brot isset, der tritt mich mit Füßen."

13-18 non de omnibus vobis dico ego scio quos elegerim sed ut impleatur scriptura qui manducat mecum panem levavit contra me calcaneum suum

१३-१९ अहं स जन इत्यत्र यथा युष्माकं विश्वासि जायते तदर्थमेतादृशघटनात्पूर्वमहमिदानीं युष्मभ्यमकथयम्।

13-19 ahaṃ sa jana ity_atra yathā yuṣmākaṃ vi-śvāsi jāyate tad-artham etādṛśa-ghaṭanāt pūrvam ahaṃ_idāniṃ yuṣmabhyam_akathayam |

13-19 Now I tell you before it come, that, when it is come to pass, ye may believe that I am he.

13-19 Jetzt sage ich's euch, ehe denn es geschieht, auf daß, wenn es geschehen ist, ihr glaubt, daß ich es bin.

13-19 amodo dico vobis priusquam fiat ut credatis cum factum fuerit quia ego sum

१३-२० अहं युष्मानतीव यथार्थं वदामि। मया प्रेरितं जनं यो गृह्णाति स मामेव गृह्णाति यश्च मां गृह्णाति स मत्प्रेरकं गृह्णाति।

13-20 ahaṃ yuṣmān_atīva yathārthaṃ vadāmi | mayā preritaṃ janaṃ yo gṛhṇāti sa mām_eva gṛhṇāti yaś_ca mām gṛhṇāti sa mat-prerakaṃ gṛhṇāti |

13-20 Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

13-20 Wahrlich, wahrlich ich sage euch: Wer aufnimmt, so ich jemand senden werde, der nimmt mich auf; wer aber mich aufnimmt, der nimmt den auf, der mich gesandt hat.

13-20 amen amen dico vobis qui accipit si quem misero me accipit qui autem me accipit accipit eum qui me misit

१३-२१ एतां कथां कथयित्वा यीशुर्दुःखी सन्प्रमाणं दत्त्वा कथितवानहं युष्मानतियथार्थं वदामि युष्माकमेको जनो मां परकरेषु समर्पयिष्यति।

13-21 etām kathām kathayitvā yīśur_duḥkhī san pra-māṇaṃ dattvā kathitavān ahaṃ yuṣmān_ati-yathārthaṃ vadāmi yuṣmākam eko jano mām para-kareṣu sam-arpayīṣyati |

13-21 When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.

13-21 Da Jesus solches gesagt hatte, ward er betrübt im Geist und zeugte und sprach: Wahrlich, wahrlich ich sage euch: Einer unter euch wird mich verraten.

13-21 cum haec dixisset Iesus turbatus est spiritu et protestatus est et dixit amen amen dico vobis quia unus ex vobis tradet me

१३-२२ ततः स कमुद्दिश्य कथामेतां कथितवानित्यत्र सन्दिग्धाः शिष्याः परस्परं मुखमालोक्यितुं प्रारभन्त।

13-22 tataḥ sa kam_ud-diśya kathām_etām kathitavān ity_atra san-digdhāḥ śiṣyāḥ paras-param mukham_ā-lokyitum prārabhanta ।

13-22 Then the disciples looked one on another, doubting of whom he spake.

13-22 Da sahen sich die Jünger untereinander an, und ward ihnen bange, von welchem er redete.

13-22 aspiciabant ergo ad invicem discipuli haesitantes de quo diceret

१३-२३ तस्मिन्समये यीशुर्यस्मिन्प्रीयत स शिष्यस्तस्य वक्षःस्थलमवालम्बत।

13-23 tasmin sam-aye yīsur_yasmin aprīyata sa śiṣyas_tasya vakṣaḥ-sthalam avālabata ।

13-23 Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.

13-23 Es war aber einer unter seinen Jüngern, der zu Tische saß an der Brust Jesu, welchen Jesus liebhatte.

13-23 erat ergo recumbens unus ex discipulis eius in sinu Iesu quem diligebat Iesus

१३-२४ शिमोन्पितरस्तं सङ्केतेनावदत्। अहं कमुद्दिश्य कथामेताम्कथयतीति पृच्छ।

13-24 śimon-pitaras_tam saṅketenāvadat । ahaṁ kamu_d-diśya kathām_etām kathayatīti pṛccha ।

13-24 Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.

13-24 Dem winkte Simon Petrus, daß er forschen sollte, wer es wäre, von dem er sagte.

13-24 innuit ergo huic Simon Petrus et dicit ei quis est de quo dicit

१३-२५ तदा स यीशोर्वक्षःस्थलमवलम्ब्य पृष्टवान्। हे प्रभो स जनः कः

13-25 tadā sa yīsor_vakṣaḥ-sthalam avālambya pṛṣṭavān । he pra-bho sa janaḥ kaḥ?

13-25 He then lying on Jesus' breast saith unto him, Lord, who is it?

13-25 Denn derselbe lag an der Brust Jesu, und er sprach zu ihm: HERR, wer ist's?

13-25 itaque cum recubisset ille supra pectus Iesu dicit ei Domine quis est

१३-२६ ततो यीशुः प्रत्यवददेकखण्डं पूपं मञ्जयित्वा यस्मै दास्यामि स एव सः।

पश्चात्पूपखण्डमेकं मञ्जयित्वा शिमोनः पुत्राय ईष्करियोतीयाय यिहूदै दत्तवान्।

13-26 tato yīsuḥ praty_avadad eka-khaṇḍam pūpaṁ majjayitvā yasmai dāsyāmi sa eva saḥ । paścāt pūpa-khaṇḍam_ekam majjayitvā śimonaḥ putrāya īṣkariyotiāya yihūdai dattavān ।

13-26 Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.

13-26 Jesus antwortete: Der ist's, dem ich den Bissen eintauche und gebe. Und er tauchte den Bissen ein und gab ihn Judas, Simons Sohn, dem Ischariot.

13-26 respondit Iesus ille est cui ego intinctum panem porrexero et cum intinxisset panem dedit Iudae Simonis Scariotis

१३-२७ तस्मिन्दत्ते सति शैतान्तमाश्रयत्। तदा यीशुस्तमवदत्त्वं यत्करिष्यसि तत्क्षिप्रं कुरु।

13-27 tasmin datte sati śaitān tam_āśrayat । tadā yīśus_tam avadat tvaṁ yat kariṣyasi tat kṣipraṁ kuru ।

13-27 And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.

13-27 Und nach dem Bissen fuhr der Satan in ihn. Da sprach Jesus zu ihm: Was du tust, das tue bald!

13-27 et post buccellam tunc introivit in illum Satanās dicit ei Iesus quod facis fac citius

१३-२८ किंतु स येनाशयेन तां कथामकथयत्तमुपविष्टलोकानां कोऽपि नाबुध्यत।

13-28 kiṃ_tu sa yenāśayena tāṃ kathām_akathayat tam upa-viṣṭa-lokānām ko'pi nābudhyata ।

13-28 Now no man at the table knew for what intent he spake this unto him.

13-28 Das aber wußte niemand am Tische, wozu er's ihm sagte.

13-28 hoc autem nemo scivit discumbentium ad quid dixerit ei

१३-२९ किंतु यिहूदाः समीपे मुद्रासम्पुटकस्थितेः केचिदित्थमबुध्यन्त पार्वणासादनार्थं किमपि द्रव्यं क्रेतुं वा दरिद्रेभ्यः किंचिद्वितरितुं कथितवान्।

13-29 kiṃ_tu yihūdāḥ sam-īpe mudrā-samputāka-sthiteḥ ke_cid ittham abudhyanta pārvaṇāsādanārtham kim_api dravyam kretuṃ vā daridrebhyaḥ kim_cid vi-tarituṃ kathitavān ।

13-29 For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor.

13-29 Etliche meinten, dieweil Judas den Beutel hatte, Jesus spräche zu ihm: Kaufe was uns not ist auf das Fest! oder daß er den Armen etwas gäbe.

13-29 quidam enim putabant quia oculos habebat Judas quia dicit ei Iesus eme ea quae opus sunt nobis ad diem festum aut egenis ut aliquid daret

१३-३० तदा पूषखण्डग्रहणात्परं स तूर्णं बहिरगच्छत्। रात्रिश्च समुपस्थिता।

13-30 tadā pūpa-khaṇḍa-grahaṇāt param sa tūrṇam bahir-agacchat । rātris_ca sam-upa-sthitā ।

13-30 He then having received the sop went immediately out: and it was night.

13-30 Da er nun den Bissen genommen hatte, ging er alsbald hinaus. Und es war Nacht.

13-30 cum ergo accepisset ille buccellam exivit continuo erat autem nox

१३-३१ यिहूदे बहिर्गते यीशुरकथयदिदानीं मानवसुतस्य महिमा प्रकाशते तेनेश्वरस्यापि महिमा प्रकाशते।

13-31 yihūde bahir-gate yīsur_akathayad idānīm mānava-sutasya mahimā pra-kāśate teneśvarasyāpi mahimā pra-kāśate ।

13-31 Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.

13-31 Da er aber hinausgegangen war, spricht Jesus: Nun ist des Menschen Sohn verklärt, und Gott ist verklärt in ihm.

13-31 cum ergo exisset dicit Iesus nunc clarificatus est Filius hominis et Deus clarificatus est in eo

१३-३२ यदि तेनेश्वरस्य महिमा प्रकाशते तर्हीश्वरोऽपि स्वेन तस्य महिमानं प्रकाशयिष्यति तूर्णमेव ओरकाशयिष्यति।

13-32 yadi teneśvarasya mahimā pra-kāśate tarhīśvaro'pi svena tasya mahimānam pra-kāśayīṣyati tūrṇam_eva ora-kāśayīṣyati ।

13-32 If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

13-32 Ist Gott verklärt in ihm, so wird ihn auch Gott verklären in sich selbst und wird ihn bald verklären.

13-32 si Deus clarificatus est in eo et Deus clarificabit eum in semet ipso et continuo clarificabit eum

१३-३३ हे वत्सा अहं युष्माभिः सार्धं किञ्चित्कालमात्रमासे। ततः परं मां मृगयिष्यध्वे किंत्वहं यत्स्थानं यामि तत्स्थानं यूयं गन्तुं न शक्यथ। यामिमां कथां यिहूदीयेभ्यः कथितवान्तथाधुना युष्मभ्यमपि कथयामि।

13-33 he vatsā ahaṃ yuṣmābhiḥ sārddhaṃ kiṃ_cit_kāla-mātram āse | tataḥ paraṃ māṃ mṛgayiṣyadhve kiṃ_tv_ahaṃ yat_sthānaṃ yāmi tat_sthānaṃ yūyaṃ gantuṃ na śakṣyatha | yāmi_imāṃ kathāṃ yihūdīyebhyaḥ kathitavān tathādhunā yuṣmabhyam_āpi kathayāmi |

13-33 Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.

13-33 Liebe Kindlein, ich bin noch eine kleine Weile bei euch. Ihr werdet mich suchen; und wie ich zu den Juden sagte: "Wo ich hin gehe, da könnet ihr nicht hin kommen", sage ich jetzt auch euch.

13-33 filioli adhuc modicum vobiscum sum quaeretis me et sicut dixi Iudaeis quo ego vado vos non potestis venire et vobis dico modo

१३-३४ यूयं परस्परं प्रीयध्वमहं युष्मासु यथा प्रीये यूयमपि परस्परमृत्यैव प्रीयध्वम्। युष्मानिमां नवीनामाज्ञामादिशामि।

13-34 yūyaṃ paras-paramaṃ prīyadhvam ahaṃ yuṣmāsu yathā prīye yūyam_āpi paras-paramaṃ tathaiva prīyadhvam | yuṣmān imāṃ navīnām ā-jñām ā-diśāmi |

13-34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

13-34 Ein neu Gebot gebe ich euch, daß ihr euch untereinander liebet, wie ich euch geliebt habe, auf daß auch ihr einander Liebhabet.

13-34 mandatum novum do vobis ut diligatis invicem sicut dilexi vos ut et vos diligatis invicem

१३-३५ तेनैव यदि परस्परं प्रीयध्वे तर्हि लक्षणेनानेन यूयं मम शिष्या इति सर्वे ज्ञातुं शक्यन्ति।

13-35 tenaiva yadi paras-paramaṃ prīyadhve tarhi lakṣaṇenānēna yūyaṃ mama śiṣyā iti sarve jñātum śakṣyanti |

13-35 By this shall all men know that ye are my disciples, if ye have love one to another.

13-35 Dabei wird jedermann erkennen, daß ihr meine Jünger seid, so ihr Liebe untereinander habt.

13-35 in hoc cognoscent omnes quia mei discipuli estis si dilectionem habueritis ad invicem

१३-३६ शिमोनपितरः पृष्ठवान्हे प्रभो भवान्कुत्र यास्यति ततो यीशुः प्रत्यवदत्। अहं यत्स्थानं यामि तत्स्थानं साम्प्रतं मम पश्चाद्गन्तुं न शक्नोषि किंतु पश्चाद्गमिष्यसि।

13-36 śimona-pitaraḥ pṛṣṭavān he pra-bho bhavān kutra yāsyati? tato yīśuḥ praty_avadat | ahaṃ yat_sthānaṃ yāmi tat_sthānaṃ sāmpratam mama paścād gantuṃ na śaknoṣi kiṃ_tu paścād gamiṣyasi |

13-36 Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.

13-36 Spricht Simon Petrus zu ihm: HERR, wo gehst du hin? Jesus antwortete ihm: Wo ich hin gehe, kannst du mir diesmal nicht folgen; aber du wirst mir nachmals folgen.

13-36 dicit ei Simon Petrus Domine quo vadis respondit Iesus quo ego vado non potes me modo sequi sequeris autem postea

१३-३७ तदा पितरः प्रत्युदितवान्। हे प्रभो साम्प्रतं कुतो हेतोस्तव पश्चाद्गन्तुं न शक्नोमि

13-37 tadā pitarah̄ praty_uditavān | he pra-bho sāmpratam̄ kuto hetos_tava paścād gantum̄ na śaknomi?

13-37 Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.

13-37 Petrus spricht zu ihm: HERR, warum kann ich dir diesmal nicht folgen? Ich will mein Leben für dich lassen.

13-37 dicit ei Petrus quare non possum sequi te modo animam meam pro te ponam

१३-३८ तदथं प्राणान्दातुं शक्नोमि। ततो यीशुः प्रत्युक्तवान्मन्निमित्तं किं प्राणान्दातुं शक्नोषि त्वामहं यथार्थं वदामि। कुक्कुटरवणात्पूर्वं त्वं त्रिर्मापहोष्यसे।

13-38 tad-atham̄ prāṇān dātum̄ śaknomi | tato yīśuḥ praty-uktavān man-nimittam̄ kiṃ prāṇām dātum̄ śaknoṣi? tvām_aham̄ yathārtham̄ vadāmi | kukkuṭa-ravaṇāt pūrvam̄ tvam̄ trir_mām apahnoṣyase |

13-38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

13-38 Jesus antwortete ihm: Solltest du dein Leben für mich lassen? Wahrlich, wahrlich ich sage dir: Der Hahn wird nicht krähen, bis du mich dreimal habest verleugnet.

13-38 respondit Iesus animam tuam pro me ponis amen amen dico tibi non cantabit gallus donec me ter neges

१४-१ मनोदुःखिनो मा भूता। ईश्वरे विश्वसित मयि च विश्वसित।

14-1 mano-duḥkhino mā bhūta | īśvare vi-śvasita mayi ca vi-śvasita |

14-1 Let not your heart be troubled: ye believe in God, believe also in me.

14-1 Und er sprach zu seinen Jüngern: Euer Herz erschrecke nicht! Glaubet an Gott und glaubet an mich!

14-1 non turbetur cor vestrum creditis in Deum et in me credite

१४-२ मम पितुर्गृहे बहूनि वासस्थानानि सन्ति नो चेत्पूर्वं युष्मानज्ञापयिष्यं युष्मदर्थं स्थानं सञ्जयितुं गच्छामि।

14-2 mama pitur_gṛhe bahūni vāsa-sthānāni santi no cet pūrvam̄ yuṣmān ajñāpayiṣyam̄ yuṣmad-artham̄ sthānam̄ sajjayitum̄ gacchāmi |

14-2 In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

14-2 In meines Vaters Hause sind viele Wohnungen. Wenn es nicht so wäre, so wollte ich zu euch sagen: Ich gehe hin euch die Stätte zu bereiten.

14-2 in domo Patris mei mansiones multae sunt si quo minus dixissem vobis quia vado parare vobis locum

१४-३ यदि गत्वाहं युष्मन्निमित्तं स्थानं सञ्जयामि तर्हि पुनरागत्य युष्मान्स्वसमीपं नेष्यामि। ततो यत्राहं तिष्ठामि तत्र यूयमपि स्थास्यथ।

14-3 yadi gatvāham̄ yuṣman-nimittam̄ sthānam̄ sajjayāmi tarhi punar_ā-gatya yuṣmān sva-samīpaṃ neṣyāmi | tato yatrāham̄ tiṣṭhāmi tatra yūyam_api sthāsyatha |

14-3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

14-3 Und wenn ich hingehe euch die Stätte zu bereiten, so will ich wiederkommen und euch zu mir nehmen, auf daß ihr seid, wo ich bin.

14-3 et si abiero et praeparavero vobis locum iterum venio et accipiam vos ad me ipsum ut ubi sum ego et vos sitis

१४-४ अहं यत्स्थानं व्रजामि तत्स्थानं यूयं जानीथ तस्य पन्थानमपि जानीथ।

14-4 ahaṃ yat-sthānaṃ vrajāmi tat-sthānaṃ yūyaṃ jānītha tasya panthānam_ api jānītha ।

14-4 And whither I go ye know, and the way ye know.

14-4 Und wo ich hin gehe, das wißt ihr, und den Weg wißt ihr auch.

14-4 et quo ego vado scitis et viam scitis

१४-५ तदा थोमा अवदत्। हे प्रभो भवान्कुत्र याति तद्वयं न जानीमः। तर्हि कथं पन्थानं ज्ञातुं शक्नुमः

14-5 tadā thomā avadat । he pra-bho bhavān kutra yāti tad_vayaṃ na jānīmaḥ । tarhi katham panthānaṃ jñātuṃ śaknumaḥ?

14-5 Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

14-5 Spricht zu ihm Thomas: HERR, wir wissen nicht, wo du hin gehst; und wie können wir den Weg wissen?

14-5 dicit ei Thomas Domine nescimus quo vadis et quomodo possumus viam scire

१४-६ यीशुरकथयदहमेव सत्यजीवनरूपपथो मया न गन्ता कोऽपि पितुः समीपं गन्तुं न शक्नोति।

14-6 yīśur_akathayad aham_ eva satya-jīvana-rūpa-patho mayā na gantā ko'pi pituḥ sam-īpaṃ gantuṃ na śaknoti ।

14-6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

14-6 Jesus spricht zu ihm: Ich bin der Weg und die Wahrheit und das Leben; niemand kommt zum Vater denn durch mich.

14-6 dicit ei Iesus ego sum via et veritas et vita nemo venit ad Patrem nisi per me

१४-७ यदि मामज्ञास्यत तर्हि मम पितरमप्यज्ञास्यत किंत्वधुनातस्तं जानीथ पश्यथ च।

14-7 yadi mām ajñāsyata tarhi mama pitaram_ apy_ ajñāsyata kiṃ_tv_ adhunātas_ taṃ jānītha paśyatha ca ।

14-7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

14-7 Wenn ihr mich kenntet, so kenntet ihr auch meinen Vater. Und von nun an kennt ihr ihn und habt ihn gesehen.

14-7 si cognovissetis me et Patrem meum utique cognovissetis et amodo cognoscitis eum et vidistis eum

१४-८ तदा फिलिपः कथितवान्। हे प्रभो पितरं दर्शय तस्मादस्माकं यथेष्टं भविष्यति।

14-8 tadā philipaḥ kathitavān । he pra-bho pitaraṃ darśaya tasmād_ asmākaṃ yatheṣṭaṃ bhaviṣyati ।

14-8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

14-8 Spricht zu ihm Philippus: HERR, zeige uns den Vater, so genügt uns.

14-8 dicit ei Philippus Domine ostende nobis Patrem et sufficit nobis

१४-९ ततो यीशुः प्रत्यवादीत्। हे फिलिप युष्माभिः सार्धमेतावद्दिनानि स्थितमपि मां किं न प्रत्यभिजानासि यो जनो मामपश्यत्स पितरमप्यपश्यत्तर्हि पितरमस्मान्दर्शयेति कथां कथं कथयसि

14-9 tato yīśuḥ praty-avādīt | he philipa yuṣmābhiḥ sārddham etāvad_ dināni sthitam_ api māṃ kiṃ na praty-abhi-jānāsi? yo jano mām apaśyat sa pitaram_ apy_ apaśyat tarhi pitaram asmān darśayeti kathāṃ kathāṃ kathayasi?

14-9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?

14-9 Jesus spricht zu ihm: So lange bin ich bei euch, und du kennst mich nicht, Philippus? Wer mich sieht, der sieht den Vater; wie sprichst du denn: Zeige uns den Vater?

14-9 dicit ei Iesus tanto tempore vobiscum sum et non cognovistis me Philippe qui vidit me vidit et Patrem quomodo tu dicis ostende nobis Patrem

१४-१० अहं पितरि तिष्ठामि पिता मयि तिष्ठतीति किं त्वं न प्रत्येषि अहं यद्वाक्यं वदामि तत्स्वतो न वदामि किंतु यः पिता मयि विराजते स एव सर्वकर्माणि करोति।

14-10 ahaṃ pitari tiṣṭhāmi pitā mayi tiṣṭhatiti kiṃ tvam na pratyēṣi? ahaṃ yad-vākyaṃ vadāmi tat svato na vadāmi kiṃ_ tu yaḥ pitā mayi vi-rājate sa eva sarva-karmāṇi karoti |

14-10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

14-10 Glaubst du nicht, daß ich im Vater bin und der Vater in mir? Die Worte, die ich zu euch rede, die rede ich nicht von mir selbst. Der Vater aber, der in mir wohnt, der tut die Werke.

14-10 non credis quia ego in Patre et Pater in me est verba quae ego loquor vobis a me ipso non loquor Pater autem in me manens ipse facit opera

१४-११ अत एव पितर्यहं तिष्ठामि पिता च मयि तिष्ठति ममास्यां कथायां प्रत्ययं कुरुत नो चेत्कर्महेतोः प्रत्ययं कुरुत।

14-11 ata eva pitary_ ahaṃ tiṣṭhāmi pitā ca mayi tiṣṭhati mamāsyāṃ kathāyāṃ praty-ayaṃ kuruta no cet karma-hetoḥ praty-ayaṃ kuruta |

14-11 Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

14-11 Glaubet mir, daß ich im Vater und der Vater in mir ist; wo nicht, so glaubet mir doch um der Werke willen.

14-11 non creditis quia ego in Patre et Pater in me est

१४-१२ अहं युष्मानतियथार्थं वदामि। यो जनो मयि विश्वसिति सोऽहमिव कर्माणि करिष्यति वरं ततोऽपि महाकर्माणि करिष्यति यतो हेतोरहं पितुः समीपं गच्छामि।

14-12 ahaṃ yuṣmān_ ati-yathārthaṃ vadāmi | yo jano mayi vi-śvasiti so'ham_ iva karmāṇi kariṣyati varam_ tato'pi mahā-karmāṇi kariṣyati yato hetor_ ahaṃ pituḥ sam-īpaṃ gacchāmi |

14-12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

14-12 Wahrlich, wahrlich ich sage euch: Wer an mich glaubt, der wird die Werke auch tun, die ich tue, und wird größere als diese tun; denn ich gehe zum Vater.

14-12 alioquin propter opera ipsa credite amen amen dico vobis qui credit in me opera quae ego facio et ipse faciet et maiora horum faciet quia ego ad Patrem vado

१४-१३ यथा पुत्रेण पितुर्महिमा प्रकाशते तदथं मम नाम प्रोच्य यत्प्रार्थयिष्यध्वे तत्सफलं करिष्यामि।

14-13 yathā putreṇa pitur_mahimā pra-kāśate tad-atham mama nāma procyā yat prārthayīṣyadhve tat sa-phalam kariṣyāmi |

14-13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14-13 Und was ihr bitten werdet in meinem Namen, das will ich tun, auf daß der Vater geehrt werde in dem Sohne.

14-13 et quodcumque petieritis in nomine meo hoc faciam ut glorificetur Pater in Filio

१४-१४ यदि मम नाम्ना यत्किञ्चिद्वाचध्वे तर्हि तदहं साधयिष्यामि।

14-14 yadi mama nāmnā yat kiṃ_cid yācadhve tarhi tad_aham sādhayīṣyāmi |

14-14 If ye shall ask any thing in my name, I will do it.

14-14 Was ihr bitten werdet in meinem Namen, das will ich tun.

14-14 si quid petieritis me in nomine meo hoc faciam

१४-१५ यदि मयि प्रीयध्वे तर्हि ममाज्ञाः समाचरत।

14-15 yadi mayi prīyadhve tarhi mamājñāḥ sam-ā-carata |

14-15 If ye love me, keep my commandments.

14-15 Liebet ihr mich, so haltet ihr meine Gebote.

14-15 si diligitis me mandata mea servate

१४-१६ ततो मया पितुः समीपे प्रार्थिते पिता निरन्तरं युष्माभिः सार्धं स्थातुमितरमेकं सहायमर्थात्सत्यमयमात्मानं युष्माकं निकटं प्रेषयिष्यति।

14-16 tato mayā pituḥ sam-ipe prārthite pitā nir-antaram yuṣmābhiḥ sārham sthātum itaram_ekam saḥāyam arthāt satyam_ayam ātmānaṃ yuṣmākaṃ ni-kaṭam preṣayīṣyati |

14-16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

14-16 Und ich will den Vater bitten, und er soll euch einen andern Tröster geben, daß er bei euch bleibe ewiglich:

14-16 et ego rogabo Patrem et alium paracletum dabit vobis ut maneat vobiscum in aeternum

१४-१७ एतज्जगतो लोकास्तं ग्रहीतुं न शक्नुवन्ति यतस्ते तं नाप्स्यन्नाजनंश्च किंतु यूयं जानीथ यतो हेतोः स युष्माकमन्तर्निवसति युष्माकं मध्ये स्थास्यति च।

14-17 etaj-jagato lokās_tam grahītuṃ na śaknuvanti yatas_te tam nāpśyan nājanaṃś_ca kiṃ_tu yūyam jānītha yato hetoḥ sa yuṣmākam_antar_ni-vasati yuṣmākam madhye sthāsyati ca |

14-17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

14-17 den Geist der Wahrheit, welchen die Welt nicht kann empfangen; denn sie sieht ihn nicht und kennt ihn nicht. Ihr aber kennet ihn; denn er bleibt bei euch und wird in euch sein.

14-17 Spiritum veritatis quem mundus non potest accipere quia non videt eum nec scit eum vos autem cognoscitis eum quia apud vos manebit et in vobis erit

१४-१८ अहं युष्माननाथान्कृत्वा न यास्यामि पुनरपि युष्माकं समीपमागमिष्यामि।

14-18 aham yuṣmān a-nāthān kṛtvā na yāsyāmi punar_āpi yuṣmākaṃ sam-īpam ā-gamiṣyāmi |

14-18 I will not leave you comfortless: I will come to you.

14-18 Ich will euch nicht Waisen lassen; ich komme zu euch.

14-18 non relinquam vos orfanos veniam ad vos

१४-१९ कियत्कालात्परमस्य हगतो लोका मां पुनर्न द्रक्ष्यन्ति किंतु यूयं द्रक्ष्यथ। अहं जीविष्यामि तस्मात्कारणाद्युयमपि जीविष्यथ।

14-19 kiyat-kālāt param asya hagato lokā māṃ punar_na drakṣyanti kiṃ_tu yūyaṃ drakṣyatha | ahaṃ jīviṣyāmi tasmāt kāraṇād yūyam_āpi jīviṣyatha |

14-19 Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

14-19 Es ist noch um ein kleines, so wird mich die Welt nicht mehr sehen; ihr aber sollt mich sehen; denn ich lebe, und ihr sollt auch leben.

14-19 adhuc modicum et mundus me iam non videt vos autem videtis me quia ego vivo et vos vivetis

१४-२० पितर्यहमस्मि मयि च यूयं स्था। तथाहं युष्मास्वस्मि तदपि तदा ज्ञास्यथ।

14-20 pitary_aham_asmi mayi ca yūyaṃ stha | tathāhaṃ yuṣmāsv_asmi tad_āpi tadā jñāsyatha |

14-20 At that day ye shall know that I am in my Father, and ye in me, and I in you.

14-20 An dem Tage werdet ihr erkennen, daß ich in meinem Vater bin und ihr in mir und ich in euch.

14-20 in illo die vos cognoscetis quia ego sum in Patre meo et vos in me et ego in vobis

१४-२१ यो जनो ममाज्ञा गृहीत्वा ता आचरति स एव मयि प्रीयते। यो जनश्च मयि प्रीयते स एव मम पितुः प्रियपात्रं भविष्यति। तथाहमपि तस्मिन्प्रीत्वा तस्मै स्वं प्रकाशयिष्यामि।

14-21 yo jano mamājñā gṛhītvā tā ā-carati sa eva mayi prīyate | yo janaś_ca mayi prīyate sa eva mama pituḥ priya-pātraṃ bhaviṣyati | tathāham_āpi tasmin prītvā tasmai svaṃ prakāśayiṣyāmi |

14-21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

14-21 Wer meine Gebote hat und hält sie, der ist es, der mich liebt. Wer mich aber liebt, der wird von meinem Vater geliebt werden, und ich werde ihn lieben und mich ihm offenbaren.

14-21 qui habet mandata mea et servat ea ille est qui diligit me qui autem diligit me diligitur a Patre meo et ego diligam eum et manifestabo ei me ipsum

१४-२२ तदा ईष्करियोतीयादन्यो यिहूदास्तमवदत्। हे प्रभो भवाञ्जगतो लोकानां सन्निधौ प्रकाशितो न भूत्वास्माकं सन्निधौ कुतः प्रकाशितो भविष्यति

14-22 tadā iṣkariyotīyād anyo yihūdās_tam_avadat | he pra-bho bhavān jagato lokānām san-ni-dhau pra-kāśito na bhūtvāsmākaṃ san-nidhau kutaḥ pra-kāśito bhaviṣyati?

14-22 Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

14-22 Spricht zu ihm Judas, nicht der Ischariot: HERR, was ist's, daß du dich uns willst offenbaren und nicht der Welt?

14-22 dicit ei Iudas non ille Scariotis Domine quid factum est quia nobis manifestaturus es te ipsum et non mundo

१४-२३ ततो यीशुः प्रत्युदितवान्। यो जनो मयि प्रीयते स ममाज्ञा अपि गृह्णाति। तेन मम पितापि तस्मिन्प्रेष्यते। आवां च तन्निकटमागत्य तेन सह निवत्स्यावः।

14-23 tato yīśuḥ praty_uditavān | yo jano mayi prīyate sa mamājñā api gṛhṇāti | tena mama pitāpi tasmin preṣyate | āvāṃ ca tan-nikaṭam_ā-gatya tena saha ni-vatsyāvaḥ |

14-23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

14-23 Jesus antwortete und sprach zu ihm: Wer mich liebt, der wird mein Wort halten; und mein Vater wird ihn lieben, und wir werden zu ihm kommen und Wohnung bei ihm machen.

14-23 respondit Iesus et dixit ei si quis diligit me sermonem meum servabit et Pater meus diliget eum et ad eum veniemus et mansiones apud eum faciemus

१४-२४ यो जनो मयि न प्रीयते स मम कथा अपि न गृह्णाति पुनश्च यामिमां कथां यूयं शृणुथ सा कथा केवलस्य मम न किंतु मम प्रेरको यः पिता तस्यापि कथा।

14-24 yo jano mayi na prīyate sa mama kathā api na gṛhṇāti punaś_ca yām_imām kathām yūyaṃ śṛṇutha sā kathā kevalasya mama na kiṃ_tu mama prerako yaḥ pitā tasyāpi kathā |

14-24 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

14-24 Wer mich aber nicht liebt, der hält meine Worte nicht. Und das Wort, das ihr hört, ist nicht mein, sondern des Vaters, der mich gesandt hat.

14-24 qui non diligit me sermones meos non servat et sermonem quem audistis non est meus sed eius qui misit me Patris

१४-२५ इदानीं युष्माकं निकटे विद्यमानोऽहमेताः सकलाः कथाः कथयामि।

14-25 idāniṃ yuṣmākaṃ ni-kaṭe vidyamāno'ham etāḥ sa-kalāḥ kathāḥ kathayāmi |

14-25 These things have I spoken unto you, being yet present with you.

14-25 Solches habe ich zu euch geredet, solange ich bei euch gewesen bin.

14-25 haec locutus sum vobis apud vos manens

१४-२६ किंत्वितः परं पित्रा यः सहायोऽर्थात्पवित्र आत्मा मम नाम्नि प्रेरयिष्यते स सर्वं शिक्षयित्वा मयोक्ताः समस्ताः कथा युष्मान्स्मारयिष्यति।

14-26 kiṃ_tv_itaḥ paraṃ pitrā yaḥ sahāyo'rthāt pavitra ātmā mama nāmni prerayiṣyate sa sarvaṃ śikṣayitvā mayoktāḥ sam-astāḥ kathā yuṣmān smārayiṣyati |

14-26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

14-26 Aber der Tröster, der Heilige Geist, welchen mein Vater senden wird in meinem Namen, der wird euch alles lehren und euch erinnern alles des, das ich euch gesagt habe.

14-26 paracletus autem Spiritus Sanctus quem mittet Pater in nomine meo ille vos docebit omnia et suggeret vobis omnia quaecumque dixero vobis

१४-२७ अहं युष्माकं निकटे शान्तिं स्थापयित्वा यामि। निजा शान्तिं युष्मभ्यं ददामि।

जगतो लोका यथा ददति तथाहं न ददामि। युष्माकमन्तःकरणानि दुःखितानि भीतानि च न भवन्तु।

14-27 ahaṃ yuṣmākaṃ ni-kaṭe śāntiṃ sthāpayitvā yāmi | ni-jā śāntiṃ yuṣmabhyaṃ dadāmi | jagato lokā yathā dadati tathāhaṃ na dadāmi | yuṣmākam antaḥ-karaṇāni duḥkhitāni bhītāni ca na bhavantu |

14-27 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

14-27 Den Frieden lasse ich euch, meinen Frieden gebe ich euch. Nicht gebe ich euch, wie die Welt gibt. Euer Herz erschrecke nicht und fürchte sich nicht.

14-27 pacem relinquo vobis pacem meam do vobis non quomodo mundus dat ego do vobis non turbetur cor vestrum neque formidet

१४-२८ अहं गत्वा पुनरपि युष्माकं समीपमागमिष्यामि मयोक्तं वाक्यमिदं यूयमश्रोष्ट। यदि मय्यप्रेष्यध्वं तर्ह्यहं पितुः समीपं गच्छामि ममास्यां कथायां यूयमह्लादिष्यध्वं यतो मम पिता मत्तोऽपि महान्।

14-28 ahaṃ gatvā punar_ api yuṣmākaṃ sam-īpam ā-gamiṣyāmi mayoktaṃ vākyaṃ_ idaṃ yūyam aśrauṣṭa lyadi mayy_ apreṣyadhvaṃ tarhy_ ahaṃ pituḥ sam-īpaṃ gacchāmi mamāsyāṃ kathāyāṃ yūyam ahlādiṣyadhvaṃ yato mama pitā matto'pi mahān |

14-28 Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.

14-28 Ihr habt gehört, daß ich euch gesagt habe: Ich gehe hin und komme wieder zu euch. Hättet ihr mich lieb, so würdet ihr euch freuen, daß ich gesagt habe: "Ich gehe zum Vater"; denn der Vater ist größer als ich.

14-28 audistis quia ego dixi vobis vado et venio ad vos si diligeretis me gauderetis utique quia vado ad Patrem quia Pater maior me est

१४-२९ तस्या घटनायाः समये यथा युष्माकं श्रद्धा जायते तदर्थमहं तस्या घटनायाः पूर्वमिदानीं युष्मानेतां वार्ता वदामि।

14-29 tasyā ghaṭanāyāḥ sam-aye yathā yuṣmākaṃ śraddhā jāyate tad-arthaṃ ahaṃ tsayā ghaṭanāyāḥ pūrvam idāniṃ yuṣmān etāṃ vārttāṃ vadāmi |

14-29 And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

14-29 Und nun ich es euch gesagt habe, ehe denn es geschieht, auf daß, wenn es nun geschehen wird, ihr glaubet.

14-29 et nunc dixi vobis priusquam fiat ut cum factum fuerit credatis

१४-३० इतः परं युष्माभिः सह मम बहव आलापा न भविष्यन्ति यतः कारणादेतस्य जगतः पतिरागच्छति किंतु मया सह तस्य कोऽपि सम्बन्धो नास्ति।

14-30 itaḥ paraṃ yuṣmābhiḥ saha mama bahava ā-lāpā na bhaviṣyanti yataḥ kāraṇād etasya jagataḥ patir_ ā-gacchati kiṃ_ tu mayā saha tasya ko'pi sambandho nāsti |

14-30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.

14-30 Ich werde nicht mehr viel mit euch reden; denn es kommt der Fürst dieser Welt, und hat nichts an mir.

14-30 iam non multa loquar vobiscum venit enim princeps mundi huius et in me non habet quicquam

१४-३१ अहं पितरि प्रेम करोमि तथा पितुर्विधिवत्कर्माणि करोमीति येन जगतो लोका जानन्ति तदर्थमुत्तिष्ठत वयं स्थानादस्माद्गच्छाम।

14-31 ahaṃ pitari prema karomi tathā pitur_ vidhivat karmāṇi karomīti yena jagato lokā jānanti tad-arthaṃ ut-tiṣṭhata vayaṃ sthānād_ asmād gacchāma |

14-31 But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

14-31 Aber auf daß die Welt erkenne, daß ich den Vater liebe und ich also tue, wie mir der Vater geboten hat: stehet auf und lasset uns von hinnen gehen.

14-31 sed ut cognoscat mundus quia diligo Patrem et sicut mandatum dedit mihi Pater sic facio surgite eamus hinc

१५-१ अहं सत्यद्राक्षालतास्वरूपो मम्पिता तूद्यानपरिचारकस्वरूपश्च।

15-1 ahaṃ satya-drākṣā-latā-svarūpo mam pitā tūdyāna-paricāra-ka-svarūpaś_ca |

15-1 I am the true vine, and my Father is the husbandman.

15-1 Ich bin der rechte Weinstock, und mein Vater der Weingärtner.

15-1 ego sum vitis vera et Pater meus agricola est

१५-२ मम यासु शाखासु फलानि न भवन्ति ताः स छिनत्ति तथा फलवत्यः शाखा यथाधिकफलानि फलन्ति तदर्थं ताः परिष्करोति।

15-2 mama yāsu śākhāsu phalāni na bhavanti tāḥ sa chinatti tathā phalavatyāḥ śākhā yathādhika-phalāni phalanti tad-arthaṃ tāḥ pariṣ-karoti |

15-2 Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

15-2 Eine jeglich Rebe an mir, die nicht Frucht bringt, wird er wegnehmen; und eine jegliche, die da Frucht bringt, wird er reinigen, daß sie mehr Frucht bringe.

15-2 omnem palmitem in me non ferentem fructum tollet eum et omnem qui fert fructum purgabit eum ut fructum plus adferat

१५-३ इदानीं मयोक्तोपदेशेन यूयं परिष्कृताः।

15-3 idāniṃ mayoktopadeśena yūyaṃ pariṣ-kṛtāḥ |

15-3 Now ye are clean through the word which I have spoken unto you.

15-3 Ihr seid schon rein um des Wortes willen, das ich zu euch geredet habe.

15-3 iam vos mundi estis propter sermonem quem locutus sum vobis

१५-४ अतः कारणात्मयि तिष्ठत तेनाहमपि युष्मासु तिष्ठामि। यतो हेतोर्द्राक्षालतायामसंलग्ना शाखा यथा फलवती भवितुं न शक्नोति तथा यूयमपि मय्यतिष्ठन्तः फलवन्तो भवितुं न शक्नुथ।

15-4 ataḥ kāraṇāt mayi tiṣṭhata tenāham_āpi yuṣmāsu tiṣṭhāmi | yato hetor_drākṣā-latāyām a-saṃ-lagnā śākhā yathā phalavati bhavituṃ na śaknoti tathā yūyam_āpi mayy_atiṣṭhantaḥ phalavanto bhavituṃ na śaknutha |

15-4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

15-4 Bleibet in mir und ich in euch. Gleichwie die Rebe kann keine Frucht bringen von ihr selber, sie bleibe denn am Weinstock, also auch ihr nicht, ihr bleibet denn in mir.

15-4 manete in me et ego in vobis sicut palmes non potest ferre fructum a semet ipso nisi manserit in vite sic nec vos nisi in me manseritis

१५-५ अहं द्राक्षालतास्वरूपो यूयं च शाखास्वरूपाः। यो जनो मयि तिष्ठति यत्र चाहं तिष्ठामि। स प्रचुरफलैः फलवान्भवति। किंतु मां विना यूयं किमपि कर्तुं न शक्नुथ।

15-5 ahaṃ drākṣā-latā-svarūpo yūyaṃ ca śākhā-svarūpāḥ | yo jano mayi tiṣṭhati yatra cāhaṃ tiṣṭhāmi | sa pracura-phalaih phalavān bhavati | kiṃ_tu māṃ vinā yūyaṃ kim_āpi kartuṃ na śknutha |

15-5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

15-5 Ich bin der Weinstock, ihr seid die Reben. Wer in mir bleibt und ich in ihm, der bringt viele Frucht, denn ohne mich könnt ihr nichts tun.

15-5 ego sum vitis vos palmites qui manet in me et ego in eo hic fert fructum multum quia sine me nihil potestis facere

१५-६ यः कश्चिन्मयि न तिष्ठति स शुष्कशाखेव बहिर्निक्षिप्यते लोकाश्च ता आहृत्य वह्नौ निक्षिप्य दाहयन्ति।

15-6 yaḥ kaś_cin mayi na tiṣṭhati sa śuṣka-śākheva bahir_ni-kṣipyate lokāś_ca tā ā-hṛtya vahnau ni-kṣipyā dāhayanti |

15-6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

15-6 Wer nicht in mir bleibt, der wird weggeworfen wie eine Rebe und verdorrt, und man sammelt sie und wirft sie ins Feuer, und müssen brennen.

15-6 si quis in me non manserit mittetur foras sicut palmes et aruit et colligent eos et in ignem mittunt et ardent

१५-७ यदि यूयं मयि तिष्ठथ मम कथा च युष्मासु तिष्ठति तर्हि यद्वाञ्छित्वा याचिष्यध्वे युष्माकं तदेव सफलं भविष्यति।

15-7 yadi yūyaṃ mayi tiṣṭhatha mama kathā ca yuṣmāsu tiṣṭhati tarhi yad vāñchitvā yāciṣyadhve yuṣmākaṃ tad-eva sa-phalaṃ bhaviṣyati |

15-7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

15-7 So ihr in mir bleibet und meine Worte in euch bleiben, so werdet ihr bitten, was ihr wollt, und es wird euch widerfahren.

15-7 si manseritis in me et verba mea in vobis manserint quodcumque volueritis petetis et fiet vobis

१५-८ यदि यूयं प्रचुरफलवन्तो भवथ तर्हि तद्वारा मम पितुर्महिमा प्रकाशिष्यते तथा यूयं मम शिष्या इति परिचायिष्यध्वे।

15-8 yadi yūyaṃ pracura-phalavanto bhavatha tarhi tad-dvārā mama pitur_mahimā prakāśiṣyate tathā yūyaṃ mama śiṣyā iti pari-cāyiṣyadhve |

15-8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

15-8 Darin wird mein Vater geehrt, daß ihr viel Frucht bringet und werdet meine Jünger.

15-8 in hoc clarificatus est Pater meus ut fructum plurimum adferatis et efficiamini mei discipuli

१५-९ पिता यथा मयि प्रीतवानहमपि युष्मासु तथा प्रीतवानतो हेतोर्यूयं निरन्तरं मम प्रेमपात्राणि भूत्वा तिष्ठत।

15-9 pitā yathā mayi prītavān aham_āpi yuṣmāsu tathā prītavān ato hetor_yūyaṃ nir-antaraṃ mama prema-pātrāṇi bhūtvā tiṣṭhata |

15-9 As the Father hath loved me, so have I loved you: continue ye in my love.

15-9 Gleichwie mich mein Vater liebt, also liebe ich euch auch. Bleibet in meiner Liebe!

15-9 sicut dilexit me Pater et ego dilexi vos manete in dilectione mea

१५-१० अहं यथा पितुराज्ञा गृहीत्वा तस्य प्रेमभाजनं तिष्ठामि तथैव यूयमपि यदि ममाज्ञां रक्षणीथ तर्हि मम प्रेमभाजनानि स्थास्यथ।

15-10 ahaṃ yathā pitur_ā-jñā gṛhītvā tasya prema-bhājanaṃ tiṣṭhāmi tathaiva yūyam_āpi yadi mamājñā gṛhṇītha tarhi mama prema-bhājanāni sthāsyatha |

15-10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

15-10 So ihr meine Gebote haltet, so bleibet ihr in meiner Liebe, gleichwie ich meines Vaters Gebote halte und bleibe in seiner Liebe.

15-10 si praecepta mea servaveritis manebitis in dilectione mea sicut et ego Patris mei praecepta servavi et maneo in eius dilectione

१५-११ युष्मन्निमित्तं मम य आह्लादः स यथा चितं तिष्ठति युष्माकमानन्दश्च यथा पूर्यते तदर्थं युष्मभ्यमेताः कथा अचकथम्।

15-11 yuṣman-nimittaṃ mama ya ā-hlādaḥ sa yathā citaṃ tiṣṭhati yuṣmākamaṇḍaśca yathā pūryate tad-arthaṃ yuṣmabhyam etaḥ kathā acakatham |

15-11 These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

15-11 Solches rede ich zu euch, auf daß meine Freude in euch bleibe und eure Freude vollkommen werde.

15-11 haec locutus sum vobis ut gaudium meum in vobis sit et gaudium vestrum impleatur

१५-१२ अहं युष्मासु यथा प्रीये यूयमपि परस्परं तथा प्रीयध्वमेषा ममाज्ञा।

15-12 ahaṃ yuṣmāsu yathā priye yūyam_ api paras-param tathā priyadhvam eṣā mamājñā |

15-12 This is my commandment, That ye love one another, as I have loved you.

15-12 Das ist mein Gebot, daß ihr euch untereinander liebet, gleichwie ich euch liebe.

15-12 hoc est praeceptum meum ut diligatis invicem sicut dilexi vos

१५-१३ मित्राणां कारणात्स्वप्राणदानपर्यन्तं यत्प्रेम तस्मान्महाप्रेम कस्यापि नास्ति।

15-13 mitrāṇāṃ kāraṇāt sva-prāṇa-dāna-paryantaṃ yat prema tasmān mahā-prema kasyāpi nāsti |

15-13 Greater love hath no man than this, that a man lay down his life for his friends.

15-13 Niemand hat größere Liebe denn die, daß er sein Leben läßt für seine Freunde.

15-13 maiorem hac dilectionem nemo habet ut animam suam quis ponat pro amicis suis

१५-१४ अहं यद्यदादिशामि तत्तदेव यदि यूयमाचरत तर्हि यूयमेव मम मित्राणि।

15-14 ahaṃ yad_yad ā-diśāmi tat_tad_ eva yadi yūyam ā-carata tarhi yūyam_ eva mama mitrāṇi |

15-14 Ye are my friends, if ye do whatsoever I command you.

15-14 Ihr seid meine Freunde, so ihr tut, was ich euch gebiete.

15-14 vos amici mei estis si feceritis quae ego praecipio vobis

१५-१५ अद्यारभ्य युष्मान्दासान्न वदिष्यामि यतः प्रभुर्यत्करोति दासस्तत्र जानाति। किंतु पितुः समीपे यद्यदशृणवं तत्सर्वं युमानज्ञापयन्तत्कारणाद्युष्मान्मित्राणि प्रोक्तवान्।

15-15 adyārabhya yuṣmān dāsān na vadiṣyāmi yataḥ pra-bhur_yat karoti dāsas_tat na jānāti | kiṃ_tu pituḥ sam-īpe yad-yad aśṛṇavaṃ tat sarvaṃ yumān ajñāpayam tat-kāraṇād yuṣmān mitrāṇi proktavān |

15-15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

15-15 Ich sage hinfert nicht, daß ihr Knechte seid; denn ein Knecht weiß nicht, was sein Herr tut. Euch aber habe ich gesagt, daß ihr Freunde seid; denn alles, was ich habe von meinem Vater gehört, habe ich euch kundgetan.

15-15 iam non dico vos servos quia servus nescit quid facit dominus eius vos autem dixi amicos quia omnia quaecumque audivi a Patre meo nota feci vobis

१५-१६ यूयं मां रोचितवन्त इति न। किंत्वहमेव युष्मान्रोचितवान्यूयं गत्वा यथा
फलान्युत्पादयथ तानि फलानि चाक्षयाणि भवन्ति। तदर्थं युष्मान्ययुनजं तस्मान्मम नाम
प्रोच्य पितरं यत्किंचिद्वाचिष्यध्वे तदेव स युष्मभ्यं दास्यति।

15-16 yūyaṃ māṃ rocitavanta iti na | kiṃ_tv_aham_eva yuṣmān rocitavān yūyaṃ gatvā
yathā phalāny_ut-pādayatha tāni phalāni cākṣayaṇi bhavanti | tad-arthaṃ yuṣmān ny-
ayunajaṃ tasmān mama nāma procyā pitaraṃ yat kiṃ_cid yāciṣyadhve tad_eva sa
yuṣmabhyaṃ dāsyati |

15-16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go
and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the
Father in my name, he may give it you.

15-16 Ihr habt mich nicht erwählt; sondern ich habe euch erwählt und gesetzt, daß ihr
hingehet und Frucht bringt und eure Frucht bleibe, auf daß, so ihr den Vater bittet in meinem
Namen, er's euch gebe.

15-16 non vos me elegistis sed ego elegi vos et posui vos ut eatis et fructum adferatis et
fructus vester maneat ut quodcumque petieritis Patrem in nomine meo det vobis

१५-१७ यूयं परस्परं प्रीयध्वमहमित्याज्ञापयामि।

15-17 yūyaṃ paras-param priyadhvam aham ity_ā-jñāpayāmi |

15-17 These things I command you, that ye love one another.

15-17 Das gebiete ich euch, daß ihr euch untereinander liebet.

15-17 haec mando vobis ut diligatis invicem

१५-१८ जगतो लोकैर्युष्मासु ऋतीयितेषु ते पूर्वं मामेवार्तीयन्त इति यूयं जानीथ।

15-18 jagato lokair_yuṣmāsu ṛtiyiteṣu te pūrvaṃ mām_evārtiyanta iti yūyaṃ jānītha |

15-18 If the world hate you, ye know that it hated me before it hated you.

15-18 So euch die Welt haßt, so wisset, daß sie mich vor euch gehaßt hat.

15-18 si mundus vos odit scitote quia me priorem vobis odio habuit

१५-१९ यदि यूयं जगतो लोका अभविष्यत तर्हि जगतो लोका युष्मानात्मीयान्बुद्धाप्रेष्यन्त।

किंतु यूयं जगतो लोका न भवथ। अहं युष्मानस्माञ्जगतो ऽरोचयमेतस्मात्कारणाञ्जगतो लोका
युष्मानृतीयन्ते।

15-19 yadi yūyaṃ jagato lokā abhaviṣyata tarhi jagato lokā yuṣmān ātmīyān
buddhvāpreṣyanta | kiṃ_tu yūyaṃ jagato lokā na bhavatha | ahaṃ yuṣmān asmāj_jagato
'rocayam etasmāt kāraṇāj_jagato lokā yuṣmān ṛtiyante |

15-19 If ye were of the world, the world would love his own: but because ye are not of the
world, but I have chosen you out of the world, therefore the world hateth you.

15-19 Wäret ihr von der Welt, so hätte die Welt das Ihre lieb; weil ihr aber nicht von der
Welt seid, sondern ich habe euch von der Welt erwählt, darum haßt euch die Welt.

15-19 si de mundo fuissetis mundus quod suum erat diligeret quia vero de mundo non estis
sed ego elegi vos de mundo propterea odit vos mundus

१५-२० दासः प्रभोर्महान्न भवति ममैतत्पूर्वीयं वाक्यं स्मरत। ते यदि मामेवाताडयन्तर्हि

युष्मानपि ताडयिष्यन्ति। यदि मम वाक्यं गृह्णन्ति तर्हि युष्माकमपि वाक्यं ग्रहीष्यन्ति।

15-20 dāsaḥ pra-bhor_mahān na bhavati mamaitat pūrvīyaṃ vākyaṃ smarata | te yadi
mām_evātāḍayan tarhi yuṣmān_āpi tāḍayiṣyanti | yadi mama vākyaṃ gṛhṇanti tarhi
yuṣmākam_āpi vākyaṃ grahīṣyanti |

15-20 Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.

15-20 Gedenket an mein Wort, das ich euch gesagt habe: "Der Knecht ist nicht größer denn sein Herr." Haben sie mich verfolgt, sie werden euch auch verfolgen; haben sie mein Wort gehalten, so werden sie eures auch halten.

15-20 mementote sermonis mei quem ego dixi vobis non est servus maior domino suo si me persecuti sunt et vos persequentur si sermonem meum servaverunt et vestrum servabunt

१५-२१ किंतु ते मम नामकारणाद्युष्मान्प्रति तादृशं व्यवहरिष्यन्ति यतो यो मां प्रेरितवान्तं ते न जानन्ति।

15-21 kiṃ tu te mama nāma-kāraṇād yuṣmān prati tādr̥śaṃ vy-ava-hariṣyanti yato yo māṃ preritavān taṃ te na jānanti |

15-21 But all these things will they do unto you for my name's sake, because they know not him that sent me.

15-21 Aber das alles werden sie euch tun um meines Namens willen; denn sie kennen den nicht, der mich gesandt hat.

15-21 sed haec omnia facient vobis propter nomen meum quia nesciunt eum qui misit me

१५-२२ तेषां सन्निधिमागत्य यद्यहं नाकथयिष्यं तर्हि तेषां पापं नाभविष्यत्किंत्वधुना तेषां पापमाच्छादयितुमुपायो नास्ति।

15-22 teṣāṃ san-ni-dhim ā-gatya yady_ahaṃ nākathayiṣyaṃ tarhi teṣāṃ pāpaṃ nābhaviṣyat kiṃ tv_adhunā teṣāṃ pāpaṃ_ācchādayitum upāyo nāsti |

15-22 If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin.

15-22 Wenn ich nicht gekommen wäre und hätte es ihnen gesagt, so hätten sie keine Sünde; nun aber können sie nichts vorwenden, ihre Sünde zu entschuldigen.

15-22 si non venissem et locutus fuisset eis peccatum non haberent nunc autem excusationem non habent de peccato suo

१५-२३ यो जनो मामृतीयते स मम पितरमपि ऋतीयते।

15-23 yo jano māṃ ṛtiyate sa mama pitaram_api ṛtiyate |

15-23 He that hateth me hateth my Father also.

15-23 Wer mich haßt, der haßt auch meinen Vater.

15-23 qui me odit et Patrem meum odit

१५-२४ यादृशानि कर्माणि केनापि कदापि नाक्रियन्त तादृशानि कर्माणि यदि तेषां साक्षादहं नाकरिष्यं तर्हि तेषां पापं नाभविष्यत्किंत्वधुना ते दृष्ट्वापि मां मम पितरं चार्तीयन्त।

15-24 yādr̥śāni karmāṇi kenāpi kadāpi nākriyanta tādr̥śāni karmāṇi yadi teṣāṃ sāksād ahaṃ nākariṣyaṃ tarhi teṣāṃ pāpaṃ nābhaviṣyat kiṃ tv_adhunā te dr̥ṣṭvāpi māṃ mama pitaram_cārtiyanta |

15-24 If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.

15-24 Hätte ich nicht die Werke getan unter ihnen, die kein anderer getan hat, so hätten sie keine Sünde; nun aber haben sie es gesehen und hassen doch beide, mich und den Vater.

15-24 si opera non fecissem in eis quae nemo alius fecit peccatum non haberent nunc autem et viderunt et oderunt et me et Patrem meum

१५-२५ तस्मात्ते ऽकारणं मामृतीयन्ते यदेतद्वचनं तेषां शास्त्रे लिखितमास्ते तत्सफलमभवत्।

15-25 tasmāt te 'kāraṇaṃ mām ṛtiyante yad_etad vacanaṃ teṣāṃ śāstre likhitam_aste tat sa-phalam abhavat |

15-25 But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause.

15-25 Doch daß erfüllet werde der Spruch, in ihrem Gesetz geschrieben: "Sie hassen mich ohne Ursache."

15-25 sed ut impleatur sermo qui in lege eorum scriptus est quia odio me habuerunt gratis

१५-२६ किंतु पितुर्निर्गतं यं सहायमर्थात्सत्यमयमात्मानं पितुः समीपाद्युष्माकं समीपे प्रेषयिष्यामि स आगत्य मयि प्रमाणं दास्यति।

15-26 kiṃ_tu pitur_nirgataṃ yaṃ saḥāyam_arthāt satyam_ayam ātmānaṃ pituḥ sam-īpād yuṣmākaṃ sam-īpe preṣayiṣyāmi sa ā-gatya mayi pra-māṇaṃ dāsyati |

15-26 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:

15-26 Wenn aber der Tröster kommen wird, welchen ich euch senden werde vom Vater, der Geist der Wahrheit, der vom Vater ausgeht, der wird zeugen von mir.

15-26 cum autem venerit paracletus quem ego mittam vobis a Patre Spiritum veritatis qui a Patre procedit ille testimonium perhibebit de me

१५-२७ यूयं प्रथममारभ्य मया सार्धं तिष्ठथ तस्माद्धेतोर्युयमपि प्रमाणं दास्यथ।

15-27 yūyaṃ prathamam_ā-rabhya mayā sārḍhaṃ tiṣṭhatha tasmād_dhetor_yūyam_apī pra-māṇaṃ dāsyatha |

15-27 And ye also shall bear witness, because ye have been with me from the beginning.

15-27 Und ihr werdet auch zeugen; denn ihr seid von Anfang bei mir gewesen.

15-27 et vos testimonium perhibetis quia ab initio mecum estis

१६-१ युष्माकं यथा वाधा न जायते तदर्थं युष्मानेतानि सर्ववाक्यानि व्याहरम्।

16-1 yuṣmākaṃ yathā vādhā na jāyate tad-arthaṃ yuṣmān etāni sarva-vākyaṇi vy-āharam |

16-1 These things have I spoken unto you, that ye should not be offended.

16-1 Solches habe ich zu euch geredet, daß ihr euch nicht ärgert.

16-1 haec locutus sum vobis ut non scandalizemini

१६-२ लोका युष्मान्भजनगृहेभ्यो दूरीकरिष्यन्ति तथा यस्मिन्समये युष्मान्हुत्वा ईश्वरस्य तुष्टिजनकं कर्माकुर्म इति मंस्यन्ते स समय आगच्छति।

16-2 lokā yuṣmān bhajana-gṛhebhyo dūri-kariṣyanti tathā yasmin sam-aye yuṣmān hatvā īśvarasya tuṣṭi-janakaṃ karmākurma iti maṃsyante sa sam-aya ā-gacchati |

16-2 They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.

16-2 Sie werden euch in den Bann tun. Es kommt aber die Zeit, daß wer euch tötet, wird meinen, er tue Gott einen Dienst daran.

16-2 absque synagogis facient vos sed venit hora ut omnis qui interficit vos arbitretur obsequium se praestare Deo

१६-३ ते पितरं मां च न जानन्ति। तस्माद्युष्मान्प्रतीदृशमाचरिष्यन्ति।

16-3 te pitaraṃ māṃ_ca na jānanti | tasmād yuṣmān pratīdṛśam ā-cariṣyanti |

16-3 And these things will they do unto you, because they have not known the Father, nor me.

16-3 Und solches werden sie euch darum tun, daß sie weder meinen Vater noch mich erkennen.

16-3 et haec facient quia non noverunt Patrem neque me

१६-४ अतो हेतोः समये समुपस्थिते यथा मम कथा युष्माकं मनःसु समुपतिष्ठति तदर्थं युष्मभ्यमेतां कथां कथयामि युष्माभिः सार्धमहं तिष्ठन्प्रथमं तां युष्मभ्यं नाकथयम्।

16-4 ato hetoḥ sam-aye sam-upa-sthite yathā mama kathā yuṣmākaṃ manaḥsu sam-upa-tiṣṭhati tad-arthaṃ yuṣmabhyam etāṃ kathāṃ kathayāmi yuṣmābhiḥ sārddham ahaṃ tiṣṭhan prathamam tāṃ yuṣmabhyam nākathayam ।

16-4 But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

16-4 Aber solches habe ich zu euch geredet, auf das, wenn die Zeit kommen wird, ihr daran gedenket, daß ich's euch gesagt habe. Solches aber habe ich von Anfang nicht gesagt; denn ich war bei euch.

16-4 sed haec locutus sum vobis ut cum venerit hora eorum reminiscamini quia ego dixi vobis

१६-५ साम्प्रतं स्वस्य प्रेरयितुः समीपं गच्छामि तथापि त्वं क्व गच्छसि कथामेतां युष्माकं कोऽपि मां न पृच्छति।

16-5 sāmpratam svasya prerayituḥ sam-īpaṃ gacchāmi tathāpi tvaṃ kva gacchasi kathām_etāṃ yuṣmākaṃ ko'pi māṃ na pṛcchati ।

16-5 But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?

16-5 Nun aber gehe ich hin zu dem, der mich gesandt hat; und niemand unter euch fragt mich: Wo gehst du hin?

16-5 haec autem vobis ab initio non dixi quia vobiscum eram at nunc vado ad eum qui me misit et nemo ex vobis interrogat me quo vadis

१६-६ किंतु मयोक्ताभिराभिः कथाभिर्युष्माकमन्तःकरणानि दुःखेन पूर्वान्यभवन्।

16-6 kiṃ_tu mayoktābhir_ābhiḥ kathābhir_yuṣmākam antaḥ-karaṇāni duḥkhena pūrvāny_abhavan ।

16-6 But because I have said these things unto you, sorrow hath filled your heart.

16-6 Sondern weil ich solches geredet habe, ist euer Herz voll Trauerns geworden.

16-6 sed quia haec locutus sum vobis tristitia implevit cor vestrum

१६-७ तथाप्यहं यथार्थं कथयामि मम गमनं युष्माकं हितार्थमेव यतो हेतोर्गमने न कृते सहायो युष्माकं समीपं नागमिष्यति किंतु यदि गच्छामि तर्हि युष्माकं समीपे तं प्रेषयिष्यामि।

16-7 tathāpy_ahaṃ yathārthaṃ kathayāmi mama gamanam yuṣmākaṃ hitārthaṃ_eva yato hetor_gamane na kṛte sahāyo yuṣmākaṃ sam-īpaṃ nāgamiṣyati kiṃ_tu yadi gacchāmi tarhi yuṣmākaṃ sam-īpe taṃ preṣayiṣyāmi ।

16-7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

16-7 Aber ich sage euch die Wahrheit: es ist euch gut, daß ich hingehe. Denn so ich nicht hingehe, so kommt der Tröster nicht zu euch; so ich aber gehe, will ich ihn zu euch senden.

16-7 sed ego veritatem dico vobis expedit vobis ut ego vadam si enim non abiero paracletus non veniet ad vos si autem abiero mittam eum ad vos

१६-८ ततः स आगत्य पापपुण्यदण्डेषु जगतो लोकानां प्रबोधं जनयिष्यति।

16-8 tataḥ sa ā-gatya pāpa-puṇya-daṇḍeṣu jagato lokānām pra-bodham janayiṣyati ।

16-8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

16-8 Und wenn derselbe kommt, wird er die Welt strafen um die Sünde und um die Gerechtigkeit und um das Gericht:

16-8 et cum venerit ille arguet mundum de peccato et de iustitia et de iudicio

१६-९ ते मयि न विश्वसन्ति तस्माद्धेतोः पापप्रबोधं जनयिष्यन्ति।

16-9 te mayi na vi-śvasanti tasmād-dhetoḥ pāpa-prabodham janayiṣyanti ।

16-9 Of sin, because they believe not on me;

16-9 um die Sünde, daß sie nicht glauben an mich;

16-9 de peccato quidem quia non credunt in me

१६-१० युष्माकमदृश्यः सन्नहं पितुः समीपं गच्छामि तस्मात्पुण्ये प्रबोधं जनयिष्यति।

16-10 yuṣmākam a-dṛśyaḥ san_nahaṁ pituḥ sam-īpaṁ gacchāmi tasmāt puṇye pra-bodham janayiṣyati ।

16-10 Of righteousness, because I go to my Father, and ye see me no more;

16-10 um die Gerechtigkeit aber, daß ich zum Vater gehe und ihr mich hinfort nicht sehet;

16-10 de iustitia vero quia ad Patrem vado et iam non videbitis me

१६-११ एतज्जगतो ऽधिपतिर्दण्डाज्ञां प्राप्नोति तस्माद्दण्डे प्रबोधं जनयिष्यति।

16-11 etaj-jagato 'dhi-patir_daṇḍājñāṁ prāpnoti tasmād daṇḍe pra-bodham janayiṣyati ।

16-11 Of judgment, because the prince of this world is judged.

16-11 um das Gericht, daß der Fürst dieser Welt gerichtet ist.

16-11 de iudicio autem quia princeps mundi huius iudicatus est

१६-१२ युष्मभ्यं कथयितुं ममानेकाः कथा आसते। ताः कथा इदानीं यूयं सोढुं न शक्नुथ।

16-12 yuṣmabhyaṁ kathayitum mamānekāḥ kathā āsate । tāḥ kathā idāniṁ yūyaṁ soḍhum na śaknutha ।

16-12 I have yet many things to say unto you, but ye cannot bear them now.

16-12 Ich habe euch noch viel zu sagen; aber ihr könnt es jetzt nicht tragen.

16-12 adhuc multa habeo vobis dicere sed non potestis portare modo

१६-१३ किंतु सत्यमय आत्मा यदा समागमिष्यति तदा सर्वं सत्यं युष्मान्नेष्यति। स स्वतः

किमपि न वदिष्यति किंतु यच्छ्रोष्यति तदेव कथयित्वा भाविकार्यं युष्मान्ज्ञापयिष्यति।

16-13 kiṁ_tu satyamaya ātmā yadā sam-ā-gamiṣyati tadā sarvaṁ satyaṁ yuṣmān neṣyati । sa svataḥ kim_api na vadiṣyati kiṁ_tu yacchroṣyati tad_eva kathayitvā bhāvikāryaṁ yuṣmān jñāpayiṣyati ।

16-13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

16-13 Wenn aber jener, der Geist der Wahrheit, kommen wird, der wird euch in alle Wahrheit leiten. Denn er wird nicht von sich selber reden; sondern was er hören wird, das wird er reden, und was zukünftig ist, wird er euch verkünden.

16-13 cum autem venerit ille Spiritus veritatis docebit vos in omnem veritatem non enim loquetur a semet ipso sed quaecumque audiet loquetur et quae ventura sunt adnuntiabit vobis

१६-१४ मम महिमानं प्रकाशयिष्यति यतो मदीयां कथां गृहीत्वा युष्मान्बोधयिष्यति।

16-14 mama mahimānaṃ pra-kāśayaṣyati yato madiyāṃ kathāṃ gṛhītvā yuṣmān bodhayiṣyati |

16-14 He shall glorify me: for he shall receive of mine, and shall shew it unto you.

16-14 Derselbe wird mich verklären; denn von dem Meinen wird er's nehmen und euch verkündigen.

16-14 ille me clarificabit quia de meo accipiet et adnuntiabit vobis

१६-१५ पितुर्यद्यदास्ते तत्सर्वं मम तस्मात्कारणादवादिषं स मदीयां कथां गृहीत्वा युष्मान्बोधयिष्यति।

16-15 pitur_yad_yad āste tat sarvaṃ mama tasmāt kāraṇād avādiṣaṃ sa madiyāṃ kathāṃ gṛhītvā yuṣmān bodhayiṣyati |

16-15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

16-15 Alles, was der Vater hat, das ist mein. Darum habe ich euch gesagt: Er wird's von dem Meinen nehmen und euch verkündigen.

16-15 omnia quaecumque habet Pater mea sunt propterea dixi quia de meo accipit et adnuntiabit vobis

१६-१६ कियत्कालात्परं यूयं मां द्रष्टुं न लप्स्यध्वे किंतु कियत्कालात्परं पुनर्द्रष्टुं लप्स्यध्वे यतो ऽहं पितुः समीपं गच्छामि।

16-16 kiyat-kālāt paraṃ yūyaṃ māṃ draṣṭuṃ na lapsyadhve kiṃ_tu kiyat-kālāt paraṃ punar_draṣṭuṃ lapsyadhve yato 'haṃ pituḥ sam-īpaṃ gacchāmi |

16-16 A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.

16-16 Über ein kleines, so werdet ihr mich nicht sehen; und aber über ein kleines, so werdet ihr mich sehen, denn ich gehe zum Vater.

16-16 modicum et iam non videbitis me et iterum modicum et videbitis me quia vado ad Patrem

१६-१७ ततः शिष्याणां कियन्तो जनाः परस्परं वदितुमारभन्त। लियत्कालात्परं मां द्रष्टुं न लप्स्यध्वे किंतु कियत्कालात्परं पुनर्द्रष्टुं लप्स्यध्वे यतो ऽहं पितुः समीपं गच्छामि इति यद्वाक्यमयं वदति तत्किं

16-17 tataḥ śiṣyāṇāṃ kiyanto janāḥ paras-param vaditum ā-rabhanta | liyat-kālāt paraṃ māṃ draṣṭuṃ na lapsyadhve kiṃ_tu kiyat-kālāt paraṃ punar_draṣṭuṃ lapsyadhve yato 'haṃ pituḥ sam-īpaṃ gacchāmi iti yad vākyaṃ ayaṃ vadati tat kiṃ?

16-17 Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father?

16-17 Da sprachen etliche unter seinen Jüngern untereinander: Was ist das, was er sagt zu uns: Über ein kleines, so werdet ihr mich nicht sehen; und aber über ein kleines, so werdet ihr mich sehen, und: Ich gehe zum Vater?

16-17 dixerunt ergo ex discipulis eius ad invicem quid est hoc quod dicit nobis modicum et non videbitis me et iterum modicum et videbitis me et quia vado ad Patrem

१६-१८ ततः कियत्कालात्परमिति तस्य वाक्यं किम् तस्य वाक्यस्याभिप्रायं वयं बोद्धुं न शक्नुमस्तैरिति निगदिते

16-18 tataḥ kiyat-kālāt param iti tasya vākyam kim? tasya vākyasyābhi-prāyam vayam boddhum na śaknumas_tair_iti ni-gadite

16-18 They said therefore, What is this that he saith, A little while? we cannot tell what he saith.

16-18 Da sprachen sie: Was ist das, was er sagt: Über ein kleines? Wir wissen nicht, was er redet.

16-18 dicebant ergo quid est hoc quod dicit modicum nescimus quid loquitur

१६-१९ यीशुस्तेषां प्रश्नेच्छां ज्ञात्वा तेभ्यो ऽकथयत्कियत्कालात्परं मां द्रष्टुं न लप्स्यध्वे। किंतु कियत्कालात्परं पुनर्द्रष्टुं लप्स्यध्वे यामिमां कथामकथयं तस्या अभिप्रायं किं यूयं परस्परं मृगयध्वे

16-19 yīśus_teṣāṃ praśnecchāṃ jñātvā tebhyo 'kathayat kiyat-kālāt param mām draṣṭum na lapsyadhve | kim_tu kiyat-kālāt param punar_draṣṭum lapsyadhve yām_imām kathām_akathayaṃ tasyā abhiprāyam kim yūyam paras-param mṛgayadhve?

16-19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me?

16-19 Da merkte Jesus, daß sie ihn fragen wollten, und sprach zu ihnen: Davon fragt ihr untereinander, daß ich gesagt habe: Über ein kleines, so werdet ihr mich nicht sehen; und aber über ein kleines, so werdet ihr mich sehen.

16-19 cognovit autem Iesus quia volebant eum interrogare et dixit eis de hoc quaeritis inter vos quia dixi modicum et non videbitis me et iterum modicum et videbitis me

१६-२० युष्मानह्मतियथार्थं वदामि यूयं ऋन्दिष्यथ विलपिष्यथ च। किंतु जगतो लोका आनन्दिष्यन्ति। यूयं शोकाकुला भविष्यथ किंतु शोकात्परं आनन्दयुक्ता भविष्यथ।

16-20 yuSmAn_ahm ati-yathArthaM vadAmi yUyaM krandiSyatha vi-lapiSyatha ca | kim_tu jagato lokā ā-nandiṣyanti | yūyam śokākulā bhaviṣyatha kim_tu śokāt param ānanda-yuktā bhaviṣyatha |

16-20 Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.

16-20 Wahrlich, wahrlich ich sage euch: Ihr werdet weinen und heulen, aber die Welt wird sich freuen; ihr werdet traurig sein; doch eure Traurigkeit soll in Freude verkehrt werden.

16-20 amen amen dico vobis quia plorabitis et flebitis vos mundus autem gaudebit vos autem contristabimini sed tristitia vestra vertetur in gaudium

१६-२१ प्रसक्तकाल उपस्थिते नारी यथा प्रसववेदनया व्याकुला भवति किंतु पुत्रे भूमिष्ठे सति मनुष्यैको जन्मना नरलोके प्रविष्ट इत्यानन्दात्तस्यास्तत्सर्वं दुःखं मनसि न तिष्ठति।

16-21 prasakta-kāla upa-sthite nārī yathā prasava-vedanayā vyākulā bhavati kim_tu putre bhūmiṣṭhe sati manuṣyaiko janmnanā nara-loke pra-viṣṭa ity_ā-nandāt tasyās_tat_sarvam duḥ-kham manasi na tiṣṭhati |

16-21 A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

16-21 Ein Weib, wenn sie gebiert, so hat sie Traurigkeit; denn ihre Stunde ist gekommen. Wenn sie aber das Kind geboren hat, denkt sie nicht mehr an die Angst um der Freude willen, daß der Mensch zur Welt geboren ist.

16-21 mulier cum parit trisitiam habet quia venit hora eius cum autem pepererit puerum iam non meminit pressurae propter gaudium quia natus est homo in mundum

१६-२२ तथा यूयमपि साम्प्रतं शोकाकुला भवथ किंतु पुनरपि युष्मभ्यं दर्शनं दास्यामि तेन युष्माकमन्तःकरणानि सानन्दानि भविष्यन्ति। युष्माकं तमानन्दं च कोऽपि हर्तुं न शक्यति।

16-22 tathā yūyam_ api sāmpratam_ śokākulā bhavatha kiṃ_ tu punar_ api yuṣmabhyam_ darśanam_ dāsyāmi tena yuṣmākam_ antaḥ-karaṇāni sānandāni bhaviṣyanti | yuṣmākam_ tam ā-nandaṃ ca ko'pi hartuṃ na śakṣyati |

16-22 And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

16-22 Und ihr habt auch nun Traurigkeit; aber ich will euch wiedersehen, und euer Herz soll sich freuen, und eure Freude soll niemand von euch nehmen.

16-22 et vos igitur nunc quidem trisitiam habetis iterum autem videbo vos et gaudebit cor vestrum et gaudium vestrum nemo tollit a vobis

१६-२३ तस्मिन्दिवसे कामपि कथां मां न प्रक्ष्यथ। युष्मानहमतियथार्थं वदामि। मम नाम्ना यत्किञ्चित्पितरं याचिष्यध्वे तदेव स दास्यति।

16-23 tasmin divase kām_ api kathāṃ mām_ na prakṣyatha | yuṣmān_ aham_ ati-yathārtham_ vadāmi | mama nāmnā yat kim_ cit pitaram_ yāciṣyadhve tad_ eva sa dāsyati |

16-23 And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.

16-23 Und an dem Tage werdet ihr mich nichts fragen. Wahrlich, wahrlich ich sage euch: So ihr den Vater etwas bitten werdet in meinem Namen, so wird er's euch geben.

16-23 et in illo die me non rogabitis quicquam amen amen dico vobis si quid petieritis Patrem in nomine meo dabit vobis

१६-२४ पूर्वे मम नाम्ना किमपि नायाचध्वं ततः प्राप्स्यथ तस्माद्युष्माकं सम्पूर्णानन्दो जनिष्यते।

16-24 pūrve mama nāmnā kim_ api nāyācadhvam_ tataḥ prāpsyatha tasmād yuṣmākam_ sam-pūrṇānando janiṣyate |

16-24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

16-24 Bisher habt ihr nichts gebeten in meinem Namen. Bittet, so werdet ihr nehmen, daß eure Freude vollkommen sei.

16-24 usque modo non petistis quicquam in nomine meo petite et accipietis ut gaudium vestrum sit plenum

१६-२५ उपमाकथाभिः सर्वाण्येतानि युष्मान्ज्ञापितवान्किंतु यस्मिन्समये उपमया नोक्त्वा पितुः कथां स्पष्टं ज्ञापयिष्यामि समय एतादृश आगच्छति।

16-25 upamā-kathābhiḥ sarvāṅy_ etāni yuṣmān_ jñāpitavān kiṃ_ tu yasmin sam-aye upa-mayā noktvā pituḥ kathāṃ spaṣṭam_ jñāpayiṣyāmi sam-aya etādṛśa ā-gacchati |

16-25 These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.

16-25 Solches habe ich zu euch durch Sprichwörter geredet. Es kommt aber die Zeit, daß ich nicht mehr durch Sprichwörter mit euch reden werde, sondern euch frei heraus verkündigen von meinem Vater.

16-25 haec in proverbii locutus sum vobis venit hora cum iam non in proverbii loquar vobis sed palam de Patre adnuntiabo vobis

१६-२६ तदा मम नाम्ना प्रार्थयिष्यध्वे ऽहं युष्मन्निमित्तं पितरं विनेष्ये कथामिमां न वदामि।

16-26 tadā mama nāmnā prārthayiṣyadhve 'haṃ yuṣman-nimittam pitaram vi-neṣye kathām_imāṃ na vadāmi |

16-26 At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:

16-26 An dem Tage werdet ihr bitten in meinem Namen. Und ich sage euch nicht, daß ich den Vater für euch bitten will;

16-26 illo die in nomine meo petetis et non dico vobis quia ego rogabo Patrem de vobis

१६-२७ यतो यूयं मयि प्रेम कुरुथ तथाहमीश्वरस्य समीपादागतवानित्यपि प्रतीथ।

तस्मात्कारणात्पिता स्वयं युष्मासु प्रीयते।

16-27 yato yūyaṃ mayi prema kurutha tathāham īśvarasya sam-ipād ā-gatavān ity_ api pratītha | tasmāt kāraṇāt pitā svayaṃ yuṣmāsu prīyate |

16-27 For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

16-27 denn er selbst, der Vater, hat euch lieb, darum daß ihr mich liebet und glaubet, daß ich von Gott ausgegangen bin.

16-27 ipse enim Pater amat vos quia vos me amastis et credidistis quia ego a Deo exivi

१६-२८ पितुः समीपाङ्गदागतोऽस्मि जगत्परित्यज्य च पुनरपि पितुः समीपं गच्छामि।

16-28 pituḥ sam-ipāj_jagad ā-gato'smi jagat pari-tyajya ca punar_ api pituḥ sam-ipaṃ gacchāmi |

16-28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

16-28 Ich bin vom Vater ausgegangen und gekommen in die Welt; wiederum verlasse ich die Welt und gehe zum Vater.

16-28 exivi a Patre et veni in mundum iterum relinquo mundum et vado ad Patrem

१६-२९ तदा शिष्या अवदन्। हे प्रभो भवानुपमया नोक्ताधुना स्पष्टं वदति।

16-29 tadā śiṣyā avadan | he pra-bho bhavān upa-mayā noktvādhunā spaṣṭam vadati |s

16-29 His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.

16-29 Sprechen zu ihm seine Jünger: Siehe, nun redest du frei heraus und sagst kein Sprichwort.

16-29 dicunt ei discipuli eius ecce nunc palam loqueris et proverbium nullum dicis

१६-३० भवान्सर्वज्ञः केनचित्पृष्टो भवितुमपि भवतः प्रयोजनं नास्तीत्यत्यधुनास्माकं स्थिरज्ञानं

जातं तस्माद्भवानीश्वरस्य समीपादागतवानित्यत्र वयं विश्वसिमः।

16-30 bhavān sarva-jñāḥ kena_cit pṛṣṭo bhavitum_ api bhavataḥ pra-yojanaṃ nāstity_ aty_ adhunāsmākaṃ sthira-jñānaṃ jātaṃ tasmād bhavān īśvarasya sam-ipād ā-gatavān ity_ atra vayaṃ vi-śvasimaḥ |

16-30 Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.

16-30 Nun wissen wir, daß du alle Dinge weißt und bedarfst nicht, daß dich jemand frage; darum glauben wir, daß du von Gott ausgegangen bist.

16-30 nunc scimus quia scis omnia et non opus est tibi ut quis te interroget in hoc credimus quia a Deo existi

१६-३१ ततो यीशुः प्रत्यवादीदिदानीं किं यूयं विश्वसिथ

16-31 tato yīśuḥ praty_avādīd idānīm kiṃ yūyaṃ vi-śvasitha?

16-31 Jesus answered them, Do ye now believe?

16-31 Jesus antwortete ihnen: Jetzt glaubet ihr?

16-31 respondit eis Iesus modo creditis

१६-३२ पश्यत सर्वे यूयं विकीर्णाः सन्तो मामेकाकिनं परित्यज्य स्वं स्वं स्थानं गमिष्यथ।
एतादृशः समय आगच्छति वरं प्रायेणोपस्थितवान्। तथाप्यहं नैकाकी भवामि यतः पिता
मया सार्धमास्ते।

16-32 paśyata sarve yūyaṃ vi-kīrṇāḥ santo mām ekākinam pari-tyajya svaṃ svaṃ sthānam
gamiṣyatha | etādṛśaḥ sam-aya ā-gacchati varam prāyeṇopasthitavān | tathāpy_aham
naikākī bhavāmi yataḥ pitā mayā sārdham āste |

16-32 Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to
his own, and shall leave me alone: and yet I am not alone, because the Father is with me.

16-32 Siehe, es kommt die Stunde und ist schon gekommen, daß ihr zerstreut werdet, ein
jeglicher in das Seine, und mich allein lasset. Aber ich bin nicht allein, denn der Vater ist bei
mir.

16-32 ecce venit hora et iam venit ut dispergamini unusquisque in propria et me solum
relinquatis et non sum solus quia Pater mecum est

१६-३३ यथा मया युष्माकं शान्तिर्जायते तदर्थमेताः कथा युष्मभ्यमचकथम्। अस्मिन्नगति
युष्माकं क्लेशो घटिष्यते किंत्वक्षोभा भवत यतो मया जगज्जितम्।

16-33 yathā mayā yuṣmākaṃ śāntir_jāyate tad-artham etāḥ kathā yuṣmabhyam acakatham |
asmin jagati yuṣmākaṃ kleśo ghaṭiṣyate kiṃ_tv_akṣobhā bhavata yato mayā jagaj_jitam |

16-33 These things I have spoken unto you, that in me ye might have peace. In the world ye
shall have tribulation: but be of good cheer; I have overcome the world.

16-33 Solches habe ich mit euch geredet, daß ihr in mir Frieden habet. In der Welt habt ihr
Angst; aber seid getrost, ich habe die Welt überwunden.

16-33 haec locutus sum vobis ut in me pacem habeatis in mundo pressuram habetis sed
confidite ego vici mundum

१७-१ ततः परं यीशुरेताः कथाः कथयित्वा स्वर्गं विलोक्यैतत्प्रार्थयत। हे पितः समय
उपस्थितवान्। यथा तव पुत्रस्तव महिमानं प्रकाशयति तदर्थं त्वं निजपुत्रस्य महिमानं
प्रकाशय।

17-1 tataḥ param yīsur_etāḥ kathāḥ kathayitvā svargaṃ vi-lokyaitat prārthayata | he pitaḥ
sam-aya upa-sthitavān | yathā tava putras_tava mahimānam pra-kāśayati tad-artham tvam
nija-putrasya mahimānam pra-kāśaya |

17-1 These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour
is come; glorify thy Son, that thy Son also may glorify thee:

17-1 Solches redete Jesus, und hob seine Augen auf gen Himmel und sprach: Vater, die
Stunde ist da, daß du deinen Sohn verklärest, auf daß dich dein Sohn auch verkläre;

17-1 haec locutus est Iesus et sublevatis oculis in caelum dixit Pater venit hora clarifica
Filiū tuū ut Filius tuus clarificet te

१७-२ त्वं यांल्लोकान्तस्य हस्ते समर्पितवान्स यथा तेभ्यो ऽनन्तायुर्ददाति तदर्थं त्वं
प्राणिमात्राणामधिपतित्वभारं तस्मै दत्तवान्।

17-2 tvam yāṃl_lokāntasya haste sam-arpitavān sa yathā tebhyo 'nantāyur_dadāti tad-
artham tvam prāṇi-mātrāṇām adhi-patitva-bhāraṃ tasmai dattavān |

17-2 As thou hast given him power over all flesh, that he should give eternal life to as many
as thou hast given him.

17-2 Gleichwie du ihm Macht hast gegeben über alles Fleisch, auf daß er das ewige Leben gebe allen, die du ihm gegeben hast.

17-2 sicut dedisti ei potestatem omnis carnis ut omne quod dedisti ei det eis vitam aeternam

१७-३ यस्त्वमद्वितीयः सत्य ईश्वरस्त्वया प्रेरितश्च यीशुः ख्रीष्टेतयोरुभयोः परिचये प्राप्ते ऽनन्तायुर्भवति।

17-3 yas_tvam a-dvitiyaḥ satya īśvaras_tvayā preritaś_ca yīśuḥ khriṣṭ etayor_ubhayoḥ paricaye prāpte 'nantāyur_bhavati |

17-3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

17-3 Das ist aber das ewige Leben, daß sie dich, der du allein wahrer Gott bist, und den du gesandt hast, Jesum Christum, erkennen.

17-3 haec est autem vita aeterna ut cognoscant te solum verum Deum et quem misisti Iesum Christum

१७-४ त्वं यस्य कर्मणो भारं मह्यं दत्तवान्। तत्सम्पन्नं कृत्वा जगत्यस्मिन्तव महिमानं प्राकाशयम्।

17-4 tvam yasya karmaṇo bhāraṃ mahyaṃ dattavān | tat sam-pannaṃ kṛtvā jagaty_asmin tava mahimānaṃ prakāśayam |

17-4 I have glorified thee on the earth: I have finished the work which thou gavest me to do.

17-4 Ich habe dich verklärt auf Erden und vollendet das Werk, das du mir gegeben hast, daß ich es tun sollte.

17-4 ego te clarificavi super terram opus consummavi quod dedisti mihi ut faciam

१७-५ अत एव हे पितर्जगत्यविद्यमाने त्वया सह तिष्ठतो मम यो महिमासीत्सम्प्रति तव समीपे मां तं महिमानं प्रापय।

17-5 ata eva he pitar_jagaty_avidyamāne tvayā saha tiṣṭhato mama yo mahimāsīt sam-prati tava sam-īpe māṃ taṃ mahimānaṃ prāpaya |

17-5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

17-5 Und nun verkläre mich du, Vater, bei dir selbst mit der Klarheit, die ich bei dir hatte, ehe die Welt war.

17-5 et nunc clarifica me tu Pater apud temet ipsum claritatem quam habui priusquam mundus esset apud te

१७-६ अन्यच्च त्वमेतज्जगतो यांल्लोकान्मह्यमददा अहं तेभ्यस्तव नाम्नस्तत्त्वज्ञानमददां। ते तवैवासन्। त्वं तान्मह्यमददाः।

17-6 anyac_ca tvam etaj-jagato yāṃl_lokān mahyam adadā ahaṃ tebhyaś_tava nāmnas_tattva-jñānam adadāṃ | te tavaivāsan | tvam tān mahyam_adadāḥ |

17-6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

17-6 Ich habe deinen Namen offenbart den Menschen, die du mir von der Welt gegeben hast. Sie waren dein, und du hast sie mir gegeben, und sie haben dein Wort behalten.

17-6 manifestavi nomen tuum hominibus quos dedisti mihi de mundo tui erant et mihi eos dedisti et sermonem tuum servaverunt

१७-७ तस्मात्ते तवोपदेशमगृह्णन्। त्वं मह्यं यत्किञ्चिदददास्तत्सर्वं त्वत्तो जायते

इत्यधुनाजानन्।

17-7 tasmāt te tavopadeśam agr̥hṇan | tvaṃ mahyaṃ yat kiṃ cid adadās tat sarvaṃ tvatto jāyate ity adhunājānan |

17-7 Now they have known that all things whatsoever thou hast given me are of thee.

17-7 Nun wissen sie, daß alles, was du mir gegeben hast, sei von dir.

17-7 nunc cognoverunt quia omnia quae dedisti mihi abs te sunt

१७-८ मह्यं यमुपदेशमददा अहमपि तेभ्यसुपदेशमददां तेऽपि तमगृह्णन्त्वत्तोऽहं निर्गत्य त्वया प्रेरितोऽभवमत्र च व्यश्वसन्।

17-8 mahyaṃ yam upadeśam adadā aham api tebhyaṃ upadeśam adadāṃ te'pi tam agr̥hṇan tvatto 'haṃ nir-gatya tvayā prerito 'bhavam atra ca vy-aśvasan |

17-8 For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.

17-8 Denn die Worte, die du mir gegeben hast, habe ich ihnen gegeben; und sie haben's angenommen und erkannt wahrhaftig, daß sie glauben, daß du mich gesandt hast.

17-8 quia verba quae dedisti mihi dedi eis et ipsi acceperunt et cognoverunt vere quia a te exivi et crediderunt quia tu me misisti

१७-९ तेषामेव निमित्तं प्रार्थयेऽहं जगतो लोकनिमित्तं न प्रार्थये किंतु

यांल्लोकान्मह्यमददास्तेषामेव निमित्तं प्रार्थयेऽहं यतस्ते तवैवासते।

17-9 teṣām eva ni-mittaṃ prārthaye 'haṃ jagato loka-nimittaṃ na prārthaye kiṃ tu yāṃl lokān mahyam adadās teṣām eva ni-mittaṃ prārthaye 'haṃ yatas te tavaivāsate |

17-9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

17-9 Ich bitte für sie und bitte nicht für die Welt, sondern für die, die du mir gegeben hast; denn sie sind dein.

17-9 ego pro eis rogo non pro mundo rogo sed pro his quos dedisti mihi quia tui sunt

१७-१० ये मम ते तव ये च तव ते मम तथा तैर्मम महिमा प्रकाश्यते।

17-10 ye mama te tava ye ca tava te mama tathā tair mama mahimā pra-kāśyate |

17-10 And all mine are thine, and thine are mine; and I am glorified in them.

17-10 Und alles, was mein ist, das ist dein, und was dein ist, das ist mein; und ich bin in ihnen verklärt.

17-10 et mea omnia tua sunt et tua mea sunt et clarificatus sum in eis

१७-११ साम्प्रतमस्मिञ्जगति ममावस्थितेः शेषमभवतहं तव समीपं गच्छामि किंतु ते जगति स्थास्यति। हे पवित्र पितरावयोर्यथैकत्वमास्ते तथा तेषामप्येतकत्वं भवति तदर्थं

यांल्लोकान्मह्यमददास्तान्स्वनाम्ना रक्षा।

17-11 sāmpratam asmin jagati mamāvasthiteḥ śeṣam abhavat ahaṃ tava sam-īpaṃ gacchāmi kiṃ tu te jagati sthāsyati | he pavitra pitar āvayor yathaikatvam āste tathā teṣām apy etakatvaṃ bhavati tad-arthaṃ yāṃl lokān mahyam adadās tān sva-nāmnā rakṣa |

17-11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.

17-11 Und ich bin nicht mehr in der Welt; sie aber sind in der Welt, und ich komme zu dir. Heiliger Vater, erhalte sie in deinem Namen, die du mir gegeben hast, daß sie eins seien gleichwie wir.

17-11 et iam non sum in mundo et hii in mundo sunt et ego ad te venio Pater sancte serva eos in nomine tuo quos dedisti mihi ut sint unum sicut et nos

१७-१२ यावन्ति दिनानि जगत्यस्मिन्नैः सहाहमासं तावन्ति दिनानि तान्तव नाम्नाहं रक्षितवान्। यांल्लोकान्मह्यमददास्तान्सर्वानहमरक्षम्। तेषां मध्ये केवलं विनाशपात्रं हारितं तेन धर्मपुस्तकस्य वचनं प्रत्यक्षं भवति।

17-12 yāvanti dināni jagaty_asmin taiḥ sahāham_āsaṃ tāvanti dināni tān tava nāmnāham rakṣitavān | yāṃl_lokān mahyam adadās_tān sarvān aham_arakṣam | teṣāṃ madhye kevalam vināśa-pātram hāritam tena dharma-pustakasya vacanam praty_akṣam bhavati |

17-12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

17-12 Dieweil ich bei ihnen war in der Welt, erhielt ich sie in deinem Namen. Die du mir gegeben hast, die habe ich bewahrt, und ist keiner von ihnen verloren, als das verlorene Kind, daß die Schrift erfüllet würde.

17-12 cum essem cum eis ego servabam eos in nomine tuo quos dedisti mihi custodivi et nemo ex his perivit nisi filius perditionis ut scriptura impleatur

१७-१३ किंत्वधुना तव सन्निधिं गच्छामि मया यथा तेषां सम्पूर्णानन्दो भवति तदर्थमहं जगति तिष्ठनेताः कथा अकथयम्।

17-13 kiṃ_tv_adhunā tava san-ni-dhiṃ gacchāmi mayā yathā teṣāṃ sam-pūrṇānando bhavati tad-artham_aham jagati tiṣṭhan etāḥ kathā akathayam |

17-13 And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

17-13 Nun aber komme ich zu dir und rede solches in der Welt, auf daß sie in ihnen haben meine Freude vollkommen.

17-13 nunc autem ad te venio et haec loquor in mundo ut habeant gaudium meum impletum in semet ipsis

१७-१४ तवोपदेशं तेभ्यो ऽददां जगता सह यथा मम सम्बन्धो नास्ति तथा जजता सह तेषामपि सम्बन्धाभावाज्जगतो लोकास्तानृतीयन्ते।

17-14 tavopadeśam tebhyo 'dadāṃ jagatā saha yathā mama sam-bandho nāsti tathā jajatā saha teṣāṃ_āpi sam-bandhābhāvāj_jagato lokās_tān ṛtiyante |

17-14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

17-14 Ich habe ihnen gegeben dein Wort, und die Welt haßte sie; denn sie sind nicht von der Welt, wie ich denn auch nicht von der Welt bin.

17-14 ego dedi eis sermonem tuum et mundus odio eos habuit quia non sunt de mundo sicut et ego non sum de mundo

१७-१५ त्वं जगतस्तान्गृहाणेति न प्रार्थये किंत्वशुभाद्रक्षेति प्रार्थये ऽहम्।

17-15 tvam jagatas_tān grhāṇeti na prārthaye kiṃtv_a-śubhād rakṣeti prārthaye 'ham |

17-15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

17-15 Ich bitte nicht, daß du sie von der Welt nimmest, sondern daß du sie bewahrst vor dem Übel.

17-15 non rogo ut tollas eos de mundo sed ut serves eos ex malo

१७-१६ अहं यथा जगत्सम्बन्धीयो न भवामि तथा ते ऽपि जगत्सम्बन्धीया न भवन्ति।

17-16 ahaṃ yathā jagat-sam-bandhīyo na bhavāmi tathā te 'pi jagat-sambandhīyā na bhavanti |

17-16 They are not of the world, even as I am not of the world.

17-16 Sie sind nicht von der Welt, gleichwie ich auch nicht von der Welt bin.

17-16 de mundo non sunt sicut et ego non sum de mundo

१७-१७ तव सत्यकथया तान्पवित्रीकुरु तव वाक्यमेव सत्यम्।

17-17 tava satya-kathayā tān pavitrī_kuru tava vākyaṃ_eva satyam |

17-17 Sanctify them through thy truth: thy word is truth.

17-17 Heilige sie in deiner Wahrheit; dein Wort ist die Wahrheit.

17-17 sanctifica eos in veritate sermo tuus veritas est

१७-१८ त्वं यथा मां जगति प्रैरयस्तथाहमपि ताञ्जगति प्रैरयम्।

17-18 tvaṃ yathā māṃ jagati prairayas_tathāham_āpi tān jagati prairayam |

17-18 As thou hast sent me into the world, even so have I also sent them into the world.

17-18 Gleichwie du mich gesandt hast in die Welt, so sende ich sie auch in die Welt.

17-18 sicut me misisti in mundum et ego misi eos in mundum

१७-१९ तेषां हितार्थं यथाहं स्वं पवित्रीकरोमि तथा सत्यकथया तेऽपि पवित्रीभवन्तु।

17-19 teṣāṃ hitārthaṃ yathāhaṃ svaṃ pavitrī_karomi tathā satya-kathayā te'pi pavitrī_bhavantu |

17-19 And for their sakes I sanctify myself, that they also might be sanctified through the truth.

17-19 Ich heilige mich selbst für sie, auf daß auch sie geheiligt seien in der Wahrheit.

17-19 et pro eis ego sanctifico me ipsum ut sint et ipsi sanctificati in veritate

१७-२० केवलं एतेषामर्थे प्रार्थये।हमिति न किंत्वेतेषामुपदेशेन ये जना मयि विश्वसिष्यन्ति तेषामप्यर्थे प्रार्थये ऽहम्।

17-20 kevalaṃ eteṣāṃ_arthe prārthaye lham iti na kiṃ_tv_eteṣāṃ_upadeśena ye janā mayi vi-śvasiṣyanti teṣāṃ_apy_arthe prārthaye 'ham |

17-20 Neither pray I for these alone, but for them also which shall believe on me through their word;

17-20 Ich bitte aber nicht allein für sie, sondern auch für die, so durch ihr Wort an mich glauben werden,

17-20 non pro his autem rogo tantum sed et pro eis qui credituri sunt per verbum eorum in me

१७-२१ हे पितस्तेषां सर्वेषामेकत्वं भवतु तव यथा मयि मम च यथा त्वय्येकत्वं तथा तेषामप्यावयोरेकत्वं भवतु तेन त्वं मां प्रेरितवानिति जगतो लोकाः प्रतियन्तु।

17-21 he pitas_teṣāṃ sarveṣāṃ ekatvaṃ bhavatu tava yathā mayi mama ca yathā tvayy_ekatvaṃ tathā teṣāṃ_apy_āvayor_ekatvaṃ bhavatu tena tvaṃ māṃ preritavān iti jagato lokāḥ prati-yantu |

17-21 That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

17-21 auf daß sie alle eins seien, gleichwie du, Vater, in mir und ich in dir; daß auch sie in uns eins seien, auf daß die Welt glaube, du habest mich gesandt.

17-21 ut omnes unum sint sicut tu Pater in me et ego in te ut et ipsi in nobis unum sint ut mundus credat quia tu me misisti

१७-२२ यथावयोरेकत्वं यथा तेषामप्येकत्वं भवतु तेष्वहं मयि च त्वमित्थं तेषां सम्पूर्णमेकत्वं भवतु। त्वं मां प्रेरितवान्त्वं मयि यथा प्रीयसे च तथा तेष्वपि प्रीतवान्

17-22 yathāvayor_ekatvaṃ yathā teṣāṃ_apy_ekatvaṃ bhavatu teṣv_ahaṃ mayi ca tvam itthaṃ teṣāṃ sam-pūrṇam_ekatvaṃ bhavatu | tvam māṃ preritavān tvam mayi yathā prīyase ca tathā teṣv_ api prītavān

17-22 And the glory which thou gavest me I have given them; that they may be one, even as we are one:

17-22 Und ich habe ihnen gegeben die Herrlichkeit, die du mir gegeben hast, daß sie eins seien, gleichwie wir eins sind,

17-22 et ego claritatem quam dedisti mihi dedi eis ut sint unum sicut nos unum sumus

१७-२३ एतद्यथा जगतो लोका जानन्ति तदर्थं त्वं यं महिमानं मह्यमददास्तं महिमानमहमपि तेभ्यो दत्तवान्।

17-23 etad_yathā jagato lokā jānanti tad-arthaṃ tvam yaṃ mahimānaṃ mahyam adadās_tam mahimānam aham_ api tebhyo dattavān |

17-23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

17-23 ich in ihnen und du in mir, auf daß sie vollkommen seien in eins und die Welt erkenne, daß du mich gesandt hast und liebest sie, gleichwie du mich liebst.

17-23 ego in eis et tu in me ut sint consummati in unum et cognoscat mundus quia tu me misisti et dilexisti eos sicut me dilexisti

१७-२४ हे पितर्जगतो निर्माणात्पूर्वं मयि स्नेहं कृत्वा यं महिमानं दत्तवान्मम तं महिमानं यथा ते पश्यन्ति तदर्थं यांल्लोकान्मह्यं दत्तवानहं यत्र तिष्ठामि तेऽपि यथा तत्र तिष्ठन्ति ममैषा वाञ्छा।

17-24 he pitar_jagato nir-māṇāt pūrvaṃ mayi snehaṃ kṛtvā yaṃ mahimānaṃ dattavān mama tam mahimānaṃ yathā te paśyanti tad-arthaṃ yāṃl_lokān mahyam dattavān aham yatra tiṣṭhāmi te'pi yathā tatra tiṣṭhanti mamaiṣā vāñchā |

17-24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

17-24 Vater, ich will, daß, wo ich bin, auch die bei mir seien, die du mir gegeben hast, daß sie meine Herrlichkeit sehen, die du mir gegeben hast; denn du hast mich geliebt, ehe denn die Welt gegründet ward.

17-24 Pater quos dedisti mihi volo ut ubi ego sum et illi sint mecum ut videant claritatem meam quam dedisti mihi quia dilexisti me ante constitutionem mundi

१७-२५ हे याथार्थिक पितर्जगतो लोकैस्त्वय्यज्ञातेऽपि त्वामहं जाने त्वं मां प्रेरितवानितीमे शिष्या जानन्ति।

17-25 he yāthārthika pitar_jagato lokais_tvayy_ajñāte'pi tvām_ahaṃ jāne tvam māṃ preritavān itīme śiṣyā jānanti |

17-25 O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

17-25 Gerechter Vater, die Welt kennt dich nicht; ich aber kenne dich, und diese erkennen, daß du mich gesandt hast.

17-25 Pater iuste et mundus te non cognovit ego autem te cognovi et hii cognoverunt quia tu me misisti

१७-२६ यथाहं तेषु तिष्ठामि तथा मयि येन प्रेम्ना प्रेमाकरोस्तत्तेषु तिष्ठति तदर्थं तव नामाहं तान्ज्ञापितवान्पुनरपि ज्ञापयिष्यामि।

17-26 yathāhaṃ teṣu tiṣṭhāmi tathā mayi yena premnā premākaros_tat teṣu tiṣṭhati tad-arthaṃ tava nāmāhaṃ tān jñāpitavān punar_api jñāpayiṣyāmi |

17-26 And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

17-26 Und ich habe ihnen deinen Namen kundgetan und will ihn kundtun, auf daß die Liebe, damit du mich liebst, sei in ihnen und ich in ihnen.

17-26 et notum feci eis nomen tuum et notum faciam ut dilectio qua dilexisti me in ipsis sit et ego in ipsis

१८-१ ताः कथाः कथयित्वा यीशुः शिष्यानादाय किद्रोन्नामकं स्नात उत्तीर्य शिष्यैः सह तत्रत्योद्यानं प्राविशत्।

18-1 tāḥ kathāḥ kathayitvā yīśuḥ śiṣyān_ā-dāya kidron-nāmakaṃ srāta ut-tīrya śiṣyaiḥ saha tatradyodyānaṃ prāviśat |

18-1 When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.

18-1 Da Jesus solches geredet hatte, ging er hinaus mit seinen Jüngern über den Bach Kidron; da war ein Garten, darein ging Jesus und seine Jünger.

18-1 haec cum dixisset Iesus egressus est cum discipulis suis trans torrentem Cedron ubi erat hortus in quem introivit ipse et discipuli eius

१८-२ किंतु विश्वासघातियिहूदास्तत्स्थानं परिचीयते यतो यीशुः शिष्यैः सार्धं कदाचित्तत्स्थानमगच्छत्।

18-2 kiṃ_tu vi-śvāsa-ghāti-yihūdās_tat sthānaṃ pari-cīyate yato yīśuḥ śiṣyaiḥ sārḍhaṃ kadā_cit tat sthānam agacchat |

18-2 And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples.

18-2 Judas aber, der ihn verriet, wußte den Ort auch; denn Jesus versammelte sich oft daselbst mit seinen Jüngern.

18-2 sciebat autem et Iudas qui tradebat eum ipsum locum quia frequenter Iesus convenerat illuc cum discipulis suis

१८-३ तदा स यिहूदाः सैन्यगणं प्रधानयाजकानां फिरूशिनां च पदातिगणं च गृहीत्वा प्रदीपानुल्कानस्त्राणि चादाय तस्मिन्स्थान उपस्थितवान्।

18-3 tadā sa yihūdāḥ sainya-gaṇaṃ pradhāna-yājakānāṃ phirūśināṃ ca padāti-gaṇaṃ ca gṛhītvā pra-dīpān ulkān astrāṇi cādāya tasmin sthāna upa-sthitavān |

18-3 Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.

18-3 Da nun Judas zu sich hatte genommen die Schar und der Hohenpriester und Pharisäer Diener, kommt er dahin mit Fackeln, Lampen und mit Waffen.

18-3 Iudas ergo cum accepisset cohortem et a pontificibus et Pharisaeis ministros venit illuc cum lanternis et facibus et armis

१८-४ स्वं प्रति यद्धटिष्यते तज्ज्ञात्वा यीशुरग्रेसरः सन्तानपृच्छत्कं गवेषयथ

18-4 svam prati yad ghaṭiṣyate taj_jñātvā yīsur_agre-sarah san tān apr̥cchat kaṁ gaveṣayatha?

18-4 Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

18-4 Wie nun Jesus wußte alles, was ihm begegnen sollte, ging er hinaus und sprach zu ihnen: Wen suchet ihr?

18-4 Iesus itaque sciens omnia quae ventura erant super eum processit et dicit eis quem quaeritis

१८-५ ते प्रत्यवदन्। नासरतीयं यीशुम्। ततो यीशुरवादीद्। अहम्सः। तैः सह विश्वासघाती यिहूदाश्चातिष्ठत्।

18-5 te praty_avadan | nāsaratiyaṁ yīsum | tato yīsur_avādid | aham saḥ | taiḥ saha vi-śvāsa-ghāti yihūdāś_cātiṣṭhat |

18-5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them.

18-5 Sie antworteten ihm: Jesum von Nazareth. Jesus spricht zu ihnen: Ich bin's! Judas aber, der ihn verriet, stand auch bei ihnen.

18-5 responderunt ei Iesum Nazarenum dicit eis Iesus ego sum stabat autem et Iudas qui tradebat eum cum ipsis

१८-६ तदाहमेव स तस्थैतां कथां श्रुत्वैव ते पश्चादेत्य भूमौ पतिताः।

18-6 tadāham_eva sa tasthaitāṁ kathāṁ śrutvaiva te paścād_etya bhūmau patitāḥ |

18-6 As soon then as he had said unto them, I am he, they went backward, and fell to the ground.

18-6 Als nun Jesus zu ihnen sprach: Ich bin's! wichen sie zurück und fielen zu Boden.

18-6 ut ergo dixit eis ego sum abierunt retrorsum et ceciderunt in terram

१८-७ ततो यीशुः पुनरपि पृष्टवान्कं गवेषयथ ततस्ते प्रत्यवदन्नासरतीयं यीशुम्।

18-7 tato yīsuḥ punar_api pṛṣṭavān kaṁ gaveṣayatha? tatas_te praty_avadan nāsaratiyaṁ yīsum |

18-7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

18-7 Da fragte er sie abermals: Wen suchet ihr? Sie sprachen: Jesum von Nazareth.

18-7 iterum ergo eos interrogavit quem quaeritis illi autem dixerunt Iesum Nazarenum

१८-८ तदा यीशुः प्रत्युदितवानहमेव स इमां कथामचकथम्। यदि मामन्विच्छथ तर्हीमान्गन्तुं मा वारयथ।

18-8 tadā yīsuḥ praty-uditavān aham_eva sa imāṁ kathāṁ_acakatham | yadi mām_anv-icchatha tarhīmān gantum mā vārayatha |

18-8 Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way:

18-8 Jesus antwortete: Ich habe euch gesagt, daß ich es sei. Suchet ihr denn mich, so lasset diese gehen!

18-8 respondit Iesus dixi vobis quia ego sum si ergo me quaeritis sinite hos abire

१८-९ इत्थं भूते मह्यं यांल्लोकानददास्तेषामेकमपि नाहारयम्। इमां यां कथां स स्वयमकथयत्सा कथा सफला जाता।

18-9 itthaṃ bhūte mahyaṃ yāṃl lokān adadās teṣām ekam api nāhārayam | imāṃ yāṃ kathāṃ sa svayam akathayat sā kathā sa-phalā jātā |

18-9 That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.

18-9 (Auf daß das Wort erfüllet würde, welches er sagte: Ich habe der keinen verloren, die du mir gegeben hast.)

18-9 ut impleretur sermo quem dixit quia quos dedisti mihi non perdidisti ex ipsis quemquam

१८-१० तदा शिमोन्पितरस्य निकटे खड्गस्थितेः स तं निष्कोषं कृत्वा महायाजकस्य माल्खनामानं दासमाहत्य तस्य दक्षिणकर्म छिन्नवान्।

18-10 tadā śimon-pitarasya ni-kāṭe khaḍga-sthiteḥ sa taṃ niṣ-koṣaṃ kṛtvā mahā-yājakasya mālkhā-nāmānaṃ dāsam ā-hatya tasya dakṣiṇa-karmaṃ chinnavān |

18-10 Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.

18-10 Da hatte Simon Petrus ein Schwert und zog es aus und schlug nach des Hohenpriesters Knecht und hieb ihm sein rechtes Ohr ab. Und der Knecht hieß Malchus.

18-10 Simon ergo Petrus habens gladium eduxit eum et percussit pontificis servum et abscidit eius auriculam dextram erat autem nomen servo Malchus

१८-११ ततो यीशुः पितरमवदत्खड्गं कोषे स्थापय मम पिता मह्यं पातुं यं कंसमददात्तेनाहं किं न पास्यामि

18-11 tato yīśuḥ pitaram avadat khaḍgaṃ koṣe sthāpaya mama pitā mahyaṃ pātuṃ yaṃ kaṃsam adadāt tenāhaṃ kiṃ na pāsyaṃmi?

18-11 Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

18-11 Da sprach Jesus zu Petrus: Stecke dein Schwert in die Scheide! Soll ich den Kelch nicht trinken, den mir mein Vater gegeben hat?

18-11 dixit ergo Iesus Petro mitte gladium in vaginam calicem quem dedit mihi Pater non bibam illum

१८-१२ तदा सैन्यगणः सेनापतिर्यिहूदीयानां पदातयश्च यीशुं धृत्वा बद्धा हानन्नामः कियफाः श्वशुरस्य समीपं प्रथममनयन्।

18-12 tadā sainya-gaṇaḥ senā-patir yihūdīyānāṃ padātayaś ca yīśuṃ dhṛtvā baddhvā hānan-nāmaḥ kiyaphāḥ śvaśurasya sam-īpaṃ prathamam anayan |

18-12 Then the band and the captain and officers of the Jews took Jesus, and bound him,

18-12 Die Schar aber und der Oberhauptmann und die Diener der Juden nahmen Jesum und banden ihn

18-12 cohors ergo et tribunus et ministri Iudaeorum comprehenderunt Iesum et ligaverunt eum

१८-१३ स कियफास्तस्मिन्वत्सरे महायाजत्वपदे नियुक्तः सन्

18-13 sa kiyaphās tasmin vatsare mahā-yājatva-pade niyuktaḥ san

18-13 And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year.

18-13 und führten ihn zuerst zu Hannas; der war des Kaiphass Schwiegervater, welcher des Jahres Hoherpriester war.

18-13 et adduxerunt eum ad Annam primum erat enim socer Caiaphae qui erat pontifex anni illius

१८-१४ साधारणलोकानां मङ्गलार्थमेकजनस्य मरणमुचितमिति यिहूदीयैः सार्धममन्त्रयत्।

18-14 sādharmaṇa-lokānāṃ maṅgalārtham eka-janasya maraṇam_ucitam iti yihūdīyaiḥ sārddham amantrayat |

18-14 Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

18-14 Es war aber Kaiphas, der den Juden riet, es wäre gut, daß EIN Mensch würde umgebracht für das Volk.

18-14 erat autem Caiaphas qui consilium dederat Iudaeis quia expedit unum hominem mori pro populo

१८-१५ तदा शिमोन्पितरो ऽन्यैकशिष्यश्च यीशोः पश्चादगच्छतां तस्यान्यशिष्यस्य महायाजकेन परिचितत्वात्स यीशुना सह महायाजकस्याट्टालिकां प्राविशत्।

18-15 tadā śimon-pitaro 'nyaika-śiṣyaś_ca yīśoḥ paścād agacchatām tasyānya-śiṣyasya mahā-yājakena pari-citatvāt sa yīśunā saha mahā-yājakasyāṭṭālikāṃ prāviśat |

18-15 And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.

18-15 Simon Petrus aber folgte Jesu nach und ein anderer Jünger. Dieser Jünger war den Hohenpriestern bekannt und ging mit Jesu hinein in des Hohenpriesters Palast.

18-15 sequebatur autem Iesum Simon Petrus et alius discipulus discipulus autem ille erat notus pontifici et introivit cum Iesu in atrium pontificis

१८-१६ किंतु पितरो बहिर्द्वारस्य समीपे ऽतिष्ठदत एव महायाजकेन परिचितः स शिष्यः पुनर्बहिर्गत्वा दौवारिकायै कथयित्वा पितरमभ्यन्तरमानयत्।

18-16 kiṃ_tu pitaro bahir-dvārasya sam-ipe 'tiṣṭhad ata eva mahā-yājakena pari-citaḥ sa śiṣyaḥ punar_bahir_gartvā dauvārikāyai kathiyaitvā pitaram abhy_antaram ānayat |

18-16 But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

18-16 Petrus aber stand draußen vor der Tür. Da ging der andere Jünger, der dem Hohenpriester bekannt war, hinaus und redete mit der Türhüterin und führte Petrus hinein.

18-16 Petrus autem stabat ad ostium foris exivit ergo discipulus alius qui erat notus pontifici et dixit ostiariae et introduxit Petrum

१८-१७ तदा सा द्वाररक्षिका पितरमवदत्त्वं किं न तस्य मानवस्य शिष्यः ततः सोऽवददहं न भवामि।

18-17 tadā sā dvāra-rakṣikā pitaram avadat tvam kiṃ na tasya mānavasya śiṣyaḥ? tataḥ so'vadam aham na bhavāmi |

18-17 Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not.

18-17 Da sprach die Magd, die Türhüterin, zu Petrus: Bist du nicht auch dieses Menschen Jünger einer? Er sprach: Ich bin's nicht.

18-17 dicit ergo Petro ancilla ostiaria numquid et tu ex discipulis es hominis istius dicit ille non sum

१८-१८ ततः परं यत्स्थाने दासाः पदातयश्च शीतहेतोरङ्गारैर्वह्निं प्रज्वाल्य तापं
सेवितवन्तस्तत्स्थाने पितरस्तिष्ठन्तैः सह वह्नितापं सेवितुमारभत।

18-18 tataḥ paraṃ yat-sthāne dāsāḥ padātayaś ca śīta-hetoraṅgārair_vahniṃ pra-jvālya
tāpaṃ sevita-vantas_tat-sthāne pitaras_tisṭhan taiḥ saha vahni-tāpaṃ sevita-m ārabhata ।

18-18 And the servants and officers stood there, who had made a fire of coals; for it was
cold: and they warmed themselves: and Peter stood with them, and warmed himself.

18-18 Es standen aber die Knechte und Diener und hatten ein Kohlenfeuer gemacht, denn es
war kalt, und wärmten sich. Petrus aber stand bei ihnen und wärmte sich.

18-18 stabant autem servi et ministri ad prunas quia frigus erat et calefiebant erat autem
cum eis et Petrus stans et calefaciens se

१८-१९ तदा शिष्येषूपदेशे च महायाजकेन यीशुः पृष्ठः सन्प्रत्युक्तवान्

18-19 tadā śiṣyeṣūpadeśe ca mahāyājakena yīśuḥ pṛṣṭaḥ san praty-uktavān

18-19 The high priest then asked Jesus of his disciples, and of his doctrine.

18-19 Aber der Hohepriester fragte Jesum um seine Jünger und um seine Lehre.

18-19 pontifex ergo interrogavit Iesum de discipulis suis et de doctrina eius

१८-२० सर्वलोकानां समक्षं कथामकथयन्मुक्तं कामपि कथां न कथयित्वा यत्स्थानं यिहूदीयाः
सततं गच्छन्ति तत्र भजनगेहे मन्दिरे चाशिक्षयम्

18-20 sarva-lokānāṃ sam-akṣaṃ kathāṃ akathayam guptaṃ kām_ api kathāṃ na kathayitvā
yat sthānaṃ yihūdiyāḥ sa-tataṃ gacchanti tatra bhajana-gehe mandire cāśikṣayam

18-20 Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and
in the temple, whither the Jews always resort; and in secret have I said nothing.

18-20 Jesus antwortete ihm: Ich habe frei öffentlich geredet vor der Welt; ich habe allezeit
gelehrt in der Schule und in dem Tempel, da alle Juden zusammenkommen, und habe nichts
im Verborgenen geredet.

18-20 respondit ei Iesus ego palam locutus sum mundo ego semper docui in synagoga et in
templo quo omnes Iudaei conveniunt et in occulto locutus sum nihil

१८-२१ मत्तः कुतः पृच्छसि ये जना मदुपदेशमशृण्वन्तानेव पृच्छ यद्यदवदं ते तज्जाजन्ति।

18-21 mattaḥ kutaḥ pṛcchasi? ye janā mad-upadeśam aśṛṇvan tān_ eva pṛccha yad_yad
avadaṃ te taj_jājanti ।

18-21 Why askest thou me? ask them which heard me, what I have said unto them: behold,
they know what I said.

18-21 Was fragst du mich darum? Frage die darum, die gehört haben, was ich zu ihnen
geredet habe; siehe, diese wissen, was ich gesagt habe.

18-21 quid me interrogas interroga eos qui audierunt quid locutus sum ipsis ecce hii sciunt
quae dixerim ego

१८-२२ तदेत्थं प्रत्युदितत्वान्निकटस्थपदातिर्यीशुं चपेटेनाहत्य व्याहरत्महायाजकमेवं
प्रतिवदसि

18-22 tadetthaṃ praty-uditatvāt nikaṭa-stha-padātir_yīśuṃ capeṭenāhatya vy-āharat mahā-
yājakaṃ evaṃ prati-vadasi?

18-22 And when he had thus spoken, one of the officers which stood by struck Jesus with
the palm of his hand, saying, Answerest thou the high priest so?

18-22 Als er aber solches redete, gab der Diener einer, die dabeistanden, Jesu einen
Backenstreich und sprach: Sollst du dem Hohenpriester also antworten?

18-22 haec autem cum dixisset unus adsistens ministrorum dedit alapam Iesu dicens sic
respondes pontifici

१८-२३ ततो यीशुः प्रतिगदितवान्यद्यथार्थमचकथं तर्हि तस्यायथार्थस्य प्रमाणं देहि। किंतु यदि यथार्थं तर्हि कुतो हेतोर्माताडयः

18-23 tato yīśuḥ prati-gaditavān yad_yathārtham acakathaṃ tarhi tasyāyathārthasya pramaṇaṃ dehi | kiṃ_tu yadi yathārtham tarhi kuto hetor_mām atādayaḥ?

18-23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

18-23 Jesus antwortete: Habe ich übel geredet, so beweise es, daß es böse sei; habe ich aber recht geredet, was schlägst du mich?

18-23 respondit ei Iesus si male locutus sum testimonium perhibe de malo si autem bene quid me caedis

१८-२४ पुर्वं हानन्सबन्धनं तं कियफामहायाजकस्य समीपं प्रैषयत्।

18-24 purvaṃ hānan sa-bandhanaṃ taṃ kiyaphā-mahā-yājakasya sam-īpaṃ praiṣayat |

18-24 Now Annas had sent him bound unto Caiaphas the high priest.

18-24 Und Hannas sandte ihn gebunden zu dem Hohenpriester Kaiphas.

18-24 et misit eum Annas ligatum ad Caiaphan pontificem

१८-२५ शिमोन्पितरस्तिष्ठन्वह्नितापं सेवते। एतस्मिन्समये कियन्तस्तमपृच्छन्त्वं किमेतस्य जनस्य शिष्यो न ततः सोऽपहृत्याब्रवीदहं न भवामि।

18-25 śimon-pitaras_tiṣṭhan vahni-tāpaṃ sevate | etasmin sam-aye kiyantas_tam aprcchan tvam kim etasya janasya śiṣyo na? tataḥ so'pahnutyābravīd ahaṃ na bhavāmi |

18-25 And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not.

18-25 Simon Petrus aber stand und wärmte sich. Da sprachen sie zu ihm: Bist du nicht seiner Jünger einer? Er leugnete aber und sprach: Ich bin's nicht!

18-25 erat autem Simon Petrus stans et calefaciens se dixerunt ergo ei numquid et tu ex discipulis eius es negavit ille et dixit non sum

१८-२६ तदा महायाजकस्य यस्य दासस्य पितरः कर्णमच्छिनत्तस्य कुटुम्बः प्रत्युदितवानुद्याने तेन सह तिष्ठन्तं त्वां किं नापश्यम्

18-26 tadā mahā-yājakasya yasya dāsasya pitarāḥ karṇam_acchinat tasya kuṭumbaḥ praty_uditavān ud-yāne tena saha tiṣṭhantaṃ tvāṃ kiṃ nāpaśyam?

18-26 One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?

18-26 Spricht einer von des Hohenpriesters Knechten, ein Gefreunder des, dem Petrus ein Ohr abgehauen hatte: Sah ich dich nicht im Garten bei Ihm?

18-26 dicit unus ex servis pontificis cognatus eius cuius abscidit Petrus auriculam nonne ego te vidi in horto cum illo

१८-२७ किंतु पितरः पुनरपहृत्य कथितवान्। तदानीं कुट्टुटो ऽरौत्।

18-27 kiṃ_tu pitarāḥ punar_apa-hnutya kathitavān | tadānīm kuṭṭuṭo 'raut |

18-27 Peter then denied again: and immediately the cock crew.

18-27 Da leugnete Petrus abermals, und alsbald krähte der Hahn.

18-27 iterum ergo negavit Petrus et statim gallus cantavit

१८-२८ तदनन्तरं प्रत्यूषे ते कियफागृहादधिपतेर्गृहं यीशुमनयन्किंतु यस्मिन्शुचित्वे जाते तैर्निस्तारोत्सवे न भोक्तव्यम्। तस्य भयाद्बिहूदीयास्तद्गृहं नाविशन्।

18-28 tad-anantaram praty-ūṣe te kiyaphā-gṛhād adhi-pater_gṛham yīśum anayan kiṃ tu yasmin aśucitve jāte tair_nis-tārotsave na bhoktavyam | tasya bhayād yihūdiyās_tad-gṛham nāvīśan |

18-28 Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.

18-28 Da führten sie Jesum von Kaiphas vor das Richthaus. Und es war früh; und sie gingen nicht in das Richthaus, auf das sie nicht unrein würden, sondern Ostern essen möchten.

18-28 adducunt ergo Iesum a Caiapha in praetorium erat autem mane et ipsi non introierunt in praetorium ut non contaminarentur sed manducarent pascha

१८-२९ अपरं पीलातो बहिरागत्य तान्पृष्टवानेतस्य मनुष्यस्य कं दोषं वदथ

18-29 a-param pilāto bahir_ā-gatya tān pṛṣṭavān etasya manuṣyasya kaṃ doṣaṃ vadatha?

18-29 Pilate then went out unto them, and said, What accusation bring ye against this man?

18-29 Da ging Pilatus zu ihnen heraus und sprach: Was bringet ihr für Klage wider diesen Menschen?

18-29 exivit ergo Pilatus ad eos foras et dixit quam accusationem adfertis adversus hominem hunc

१८-३० तदा ते प्रत्यवदन्दुष्कर्मकारिणि न सति भवतः समीपे नैनं समार्पयिष्यामः।

18-30 tadā te praty_avadan duṣ-karma-kāriṇi na sati bhavataḥ sam-īpe nainaṃ sam-ārpayaṣyāmaḥ |

18-30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

18-30 Sie antworteten und sprachen zu ihm: Wäre dieser nicht ein Übeltäter, wir hätten dir ihn nicht überantwortet.

18-30 responderunt et dixerunt ei si non esset hic malefactor non tibi tradidissemus eum

१८-३१ ततः पीलातो ऽवदद्यूयमेनं गृहीत्वा स्वेषां व्यवस्थया विचारयत। तदा यिहूदीयाः प्रत्यवदन्कस्यापि मनुष्यस्य प्राणदण्डं कर्तुं नास्माकमधिकरो ऽस्ति।

18-31 tataḥ pilāto 'vadaḍ yūyam_enaṃ gṛhītvā sveṣāṃ vy-ava-sthayā vi-cārayata | tadā yihūdiyāḥ praty_avadan kasyāpi manuṣyasya prāṇa-daṇḍaṃ kartuṃ nāsmākam adhi-karo 'sti |

18-31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:

18-31 Da sprach Pilatus zu ihnen: So nehmet ihr ihn hin und richtet ihn nach eurem Gesetz. Da sprachen die Juden zu ihm: Wir dürfen niemand töten.

18-31 dixit ergo eis Pilatus accipite eum vos et secundum legem vestram iudicate eum dixerunt ergo ei Iudaei nobis non licet interficere quemquam

१८-३२ एवं सति यीशुः सव्यस्य मृत्यौ यां कथां कथितवान्सा सफलाभवत्।

18-32 evaṃ sati yīśuḥ savsya mṛtyau yāṃ kathāṃ kathitavān sā sa-phalābhavat |

18-32 That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

18-32 (Auf das erfüllet würde das Wort Jesu, welches er sagte, da er deutete, welches Todes er sterben würde.)

18-32 ut sermo Iesu impleretur quem dixit significans qua esset morte moriturus

१८-३३ तदनन्तरं पीलातः पुनरपि तद्राजगृहं गत्वा यीशुमाहूय पृष्टवान्त्वं किं यिहूदीयानां

राजा

18-33 tad-anantaram pīlātaḥ punar_api tad rāja-gr̥haṃ gatvā yīsum_ā-hūya pṛṣṭavān tvam kim yihūdīyānām rājā?

18-33 Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

18-33 Da ging Pilatus wieder hinein ins Richthaus und rief Jesus und sprach zu ihm: Bist du der Juden König?

18-33 introivit ergo iterum in praetorium Pilatus et vocavit Iesum et dixit ei tu es rex Iudaeorum

१८-३४ यीशुः प्रत्यवदत्वमेतां कथां स्वतः कथयसि किमन्यः कश्चिन्मयि कथितवान्

18-34 yīśuḥ praty_avadat tvam etām kathām svataḥ kathayasi kim_anyaḥ kaś_cin mayi kathitavān?

18-34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

18-34 Jesus antwortete: Redest du das von dir selbst, oder haben's dir andere von mir gesagt?

18-34 et respondit Iesus a temet ipso hoc dicis an alii tibi dixerunt de me

१८-३५ पिलातोऽवददहं किं यिहूदीयः तव स्वदेशीया विशेषतः प्रधानयाजका मम निकटे त्वां समार्पयन्त्वं किं कृतवान्

18-35 pīlāto'avadat aham kim yihūdīyaḥ? tava sva-deśīyā vi-śeṣataḥ pradhāna-yājakā mama ni-kaṭe tvām sam-ārpayan tvam kim kṛtavān?

18-35 Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?

18-35 Pilatus antwortete: Bin ich ein Jude? Dein Volk und die Hohenpriester haben dich mir überantwortet. Was hast du getan?

18-35 respondit Pilatus numquid ego Iudaeus sum gens tua et pontifices tradiderunt te mihi quid fecisti

१८-३६ यीशुः प्रत्यवदत्। मम राज्यमेतज्जगत्सम्बन्धीयं न भवति यदि मम राज्यं जगत्सम्बन्धीयमभविष्यत्तर्हि यिहूदीयानां हस्तेषु यथा समर्पितो नाभवं तदर्थं मम सेवका अयोत्स्यन्किंतु मम राज्यमैहिकं न।

18-36 yīśuḥ praty_avadat | mama rājyam etaj-jagat-sambandhīyam na bhavati yadi mama rājyam jagat-sambandhīyam abhaviṣyat tarhi yihūdīyānām hasteṣu yathā sam-arpito nābhavaṃ tad-arthaṃ mama sevakā ayotsyan kim_tu mama rājyam aihikaṃ na |

18-36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

18-36 Jesus antwortete: Mein Reich ist nicht von dieser Welt. Wäre mein Reich von dieser Welt, meine Diener würden kämpfen, daß ich den Juden nicht überantwortet würde; aber nun ist mein Reich nicht von dannen.

18-36 respondit Iesus regnum meum non est de mundo hoc si ex hoc mundo esset regnum meum ministri mei decertarent ut non traderer Iudaeis nunc autem meum regnum non est hinc

१८-३७ तदा पीलातः कथितवान्। तर्हि त्वं राजा भवसि यीशुः प्रत्युक्तवान्त्वं सत्यं कथयसि। राजाहं भवामि। सत्यतायां साक्ष्यं दातुं जनिं गृहीत्वा जगत्यस्मिन्वतीर्णवान्। तस्मात्सत्यधर्मपक्षपातिनो मम कथां शृण्वन्ति।

18-37 tadā pīlātaḥ kathitavān | tarhi tvam rājā bhavasi? yīśuḥ praty-uktavān tvam satyaṁ kathayasi | rājāhaṁ bhavāmi | satyatāyāṁ sāksyaṁ dātuṁ janiṁ gṛhītvā jagaty_āsmiṁ avatīrṇavān | tasmāt satya-dharma-pakṣa-pātino mama kathāṁ śṛṅvanti |

18-37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

18-37 Da sprach Pilatus zu ihm: So bist du dennoch ein König? Jesus antwortete: Du sagst es, ich bin ein König. Ich bin dazu geboren und in die Welt gekommen, daß ich für die Wahrheit zeugen soll. Wer aus der Wahrheit ist, der höret meine Stimme.

18-37 dixit itaque ei Pilatus ergo rex es tu respondit Iesus tu dicis quia rex sum ego ego in hoc natus sum et ad hoc veni in mundum ut testimonium perhibeam veritati omnis qui est ex veritate audit meam vocem

१८-३८ तदा सत्यं किम् एतां कथां पृष्ट्वा पीलातः पुनरपि बहिर्गत्वा यिहूदीयानभाषत। अहं तस्य कमप्यपराधं न प्राप्नोमि।

18-38 tadā satyaṁ kim? etāṁ kathāṁ pṛṣṭvā pīlātaḥ punar_āpi bahir-gatvā yihūdīyān abhāṣata | ahaṁ tasya kam_apy_āpa-rādhaṁ na prāpnomi |

18-38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.

18-38 Spricht Pilatus zu ihm: Was ist Wahrheit? Und da er das gesagt, ging er wieder hinaus zu den Juden und spricht zu ihnen: Ich finde keine Schuld an ihm.

18-38 dicit ei Pilatus quid est veritas et cum hoc dixisset iterum exivit ad Iudaeos et dicit eis ego nullam invenio in eo causam

१८-३९ निस्तरोत्सवसमये युष्माभिरभिरुचित एको जनो मया मोचयितव्य एषा युष्माकं रीतिरस्ति। अत एव युष्माकं निकटे यिहूदीयानां राजानं किं मोचयामि। युष्माकमिच्छा का

18-39 nistarotsava-samaye yuṣmābhir_abhi-rucita eko jano mayā mocayitavya eṣā yuṣmākaṁ rītir_asti | ata eva yuṣmākaṁ ni-kaṭe yihūdīyānāṁ rājānaṁ kiṁ mocayāmi | yuṣmākam icchā kā?

18-39 But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?

18-39 Ihr habt aber eine Gewohnheit, daß ich euch einen auf Ostern losgebe; wollt ihr nun, daß ich euch der Juden König losgebe?

18-39 est autem consuetudo vobis ut unum dimittam vobis in pascha vultis ergo dimittam vobis regem Iudaeorum

१८-४० तदा ते सर्वे रुवन्तो व्याहरनेनं मानुषं नहि बरब्बां मोचय। किंतु स बरब्बा दस्युरासीत्।

18-40 tadā te sarve ruvanto vy-āharan enaṁ mānuṣaṁ nahi barabbāṁ mocaya | kiṁ_tu sa barabbā dasyur_āsīt |

18-40 Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

18-40 Da schrieen sie wieder allesamt und sprachen: Nicht diesen, sondern Barabbas! Barabbas aber war ein Mörder.

18-40 clamaverunt rursum omnes dicentes non hunc sed Barabban erat autem Barabbas latro

१९-१ पीलातो यीशुमानीय कशया प्राहारयत्।

19-1 pīlāto yīsum ā-niya kaśayā prāhārayat ।

19-1 Then Pilate therefore took Jesus, and scourged him.

19-1 Da nahm Pilatus Jesum und geißelte ihn.

19-1 tunc ergo adprehendit Pilatus Iesum et flagellavit

१९-२ पश्चात्सेनागणः कण्टकनिर्मातं मुकुटं तस्य मस्तके समर्प्य वार्त्ताकीवर्णं राजपरिच्छदं परिधाप्य।

19-2 paścāt senā-gaṇaḥ kaṇṭaka-nirmātaṃ mukuṭaṃ tasya mastake sam-arpya vārttākī-varṇaṃ rāja-paricchadaṃ pari-dhāpya ।

19-2 And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe,

19-2 Und die Kriegsknechte flochten eine Krone von Dornen und setzten sie auf sein Haupt und legten ihm ein Purpurkleid an

19-2 et milites plectentes coronam de spinis inposuerunt capiti eius et veste purpurea circumdederunt eum

१९-३ हे यिहूदीयानां राजन्मनस्कार इयूक्त्वा तं चपेटेनाहन्तुमारभत।

19-3 he yihūdīyānāṃ rājan manas-kāra iyu_uktvā taṃ capeṭenāhantum ārabhata ।

19-3 And said, Hail, King of the Jews! and they smote him with their hands.

19-3 und sprachen: Sei gegrüßt, lieber Judenkönig! und gaben ihm Backenstreiche.

19-3 et veniebant ad eum et dicebant have rex Iudaeorum et dabant ei alapas

१९-४ तदा पीलातः पुनरपि बहिर्गत्वा लोकानवदत्। अस्य कमप्यपराधं न लभेऽहं। पश्यत तद्युष्मान्ज्ञापयितुं युष्माकं सन्निधौ बहिरेनमानयामि।

19-4 tadā pīlātaḥ punar_ api bahir_gatvā lokān avadat । asya kam_apy_apa-rādhaṃ na labhe'haṃ । paśyata tad yuṣmān jñāpayituṃ yuṣmākaṃ san-ni-dhau bahir_enam ā-nayāmi ।

19-4 Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

19-4 Da ging Pilatus wieder heraus und sprach zu ihnen: Sehet, ich führe ihn heraus zu euch, daß ihr erkennt, daß ich keine Schuld an ihm finde.

19-4 exiit iterum Pilatus foras et dicit eis ecce adduco vobis eum foras

१९-५ ततः परं यीशुः कण्टकमुकुटवान्वार्त्ताकीवर्णवसनवांश्च बहिरागच्छत्।

19-5 tataḥ paraṃ yīśuḥ kaṇṭaka-mukuṭavān vārttākī-varṇa-vasanavāṃś_ca bahir_āgacchat ।

19-5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man!

19-5 Also ging Jesus heraus und trug eine Dornenkrone und ein Purpurkleid. Und er spricht zu ihnen: Sehet, welch ein Mensch!

19-5 ut cognoscatis quia in eo nullam causam invenio et purpureum vestimentum et dicit eis ecce homo

१९-६ ततः पीलात उक्तवानेनं मनुष्यं पश्यत। तदा प्रधानयाजकाः पदातयश्च तं दृष्ट्वा एनं क्रुशे विध एनं क्रुशे विध इत्युक्त्वा तवितुं आरभन्त। ततः पीलातः कथितवान्। यूयं स्वयमेनं नीत्वा क्रुशे विधत। अहमेतस्य कमप्यपराधं न प्राप्तवान्।

19-6 tataḥ pilāta uktavān enaṃ manuṣyaṃ paśyata | tadā pradhāna-yājakāḥ padātayaś ca taṃ dṛṣṭvā enaṃ kruśe vidha enaṃ kruśe vidha ity_uktvā tavituṃ ārabhanta | tataḥ pilātaḥ kathitavān | yūyaṃ svayam enaṃ nītvā kruśe vi-dhata | aham etasya kam_apy_apa-rādham na prāptavān |

19-6 When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him.

19-6 Da ihn die Hohenpriester und die Diener sahen, schrieen sie und sprachen: Kreuzige! Kreuzige! Pilatus spricht zu ihnen: Nehmt ihr ihn hin und kreuzigt ihn; denn ich finde keine Schuld an ihm.

19-6 cum ergo vidissent eum pontifices et ministri clamabant dicentes crucifige crucifige dicit eis Pilatus accipite eum vos et crucifigite ego enim non invenio in eo causam

१९-७ यीहूदीयाः प्रत्यवदन्। अस्माकं या व्यवस्थास्ते तदनुसारेणास्य प्राणहननमुचितं यतोऽयं स्वमीश्वरस्य पुत्रमवदत्।

19-7 yihūdiyāḥ praty-avadan | asmākaṃ yā vy-ava-sthās_te tad-anusāreṇāsya prāṇa-hananam ucitaṃ yato'yaṃ svam īśvarasya putram_avadat |

19-7 The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

19-7 Die Juden antworteten ihm: Wir haben ein Gesetz, und nach dem Gesetz soll er sterben; denn er hat sich selbst zu Gottes Sohn gemacht.

19-7 responderunt ei Iudaei nos legem habemus et secundum legem debet mori quia Filium Dei se fecit

१९-८ पीलात इमां कथां श्रुत्वा महात्रासयुक्तः सन्पुनरपि राजगृह आगत्य यीशुं पृष्ठवान्कं कुत्रत्यो लोकः

19-8 pilāta imāṃ kathāṃ śrutvā mahā-trāsa-yuktaḥ san punar_api rāja-gr̥ha ā-gatya yīśuṃ pṛṣṭavān kvaṃ kutratyo lokaḥ?

19-8 When Pilate therefore heard that saying, he was the more afraid;

19-8 Da Pilatus das Wort hörte, fürchtete er sich noch mehr

19-8 cum ergo audisset Pilatus hunc sermonem magis timuit

१९-९ किंतु यीशुस्तस्य किमपि प्रत्युत्तरं नावदत्।

19-9 kiṃ_tu yīśuś_tasya kim_api praty_uttaraṃ nāvadat |

19-9 And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.

19-9 und ging wieder hinein in das Richthaus und spricht zu Jesus: Woher bist du? Aber Jesus gab ihm keine Antwort.

19-9 et ingressus est praetorium iterum et dicit ad Iesum unde es tu Iesus autem responsum non dedit ei

१९-१० ततः पीलातः कथितवान्। त्वं किं मया सार्धं न संलपिष्यसि त्वां क्रुशे वेधितुं वा मोचयितुं शक्तिर्ममास्ते इति किं त्वं न जानासि

19-10 tataḥ pilātaḥ kathitavān | tvam kiṃ mayā sārddham na saṃ-lapiṣyasi? tvāṃ kruśe vedhituṃ vā mocayituṃ śaktir_mamāste iti kiṃ tvam na jānāsi?

19-10 Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

19-10 Da sprach Pilatus zu ihm: Redest du nicht mit mir? Weißt du nicht, daß ich Macht habe, dich zu kreuzigen, und Macht habe, dich loszugeben?

19-10 dicit ergo ei Pilatus mihi non loqueris nescis quia potestatem habeo crucifigere te et potestatem habeo dimittere te

१९-११ तदा यीशुः प्रत्यवददीश्वरेणादत्तं ममोपरि तव किमप्यधिपतित्वं न विद्यते तथापि यो जनो मां तव हस्ते समर्पयत्तस्य महापातकं जातम्।

19-11 tadā yīśuḥ praty_avadad īśvareṇādattam mamopari tava kim_apy_ahipatitvam na vidyate tathāpi yo jano māṃ tava haste sam-ārpayat tasya mahā-pātakam jātam |

19-11 Jesus answered, Thou couldst have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

19-11 Jesus antwortete: Du hättest keine Macht über mich, wenn sie dir nicht wäre von obenherab gegeben; darum, der mich dir überantwortet hat, der hat größere Sünde.

19-11 respondit Iesus non haberes potestatem adversum me ullam nisi tibi esset datum desuper propterea qui tradidit me tibi maius peccatum habet

१९-१२ तदारभ्य पीलातस्तं मोचयितुं चेष्टितवान्। किंतु यीहूदीया रुवन्तो व्याहरन्त्यदीमं मानवं त्यजसि तर्हि त्वं कैसरस्य मित्रं न भवसि। यो जनः स्वं राजानं वक्ति स एव कैसरस्य विरुद्धां कथां कथयति।

19-12 tad-ārabhya pilātas_tam mocayitum ceṣṭitavān | kiṃ_tu yihūdiyā ruvanto vy-āharan yadīmam mānavam tyajasi tarhi tvam kaisarasya mitram na bhavasi | yo janaḥ svam rājānam vakti sa eva kaisarasya vi-ruddhām kathām kathayati |

19-12 And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar.

19-12 Von da an trachtete Pilatus, wie er ihn losließe. Die Juden aber schrieen und sprachen: Läßt du diesen los, so bist du des Kaisers Freund nicht; denn wer sich zum König macht, der ist wider den Kaiser.

19-12 exinde quaerebat Pilatus dimittere eum Iudaei autem clamabant dicentes si hunc dimittis non es amicus Caesaris omnis qui se regem facit contradicit Caesari

१९-१३ एतां कथां श्रुत्वा पीलातो यीशुं बहिरानीय निस्तारोत्सवस्य आसादनदिनस्य द्वितीयप्रहरात्पूर्वं प्रस्तरबन्धननाम्नि स्थाने ऽर्थातिब्रीयभाषया यद्ब्रुविथा कथ्यते तस्मिन्स्थाने विचारासन उपाविशत्।

19-13 etām kathām śrutvā pilāto yīśuṃ bahir_ā-nīya nis-tārotsavasya ā-sādana-dinasya dvitīya-praharāt pūrvam prastara-bandhana-nāmni sthāne 'rthāt ibriya-bhāṣayā yad gabbithā kathyate tasmin sthāne vi-cārāsana upāviśat |

19-13 When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.

19-13 Da Pilatus das Wort hörte, führte er Jesum heraus und setzte sich auf den Richtstuhl an der Stätte, die da heißt Hochpflaster, auf hebräisch aber Gabbatha.

19-13 Pilatus ergo cum audisset hos sermones adduxit foras Iesum et sedit pro tribunali in locum qui dicitur Lithostrotus hebraice autem Gabbatha

१९-१४ अनन्तरं पीलातो यिहूदीयानवदत्। युष्माकं राजानं पश्यत।

19-14 an-antaram pilāto yihūdiyān avadat | yuṣmākam rājānam paśyata |

19-14 And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!

19-14 Es war aber der Rüsttag auf Ostern, um die sechste Stunde. Und er spricht zu den Juden: Sehet, das ist euer König!

19-14 erat autem parasceve paschae hora quasi sexta et dicit Iudaeis ecce rex vester

१९-१५ किंतु एनं दूरीकुरु। एनं दूरीकुरु। एनं क्रुशे विध इति कथां कथयित्वा ते रवितुमारभन्त। तदा पीलातः कथितवान्युष्माकं राजानं किं क्रुशे वेधिष्यामि प्रधानयाजका उत्तरमवदन्कैसरं विना कोऽपि राजास्माकं नास्ति।

19-15 kiṃ_tu eṇaṃ dūri-kuru | eṇaṃ dūri-kuru | eṇaṃ kruśe vidha iti kathāṃ kathayitvā te ravitum ārabhanta | tadā pīlātaḥ kathitavān yuṣmākaṃ rājānaṃ kiṃ kruśe vedhiṣyāmi? pradhāna-yājakā uttaram avadan kaisaraṃ vinā ko'pi rājāsmākaṃ nāsti |

19-15 But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar.

19-15 Sie schrieen aber: Weg, weg mit dem! kreuzige ihn! Spricht Pilatus zu ihnen: Soll ich euren König kreuzigen? Die Hohenpriester antworteten: Wir haben keinen König denn den Kaiser.

19-15 illi autem clamabant tolle tolle crucifige eum dixit eis Pilatus regem vestrum crucifigam responderunt pontifices non habemus regem nisi Caesarem

१९-१६ ततः पीलातो यीशुं क्रुशे वेधितुं तेषां हस्तेषु समर्पयत्। ततस्ते तं धृत्वा नीतवन्तः।

19-16 tataḥ pīlāto yīśuṃ kruśe vedhituṃ teṣāṃ hasteṣu sam-ārpayat | tatas_te taṃ dhṛtvā nītavantaḥ |

19-16 Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away.

19-16 Da überantwortete er ihn, daß er gekreuzigt würde. Sie nahmen aber Jesum und führten ihn ab.

19-16 tunc ergo tradidit eis illum ut crucifigeretur susceperunt autem Iesum et eduxerunt

१९-१७ ततः परं यीशुः क्रुशं वहन्शिरःकपालमर्थाद्यदिब्रीयभाषया गुल्गल्लां वदन्ति तस्मिन्स्थान उपस्थितः।

19-17 tataḥ paraṃ yīśuḥ kruśaṃ vahan śiraḥ-kapālam arthād yad ibriya-bhāṣayā gulgaltāṃ vadanti tasmin sthāna upa-sthitaḥ |

19-17 And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha:

19-17 Und er trug sein Kreuz und ging hinaus zur Stätte, die da heißt Schädelstätte, welche heißt auf hebräisch Golgatha.

19-17 et baiulans sibi crucem exivit in eum qui dicitur Calvariae locum hebraice Golgotha

१९-१८ ततस्ते मध्यस्थाने तं तस्योभयपार्श्वे द्वावपरौ क्रुशेऽविधन्।

19-18 tatas_te madhya-sthāne taṃ tasyobhaya-pārśve dvāv_aparau kruśe'vidhan |

19-18 Where they crucified him, and two other with him, on either side one, and Jesus in the midst.

19-18 Allda kreuzigten sie ihn und mit ihm zwei andere zu beiden Seiten, Jesum aber mitteninne.

19-18 ubi eum crucifixerunt et cum eo alios duos hinc et hinc medium autem Iesum

१९-१९ अपरमेष यिहूदीयानां राजा नासरतीययीशुः इति विज्ञापनं लिखित्वा पीलातस्तस्य क्रुशोपरि समयोजयत्।

19-19 a-param eṣa yihūdīyānām rājā nāsaratiya-yīśuḥ iti vi-jñāpanam likhitvā pilātas_tasya kruśopari sam-ayojayat ।

19-19 And Pilate wrote a title, and put it on the cross. And the writing was JESUS OF NAZARETH THE KING OF THE JEWS.

19-19 Pilatus aber schrieb eine Überschrift und setzte sie auf das Kreuz; und war geschrieben: Jesus von Nazareth, der Juden König.

19-19 scripsit autem et titulum Pilatus et posuit super crucem erat autem scriptum Iesus Nazarenus rex Iudaeorum

१९-२० सा लिपिः इब्रीययूनानीयरोमीयभाषाभिलिखिता। यीशोः क्रुशवेधनस्थानं नगरस्य समीपं तस्माद्बहवो यिहूदीयास्तां पठितुमारभन्त।

19-20 sā lipiḥ ibriya-yūnāniya-romīya-bhāṣābhir_likhitā | yīśoḥ kruśa-vedhana-sthānam nagarasya sam-īpaṁ tasmād bahavo yihūdīyās_tām paṭhitum ārabhanta ।

19-20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin.

19-20 Diese Überschrift lasen viele Juden; denn die Stätte war nahe bei der Stadt, da Jesus gekreuzigt ward. Und es war geschrieben in hebräischer, griechischer und lateinischer Sprache.

19-20 hunc ergo titulum multi legerunt Iudaeorum quia prope civitatem erat locus ubi crucifixus est Iesus et erat scriptum hebraice graece et latine

१९-२१ यिहूदीयानां प्रधानयाजकाः पीलातमिति न्यवेदयन् यिहूदीयानां राजेति वाक्यं न किंतु एष स्वं यिहूदीयानां राजानमवददित्थं लिखतु।

19-21 yihūdīyānām pradhāna-yājakāḥ pilātam_iti ny-avedayan yihūdīyānām rājeti vākyaṁ na kiṁtu eṣa svaṁ yihūdīyānām rājānam avadad itthaṁ likhatu ।

19-21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.

19-21 Da sprachen die Hohenpriester der Juden zu Pilatus: Schreibe nicht: "Der Juden König", sondern daß er gesagt habe: Ich bin der Juden König.

19-21 dicebant ergo Pilato pontifices Iudaeorum noli scribere rex Iudaeorum sed quia ipse dixit rex sum Iudaeorum

१९-२२ ततः पीलात उत्तरं दत्तवान्यल्लेखनीयं तल्लिखितवान्।

19-22 tataḥ pilāta uttaraṁ dattavān yal_lekhanīyaṁ tal_likhitavān ।

19-22 Pilate answered, What I have written I have written.

19-22 Pilatus antwortete: Was ich geschrieben habe, das habe ich geschrieben.

19-22 respondit Pilatus quod scripsi scripsi

१९-२३ इत्थं सेनागणो यीशुं क्रुशे विधित्वा तस्य परिधेयवस्त्रं चतुरो भागान्कृत्वा एकैकसेना एकैकभागमगृह्णन्तस्योत्तरीयवस्त्रं चागृह्णन्तस्योत्तरीयवस्त्रं सूचिसेवनं विना सर्वमूतम्।

19-23 itthaṁ senā-gaṇo yīśuṁ kruśe vidhitvā tasya paridheya-vastraṁ caturō bhāgān kṛtvā ekaika-senā ekaika-bhāgam aḡṛhṇat tasyottariya-vastraṁ_cāḡṛhṇat kiṁ_tūttariya-vastraṁ sūci-sevanam vinā sarvam ūtam ।

19-23 Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout.

19-23 Die Kriegsknechte aber, da sie Jesus gekreuzigt hatten, nahmen sie seine Kleider und machten vier Teile, einem jeglichen Kriegsknecht ein Teil, dazu auch den Rock. Der Rock aber war ungenäht, von oben an gewirkt durch und durch.

19-23 milites ergo cum crucifixissent eum acceperunt vestimenta eius et fecerunt quattuor partes unicuique militi partem et tunicam erat autem tunica inconsutilis desuper contexta per totum

१९-२४ तस्मात्ते व्याहरनेतत्कः प्राप्स्यति तत्र खण्डयित्वा तत्र गुटिकापातं करवाम।
विभजन्तेऽधरीयं मे वसनं ते परस्परं। ममोत्तरीयवस्त्रार्थं गुटिकां पातयन्ति च। इति यद्वाक्यं
धर्मपुस्तके लिखितमास्ते तत्सेनागणेनेत्थं व्यवहरणात्सिद्धमभवत्।

19-24 tasmāt_te vy-āharan etat kaḥ prāpsyati? tan_na khaṇḍayitvā tatra guṭikā-pātaṃ karavāma | vi-bhajante'dharīyaṃ me vasaṇaṃ te paras-param | mamottariya-vastrārthaṃ guṭikāṃ pātayanti ca | iti yad_vākyaṃ dharma-pustake likhitam_āste tat senā-gaṇenetthaṃ vy-ava-haraṇāt siddham_abhavat |

19-24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

19-24 Da sprachen sie untereinander: Laßt uns den nicht zerteilen, sondern darum losen, wes er sein soll. (Auf daß erfüllet würde die Schrift, die da sagt: "Sie haben meine Kleider unter sich geteilt und haben über meinen Rock das Los geworfen.") Solches taten die Kriegsknechte.

19-24 dixerunt ergo ad invicem non scindamus eam sed sortiamur de illa cuius sit ut scriptura impleatur dicens partiti sunt vestimenta mea sibi et in vestem meam miserunt sortem et milites quidem haec fecerunt

१९-२५ तदानीं यीशोर्माता मातुर्भगिनी च या क्लियपा भार्या मरियम्मगदलीनी मरियम्व
एतास्तस्य क्रुशस्य सन्निधौ समतिष्ठन्।

19-25 tadāniṃ yīśor_mātā mātur_bhagini ca yā kliyapā bhāryā mariyam magdalīnī mariyam ca etās_tasya kruśasya san-nidhau sam-atiṣṭhan |

19-25 Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene.

19-25 Es stand aber bei dem Kreuze Jesu seine Mutter und seiner Mutter Schwester, Maria, des Kleophas Weib, und Maria Magdalena.

19-25 stabant autem iuxta crucem Iesu mater eius et soror matris eius Maria Cleopae et Maria Magdalene

१९-२६ ततो यीशुः स्वमातरं प्रियतमशिष्यं च समीपे दण्डायमानो विलोक्य मातरमवदत्। हे
योषिदेनं तव पुत्रं पश्य। शिष्यं त्ववदत्। एनां तव मातरं पश्य।

19-26 tato yīśuḥ sva-mātaraṃ priyatama-śiṣyaṃ ca sam-īpe daṇḍāyamāno vi-lokya mātaram avadat | he yoṣid enaṃ tava putraṃ paśya | śiṣyaṃ tv_avadat | enāṃ tava mātaraṃ paśya |

19-26 When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!

19-26 Da nun Jesus seine Mutter sah und den Jünger dabeistehen, den er liebhatte, spricht er zu seiner Mutter: Weib, siehe, das ist dein Sohn!

19-26 cum vidisset ergo Iesus matrem et discipulum stantem quem diligebat dicit matri suae mulier ecce filius tuus

१९-२७ ततः स शिष्यस्तद्धटिकायां तां निजगृहं नीतवान्।

19-27 tataḥ sa śiṣyas_tad-ghaṭikāyāṃ tāṃ nija-grhaṃ nītavān |

19-27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.

19-27 Darnach spricht er zu dem Jünger: Siehe, das ist deine Mutter! Und von der Stunde an nahm sie der Jünger zu sich.

19-27 deinde dicit discipulo ecce mater tua et ex illa hora accepit eam discipulus in sua

१९-२८ अनन्तरं सर्वं कर्माधुना सम्पन्नमभूत्यीशुरिति ज्ञात्वा धर्मपुस्तकस्य वचनं यथा सिद्धं भवति तदर्थमकथयत्तम पिपासा जाता।

19-28 anantaram sarvam karmadhunā sam-pannam_abhūt yīsur_iti jñātvā dharmapustakasya vacanam yathā siddham bhavati tad-artham akathayat mama pipāsā jātā |

19-28 After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.

19-28 Darnach, da Jesus wußte, daß schon alles vollbracht war, daß die Schrift erfüllt würde, spricht er: Mich dürstet!

19-28 postea sciens Iesus quia iam omnia consummata sunt ut consummaretur scriptura dicit sitio

१९-२९ ततस्तस्मिन्स्थाने अम्लरसेन पूर्णपात्रस्थित्या ते स्पञ्जमेकं तदम्लरसेनार्द्रीकृत्य एसोब्रले तद्योजयित्वा तस्य मुखस्य सन्निधावस्थापयन्।

19-29 tatas_tasmin sthāne amla-rasena pūrṇa-pātra-sthityā te spañjam_ekam tad-amlarasenārdri-kṛtya esobnale tad yojayitvā tasya mukhasya san-nidhāv_asthāpayan |

19-29 Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth.

19-29 Da stand ein Gefäß voll Essig. Sie aber füllten einen Schwamm mit Essig und legten ihn um einen Isop und hielten es ihm dar zum Munde.

19-29 vas ergo positum erat aceto plenum illi autem spongiam plenam aceto hysopo circumponentes obtulerunt ori eius

१९-३० तदा यीशुरम्लरसं गृहीत्वा सर्वं सिद्धमिति कथां कथयित्वा मस्तकं नमयन्प्राणान्पर्यत्यजत्।

19-30 tadā yīsur_amlarasaṃ gṛhītvā sarvam siddham iti kathāṃ kathayitvā mastakam namayan prāṇān paryatyajat |

19-30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

19-30 Da nun Jesus den Essig genommen hatte, sprach er: Es ist vollbracht! und neigte das Haupt und verschied.

19-30 cum ergo accepisset Iesus acetum dixit consummatum est et inclinato capite tradidit spiritum

१९-३१ तद्दिनमासादनदिनं तस्मात्परेऽहनि विश्रामवारो महादिनमासीत्। तस्माच्चिहूदीयाः पीलातनिकटं गत्वा तेषां पादभञ्जनस्य स्थानान्तरनयनस्य चानुमतिं प्रार्थयन्त।

19-31 tad-dinam āsādana-dinam tasmāt pare'hani vi-śrāma-vāro mahā-dinam_āsīt | tasmād yihūdiyāḥ pilāta-nikaṭam gatvā teṣāṃ pāda-bhañjanasya sthānāntara-nayanasya cānumatiṃ prārthayanta |

19-31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away.

19-31 Die Juden aber, dieweil es der Rüsttag war, daß nicht die Leichname am Kreuze blieben den Sabbat über (denn desselben Sabbats Tag war groß), baten sie Pilatus, daß ihre Beine gebrochen und sie abgenommen würden.

19-31 Iudaei ergo quoniam parasceve erat ut non remanerent in cruce corpora sabbato erat enim magnus dies ille sabbati rogaverunt Pilatum ut frangerentur eorum crura et tollerentur

१९-३२ अतः सेना आगत्य यीशुना सह क्रुशे हतयोः प्रथमद्वितीयचोरयोः पादानभञ्जन्।

19-32 atah senā ā-gatya yīśunā saha kruśe hatayoḥ prathama-dvitiya-corayoḥ pādān abhañjan |

19-32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

19-32 Da kamen die Kriegsknechte und brachen dem ersten die Beine und dem andern, der mit ihm gekreuzigt war.

19-32 venerunt ergo milites et primi quidem fregerunt crura et alterius qui crucifixus est cum eo

१९-३३ किंतु यीशोः सन्निधिं गत्वा स मृत इति दृष्ट्वा तस्य पादौ नाभञ्जन्।

19-33 kiṁ_tu yīśoḥ san-ni-dhiṁ gatvā sa mṛta iti dṛṣṭvā tasya pādau nābhañjan |

19-33 But when they came to Jesus, and saw that he was dead already, they brake not his legs:

19-33 Als sie aber zu Jesus kamen und sahen, daß er schon gestorben war, brachen sie ihm die Beine nicht;

19-33 ad Iesum autem cum venissent ut viderunt eum iam mortuum non fregerunt eius crura

१९-३४ पश्चादेको योद्धा शूलाघातेन तस्य कुक्षिमविधत्तक्षणात्तस्माद्रक्तं जलं च निरगच्छत्।

19-34 paścād eko yoddhā śūlā-ghātena tasya kuṣṣim avidhat tat-kṣaṇāt tasmād raktam jalam ca nir_agacchat |

19-34 But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.

19-34 sondern der Kriegsknechte einer öffnete seine Seite mit einem Speer, und alsbald ging Blut und Wasser heraus.

19-34 sed unus militum lancea latus eius aperuit et continuo exivit sanguis et aqua

१९-३५ यो जनोऽस्य साक्ष्यं ददाति स स्वयं दृष्टवान्तस्येदं साक्ष्यं सत्यं तस्य कथा युष्माकं विश्वासं जनयितुं योग्या तत्स जानाति।

19-35 yo jano'sya sāksyaṁ dadāti sa svayaṁ dṛṣṭavān tasyedaṁ sāksyaṁ satyaṁ tasya kathā yuṣmākaṁ vi-śvāsaṁ janayituṁ योग्या tat sa jānāti |

19-35 And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe.

19-35 Und der das gesehen hat, der hat es bezeugt, und sein Zeugnis ist wahr; und dieser weiß, daß er die Wahrheit sagt, auf daß auch ihr glaubet.

19-35 et qui vidit testimonium perhibuit et verum est eius testimonium et ille scit quia vera dicit ut et vos credatis

१९-३६ तस्यैकमस्थ्यपि न भङ्ग्यते। इदं धर्मपुस्तकस्य वचनं यथा सफलं भवति तदर्थमेताः सर्वघटना अभवन्। तद्वद्यथा सफलं भवति तदर्थमेताः सर्वघटना अभवन्।

19-36 tasyaikam asthy_āpi na bhaṅkṣyate | idaṁ dharmā-pustakasya vacanaṁ yathā sa-phalaṁ bhavati tad-artham etāḥ sarva-ghaṭanā abhavan | tad-vad yathā sa-phalaṁ bhavati tad-artham etāḥ sarva-ghaṭanā abhavan |

19-36 For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.

19-36 Denn solches ist geschehen, daß die Schrift erfüllet würde: "Ihr sollt ihm kein Bein zerbrechen."

19-36 facta sunt enim haec ut scriptura impleatur os non comminuetis ex eo

१९-३७ तद्वदन्यशास्त्रेऽपि लिख्यते यथा। दृष्टिपातं करिष्यन्ति तेऽविधन्यन्तु तम्प्रति।

19-37 tadvad anya-sāstre'pi likhyate yathā | dṛṣṭipātaṃ kariṣyanti te'vidhan yantu tam_prati |

19-37 And again another scripture saith, They shall look on him whom they pierced.

19-37 Und abermals spricht eine andere Schrift: "Sie werden sehen, in welchen sie gestoehen haben."

19-37 et iterum alia scriptura dicit videbunt in quem transfixerunt

१९-३८ अरिमथीयनगरस्य यूपफ्रामा शिष्य एक आसीत्किंतु यिहूदीयेभ्यो भयात्प्रकाशितो न भवति। स यीशोर्देहं नेतुं पीलातस्यानुमतिं प्रार्थयत्। ततज् पीलातेनानुमते सति स गत्वा यीशोर्देहमनयत्।

19-38 arimathiya-nagarasya yūṣaph-nāmā śiṣya eka āsīt kiṃ_tu yihūdiyebhyo bhayāt prakāśito na bhavati | sa yīśor_dehaṃ netuṃ pilātasyānu-matiṃ prārthayata | tataJ pilātenānu-mate sati sa gatvā yīśor_deham anayat |

19-38 And after this Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus.

19-38 Darnach bat den Pilatus Joseph von Arimathia, der ein Jünger Jesu war, doch heimlich aus Furcht vor den Juden, daß er möchte abnehmen den Leichnam Jesu. Und Pilatus erlaubte es. Da kam er und nahm den Leichnam Jesu herab.

19-38 post haec autem rogavit Pilatum Ioseph ab Arimathia eo quod esset discipulus Iesu occultus autem propter metum Iudaeorum ut tolleret corpus Iesu et permisit Pilatus venit ergo et tulit corpus Iesu

१९-३९ अपरं यो निकदीमो रात्रौ यीशोः समीपमगच्छत्सोऽपि गन्धरसेन मिश्रितं प्रायेण पञ्चाशत्सेटकमगुरुं गृहीत्वागच्छत्।

19-39 aparaṃ yo ni-kadīmo rātrau yīśoḥ sam-īpam agacchat so'pi gandha-rasena miśritam prāyeṇa pañcāśat-seṭakama-guruṃ gṛhītvāgacchat |

19-39 And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight.

19-39 Es kam aber auch Nikodemus, der vormals in der Nacht zu Jesus gekommen war, und brachte Myrrhe und Aloe untereinander bei hundert Pfunden.

19-39 venit autem et Nicodemus qui venerat ad Iesum nocte primum ferens mixturam murrae et aloes quasi libras centum

१९-४० ततस्ते यिहूदीयानां श्मशाने स्थापनरीत्यानुसारेण तत्सुगन्धिद्रव्येण सहितं तस्य देहं वस्त्रेणावेष्टयन्।

19-40 tatas_te yihūdiyānām śmaśāne sthāpana-rītyānusāreṇa tat-sugandhi-dravyeṇa sahitam tasya dehaṃ vastreṇāveṣṭayan |

19-40 Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

19-40 Da nahmen sie den Leichnam Jesu und banden ihn in leinene Tücher mit den Spezereien, wie die Juden pflegen zu begraben.

19-40 acceperunt ergo corpus Iesu et ligaverunt eum linteis cum aromatibus sicut mos Iudaeis est sepelire

१९-४१ अपरं च यत्र स्थाने तं क्रुशे ऽविधन्तस्य निकटस्थोद्याने यत्र किमपि मृतदेहं कदापि नास्थाप्यत तादृशमेकं नूतनं श्मशानमासीत्।

19-41 a-param ca yatra sthāne taṃ kruśe 'vidhan tasya nikaṭa-sthodyāne yatra kim_ api mṛta-dehaṃ kadāpi nāsthāpyata tādṛśam ekaṃ nūtanam śmaśānam āsit |

19-41 Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

19-41 Es war aber an der Stätte, da er gekreuzigt ward, ein Garten, und im Garten ein neues Grab, in welches niemand je gelegt war.

19-41 erat autem in loco ubi crucifixus est hortus et in horto monumentum novum in quo nondum quisquam positus erat

१९-४२ यहूदीयानामासादनदिनागमनात्ते तस्मिन्समीपस्थश्मशाने यीशुमशाययन्।

19-42 yihūdīyānām āsādana-dināgamanāt te tasmin samīpa-stha-śmaśāne yīśum aśāyayan |

19-42 There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand.

19-42 Dahin legten sie Jesum um des Rüsttages willen der Juden, dieweil das Grab nahe war.

19-42 ibi ergo propter parasceven Iudaeorum quia iuxta erat monumentum posuerunt Iesum

२०-१ अनन्तरं सप्ताहस्य प्रथमदिने ऽतिप्रत्यूषे ऽन्धकारे तिष्ठति मग्दलीली मरियमस्य श्मशानस्य निकटं गत्वा श्मशानस्य मुखात्प्रस्तरमपसारितमपश्यत्।

20-1 an-antaram saptāhasya prathama-dine 'ti-praty-ūṣe 'ndha-kāre tiṣṭhati magdalīli mariyam tasya śmaśānasya nikaṭam gatvā śmaśānasya mukhāt pra-staram_apa-sāritam apaśyat |

20-1 The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

20-1 Am ersten Tag der Woche kommt Maria Magdalena früh, da es noch finster war, zum Grabe und sieht, daß der Stein vom Grabe hinweg war.

20-1 una autem sabbati Maria Magdalene venit mane cum adhuc tenebrae essent ad monumentum et videt lapidem sublatum a monumento

२०-२ पश्चाद्धावित्वा शिमोन्पितराययीशोः प्रियतमशिष्याय चेदमकथयत्। लोकाः श्मशानात्प्रभुं नीत्वा कुत्रास्थापयन्तद्वक्तुं न शक्नोमि।

20-2 paścād dhāvitvā śimon-pitarāyayīśoḥ priyatama-śiṣyāya cedam akathayat | lokāḥ śmaśānāt pra-bhuṃ nītvā kutrāsthāpayan tad vaktuṃ na śaknomi |

20-2 Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the LORD out of the sepulchre, and we know not where they have laid him.

20-2 Da läuft sie und kommt zu Simon Petrus und zu dem andern Jünger, welchen Jesus liebhatte, und spricht zu ihnen: Sie haben den HERRN weggenommen aus dem Grabe, und wir wissen nicht, wo sie ihn hin gelegt haben.

20-2 cucurrit ergo et venit ad Simonem Petrum et ad alium discipulum quem amabat Iesus et dicit eis tulerunt Dominum de monumento et nescimus ubi posuerunt eum

२०-३ अतः पितरः सोऽन्यशिष्यश्च बहिर्भूत्वा श्मशानस्थानं गन्तुमारभेताम्।

20-3 ataḥ pitarah so'nya-śiṣyaś_ca bahir_bhūtva śmaśāna-sthānam gantum ārabhetām |

20-3 Peter therefore went forth, and that other disciple, and came to the sepulchre.

20-3 Da ging Petrus und der andere Jünger hinaus zum Grabe.

20-3 exiit ergo Petrus et ille alius discipulus et venerunt ad monumentum

२०-४ उभयोर्धावतोः सोऽन्यशिष्यः पितरः पश्चात्त्यक्त्वा पूर्वं श्मशानस्थान उपस्थितवान्।

20-4 ubhayor_dhāvatoḥ so'any-śiṣyaḥ pitarah paścāt tyaktvā pūrvam śmaśāna-sthāna upa-sthitavān |

20-4 So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.

20-4 Es liefen aber die zwei miteinander, und der andere Jünger lief zuvor, schneller denn Petrus, und kam am ersten zum Grabe,

20-4 currebant autem duo simul et ille alius discipulus praecucurrit citius Petro et venit primus ad monumentum

२०-५ तदा प्रह्वीभूत्य स्थापितवस्त्राणि दृष्टवान्किंतु न प्राविशत्।

20-5 tadā prahvī-bhūtya sthāpita-vastrāṇi dṛṣṭavān kiṃ_tu na prāviśat |

20-5 And he stooping down, and looking in, saw the linen clothes lying; yet went he not in.

20-5 guckt hinein und sieht die Leinen gelegt; er ging aber nicht hinein.

20-5 et cum se inclinasset videt posita linteamina non tamen introivit

२०-६ अपरं शिमोन्पितर आगत्य श्मशानस्थानं प्रविश्य

20-6 a-param śimon-pitara ā-gatya śmaśāna-sthānaṃ pra-viśya

20-6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,

20-6 Da kam Simon Petrus ihm nach und ging hinein in das Grab und sieht die Leinen gelegt,

20-6 venit ergo Simon Petrus sequens eum et introivit in monumentum et videt linteamina posita

२०-७ स्थापितवस्त्राणि मस्तकस्य वस्त्रं च पृथक्स्थानान्तरे स्थापितं दृष्टवान्।

20-7 sthāpita-vastrāṇi mastakasya vastraṃ ca pṛthak sthānāntare sthāpitaṃ dṛṣṭavān |

20-7 And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

20-7 und das Schweiß Tuch, das Jesus um das Haupt gebunden war, nicht zu den Leinen gelegt, sondern beiseits, zusammengewickelt, an einen besonderen Ort.

20-7 et sudarium quod fuerat super caput eius non cum linteamibus positum sed separatim involutum in unum locum

२०-८ ततः श्मशानस्थानं पूर्वमागतो योऽन्यशिष्यः सोऽपि प्रविश्य तादृशं विश्वसीत्।

20-8 tataḥ śmaśāna-sthānaṃ pūrvam ā-gato yo'nya-śiṣyaḥ so'pi pra-viśya tādr̥śaṃ vyaśvasit |

20-8 Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.

20-8 Da ging auch der andere Jünger hinein, der am ersten zum Grabe kam, und er sah und glaubte es.

20-8 tunc ergo introivit et ille discipulus qui venerat primus ad monumentum et vidit et credidit

२०-९ यतः श्मशानात्स उत्थापयितव्य एतस्य धर्मपुस्तकवचनस्य भावं ते तदा बोद्धुं
नाशक्नुवन्।

20-9 yataḥ śmaśānāt sa ut-thāpayitavya etasya dharmā-pustaka-vacanasya bhāvaṃ te tadā
boddhuṃ nāśaknuvan ।

20-9 For as yet they knew not the scripture, that he must rise again from the dead.

20-9 Denn sie wußten die Schrift noch nicht, daß er von den Toten auferstehen müßte.

20-9 nondum enim sciebant scripturam quia oportet eum a mortuis resurgere

२०-१० अनन्तरं तौ द्वौ शिष्यौ स्वं स्वं गृहं परावृत्यागच्छताम्।

20-10 an-antaram tau dvau śiṣyau svaṃ svaṃ gṛhaṃ parā-vṛtyāgacchatām ।

20-10 Then the disciples went away again unto their own home.

20-10 Da gingen die Jünger wieder heim.

20-10 abierunt ergo iterum ad semet ipsos discipuli

२०-११ ततः परं मरियम्श्मशानद्वारस्य बहिः स्थित्वा रोदितुमारभत

20-11 tataḥ paraṃ mariyam śmaśāna-dvārasya bahiḥ sthitvā roditum ārabhata

20-11 But Mary stood without at the sepulchre weeping: and as she wept, she stooped
down, and looked into the sepulchre,

20-11 Maria aber stand vor dem Grabe und weinte draußen. Als sie nun weinte, guckte sie
ins Grab

20-11 Maria autem stabat ad monumentum foris plorans dum ergo fleret inclinavit se et
prospexit in monumentum

२०-१२ ततो रुदती प्रह्वीभूय श्मशानं विलोक्य यीशोः शयनस्थानस्य शिरःस्थाने पदतले च
द्वयोर्दिशोर्द्वौ स्वर्गीयदूतावुपविष्टौ समपश्यत्।

20-12 tato rudatī prahvī-bhūya śmaśānaṃ vi-lokya yīśoḥ śayana-sthānasya śiraḥ-sthāne
pada-tale ca dvayor-diśor-dvau svargīya-dūtāv-upa-viṣṭau sam-apaśyat ।

20-12 And seeth two angels in white sitting, the one at the head, and the other at the feet,
where the body of Jesus had lain.

20-12 und sieht zwei Engel in weißen Kleidern sitzen, einen zu den Häupten und eine zu
den Füßen, da sie den Leichnam hin gelegt hatten.

20-12 et vidit duos angelos in albis sedentes unum ad caput et unum ad pedes ubi positum
fuerat corpus Iesu

२०-१३ तौ पृष्ठवन्तौ हे नारि कुतो रोदिषि सावदल्लोका मम प्रभुं नीत्वा कुत्रास्थापयनिति न
जानामि।

20-13 tau pṛṣṭavantau he nāri kuto rodiṣi? sāvadat lokā mama pra-bhuṃ nītvā
kutrāsthāpayan iti na jānāmi ।

20-13 And they say unto her, Woman, why weepest thou? She saith unto them, Because
they have taken away my LORD, and I know not where they have laid him.

20-13 Und diese sprachen zu ihr: Weib, was weinest du? Sie spricht zu ihnen: Sie haben
meinen HERRN weggenommen, und ich weiß nicht, wo sie ihn hin gelegt haben.

20-13 dicunt ei illi mulier quid ploras dicit eis quia tulerunt Dominum meum et nescio ubi
posuerunt eum

२०-१४ इत्युक्त्वा मुखं परावृत्य यीशुं दण्डायमानमपश्यत्।

20-14 ity-uktvā mukhaṃ parā-vṛtya yīśuṃ daṇḍāyamānam apaśyat ।

20-14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

20-14 Und als sie das sagte, wandte sie sich zurück und sieht Jesus stehen und weiß nicht, daß es Jesus ist.

20-14 haec cum dixisset conversa est retrorsum et videt Iesum stantem et non sciebat quia Iesus est

२०-१५ किंतु स यीशुरिति सा ज्ञातुं नाशक्रेत्। तदा यीशुस्तामपृच्छथे नारि कुतो रोदिषि कं वा मृगयसे ततः सा तमुद्यानसेवकं ज्ञात्वा व्याहरत्। हे महेच्छ त्वं यदीतः स्थानात् नीतवान्तर्हि कुत्रास्थापयस्तद्वद तत्स्थानात्तमानयामि।

20-15 kiṃ_tu sa yīsur_iti sã jñātum nāsaknot | tadã yīsus_tãm apr̥cchat he nãri kuto rodiṣi? kaṃ vã mṛgayase? tataḥ sã tam udyãna-sevakaṃ jñãtvã vy-ãharat | he maheccha tvaṃ yaditaḥ sthãnãt taṃ nitavãn tarhi kutrãsthãpayas_tad vada tat-sthãnãt tam ã-nayãmi |

20-15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

20-15 Spricht er zu ihr: Weib, was weinest du? Wen suchest du? Sie meint es sei der Gärtner, und spricht zu ihm: Herr, hast du ihn weggetragen, so sage mir, wo hast du ihn hin gelegt, so will ich ihn holen.

20-15 dicit ei Iesus mulier quid ploras quem quaeris illa existimans quia hortulanus esset dicit ei domine si tu sustulisti eum dicito mihi ubi posuisti eum et ego eum tollam

२०-१६ तदा यीशुस्तामवदथे मरियम्। ततः सा परावृत्य प्रत्यवदत्। हे रबूनी अर्थाथे गुरो।

20-16 tadã yīsus_tãm avadat he mariyam | tataḥ sã parã-vṛtya praty-avadat | he rabbūnī arthãt he guro |

20-16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

20-16 Spricht Jesus zu ihr: Maria! Da wandte sie sich um und spricht zu ihm: Rabbuni (das heißt: Meister)!

20-16 dicit ei Iesus Maria conversa illa dicit ei rabboni quod dicitur magister

२०-१७ तदा यीशुरवदत्मां मा धरा। इदानीं पितुः समीप ऊर्ध्वगमनं न करोमि किंतु यो मम युष्माकं च पिता मम युष्माकं चेश्वरस्तस्य निकट ऊर्ध्वगमनं कर्तुमुद्यतो ऽस्मि। इमां कथां त्वं गत्वा मम भ्रातृगणं ज्ञापय।

20-17 tadã yīsur_avadat mãṃ mã dhara | idãnīm pituḥ sam-īpae ūrdhva-gamaṇaṃ na karomi kiṃ_tu yo mama yuṣmãkaṃ ca pitã mama yuṣmãkaṃ ceśvaras_tasya ni-kaṭã ūrdhva-gamaṇaṃ kartum ud-yato 'smi | imãṃ kathãṃ tvaṃ gatvã mama bhrãtṛ-gaṇaṃ jñãpaya |

20-17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

20-17 Spricht Jesus zu ihr: Rühre mich nicht an! denn ich bin noch nicht aufgefahren zu meinem Vater. Gehe aber hin zu meinen Brüdern und sage ihnen: Ich fahre auf zu meinem Vater und zu eurem Vater, zu meinem Gott und zu eurem Gott.

20-17 dicit ei Iesus noli me tangere nondum enim ascendi ad Patrem meum vade autem ad fratres meos et dic eis ascendo ad Patrem meum et Patrem vestrum et Deum meum et Deum vestrum

२०-१८ तत मग्दलीनीमरियमत्क्षणाद्गत्वा प्रभुस्तस्यै दर्शनं दत्त्वा कथा एता अकथयदिति वार्त्ता शिष्येभ्यो ऽकथयत्।

20-18 tatao magdalīni-mariyam tat-kṣaṇād gatvā pra-bhus_tasyai darśanam dattvā kathā etā akathayad iti vārttām śiṣyebhyo 'kathayat |

20-18 Mary Magdalene came and told the disciples that she had seen the LORD, and that he had spoken these things unto her.

20-18 Maria Magdalena kommt und verkündigt den Jüngern: Ich habe den HERRN gesehen, und solches hat er zu mir gesagt.

20-18 venit Maria Magdalene adnuntians discipulis quia vidi Dominum et haec dixit mihi

२०-१९ ततः परं सप्ताहस्य प्रथमदिनस्य सन्ध्यासमये शिष्या एकत्र मिलित्वा यिहूदीयेभ्यो भिया द्वाररुद्धमकुर्वन्। एतस्मिन्काले यीशुस्तेषां मध्यस्थाने तिष्ठनकथयद्दुष्माकं कल्याणं भूयात्।

20-19 tataḥ paraṁ saptāhasya prathama-dinasya sandhyā-samaye śiṣyā ekatra militvā yihūdiyebhyo bhiyā dvāra-ruddham akurvan | etasmin kāle yīśus_teṣām madhya-sthāne tiṣṭhan akathayad yuṣmākaṁ kalyāṇaṁ bhūyāt |

20-19 Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.

20-19 Am Abend aber desselben ersten Tages der Woche, da die Jünger versammelt und die Türen verschlossen waren aus Furcht vor den Juden, kam Jesus und trat mitten ein und spricht zu ihnen: Friede sei mit euch!

20-19 cum esset ergo sero die illo una sabbatorum et fores essent clausae ubi erant discipuli propter metum Iudaeorum venit Iesus et stetit in medio et dicit eis pax vobis

२०-२० इत्युक्त्वा निजहस्तं कुक्षिं च दर्शितवान्। ततः शिष्याः प्रभुं दृष्ट्वा हृष्टा अभवन्।

20-20 ity_uktvā nija-hastaṁ kuṁkṣiṁ ca darśitavān | tataḥ śiṣyāḥ pra-bhum ḍṛṣṭvā hr̥ṣṭvā abhavan |

20-20 And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the LORD.

20-20 Und als er das gesagt hatte, zeigte er ihnen die Hände und seine Seite. Da wurden die Jünger froh, daß sie den HERRN sahen.

20-20 et hoc cum dixisset ostendit eis manus et latus gavisi sunt ergo discipuli viso Domino

२०-२१ यीशुः पुनरवदद्दुष्माकं कल्याणं भूयात्पिता यथा मां प्रैषयत्तथाहमपि युष्मान्प्रेषयामि।

20-21 yīśuḥ punar_avadad uiṣmākaṁ kalyāṇaṁ bhūyāt pitā yathā māṁ praiṣayat tathāham_api yuṣmān preṣayāmi |

20-21 Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.

20-21 Da sprach Jesus abermals zu ihnen: Friede sei mit euch! Gleichwie mich der Vater gesandt hat, so sende ich euch.

20-21 dixit ergo eis iterum pax vobis sicut misit me Pater et ego mitto vos

२०-२२ इत्युक्त्वा स तेषामुपरि दीर्घप्रश्वासं दत्त्वा कथितवान्पवित्रमात्मानं गृह्णीत।

20-22 ity_uktvā sa teṣām_upari dīrgha-praśvāsaṁ dattvā kathitavān pavitram ātmānaṁ gṛhṇīta |

20-22 And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost:

20-22 Und da er das gesagt hatte, blies er sie an und spricht zu ihnen: Nehmet hin den Heiligen Geist!

20-22 hoc cum dixisset insuflavit et dicit eis accipite Spiritum Sanctum

२०-२३ यूयं येषां पापानि मोचयिष्यथ ते न मोचयिष्यन्ते।

20-23 yūyaṃ yeṣāṃ pāpāni mocayaṣyatha te na mocayaṣyante |

20-23 Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

20-23 Welchen ihr die Sünden erlasset, denen sind sie erlassen; und welchen ihr sie behaltet, denen sind sie behalten.

20-23 quorum remiseritis peccata remittuntur eis quorum retinueritis detenta sunt

२०-२४ द्वादशमध्ये गणितो यमजो थोमानामा शिष्यो यीशोरागमनकाले तैः सार्धं नासीत्।

20-24 dvādaśa-madhye gaṇito yam_ajo thomā-nāmā śiṣyo yīśor_āgamana-kāle taiḥ sārḍhaṃ nāsīt |

20-24 But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

20-24 Thomas aber, der Zwölf einer, der da heißt Zwilling, war nicht bei ihnen, da Jesus kam.

20-24 Thomas autem unus ex duodecim qui dicitur Didymus non erat cum eis quando venit Iesus

२०-२५ अतो वयं प्रभुमपश्यामेति वाक्ये ऽन्यशिष्यैरुक्ते सोऽवदत्। तस्य

हस्तयोर्लौहकीलकानां चिह्नं न विलोक्य तच्चिह्नमङ्गुल्या न स्पृष्ट्वा तस्य कुक्षौ हस्तं नारोप्य चाहं न विश्वसिष्यामि।

20-25 ato vayaṃ pra-bhum apaśyāmeti vākya 'nya-śiṣyair_ukte so'vadat | tasya hastayor_lauha-kīlakānāṃ cihnaṃ na vi-lokya tac-cihnam aṅgulyā na sprṣṭvā tasya kuṣṣau hastaṃ nāropya cāhaṃ na vi-śvasiṣyāmi |

20-25 The other disciples therefore said unto him, We have seen the LORD. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

20-25 Da sagten die andern Jünger zu ihm: Wir haben den HERRN gesehen. Er aber sprach zu ihnen: Es sei denn, daß ich in seinen Händen sehe die Nägelmale und lege meinen Finger in die Nägelmale und lege meine Hand in seine Seite, will ich's nicht glauben.

20-25 dixerunt ergo ei alii discipuli vidimus Dominum ille autem dixit eis nisi videro in manibus eius figuram clavorum et mittam digitum meum in locum clavorum et mittam manum meam in latus eius non credam

२०-२६ अपरमष्टमे ऽहि गते सति थिमासहितः शिष्यगण एकत्र मिलित्वा द्वारं रुद्धाभ्यन्तर आसीत्। एतर्हि यीशुस्तेषां मध्यस्थाने तिष्ठनकथयत्। युष्माकं कुशलं भूयात्।

20-26 a-param aṣṭame 'hni gate sati thiomā-sahitaḥ śiṣya-gaṇa ekatra militvā dvāraṃ ruddhvābhyantara āsīt | etarhi yīśus_teṣāṃ madhya-sthāne tiṣṭhan akathayat | yuṣmākaṃ kuśalaṃ bhūyāt |

20-26 And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.

20-26 Und über acht Tage waren abermals seine Jünger drinnen und Thomas mit ihnen. Kommt Jesus, da die Türen verschlossen waren, und tritt mitten ein und spricht: Friede sei mit euch!

20-26 et post dies octo iterum erant discipuli eius intus et Thomas cum eis venit Iesus ianuis clausis et stetit in medio et dixit pax vobis

२०-२७ पश्चात्थोमै कथितवान्। त्वम्कुक्षावर्षय नाविश्वस्य विश्वसिहि।

20-27 paścāt thomai kathitavān | tvam kuṅṅāṅv_arpaya nāviśvasya vi-śvasiḥi |

20-27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.

20-27 Darnach spricht er zu Thomas: Reiche deinen Finger her und siehe meine Hände, und reiche dein Hand her und lege sie in meine Seite, und sei nicht ungläubig, sondern gläubig!

20-27 deinde dicit Thomae infer digitum tuum huc et vide manus meas et adfer manum tuam et mitte in latus meum et noli esse incredulus sed fidelis

२०-२८ तदा थोमा अवदत्। हे मम प्रभो हे मदीश्वर।

20-28 tadā thomā avadat | he mama pra-bho he mad-īśvara |

20-28 And Thomas answered and said unto him, My LORD and my God.

20-28 Thomas antwortete und sprach zu ihm: Mein HERR und mein Gott!

20-28 respondit Thomas et dixit ei Dominus meus et Deus meus

२०-२९ यीशुरकथयत्। हे थोमा मां निरीक्ष्य विश्वसिषि ये न दृष्ट्वा विश्वसन्ति त एव धन्याः।

20-29 yīśur_akathayat | he thomā māṃ nir-ikṣya vi-śvasiṣi ye na dṛṣṭvā vi-śvasanti ta eva dhanyāḥ |

20-29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

20-29 Spricht Jesus zu ihm: Dieweil du mich gesehen hast, Thomas, glaubest du. Selig sind, die nicht sehen und doch glauben!

20-29 dicit ei Iesus quia vidisti me credidisti beati qui non viderunt et crediderunt

२०-३० एतदन्यानि पुस्तकेऽस्मिन्लिखितानि बहून्याश्चर्यकर्माणि यीशुः शिष्याणां पुरस्तादकरोत्।

20-30 etad_anyāni pustake'smin a-likhitāni bahūny_āścarya-karmāṇi yīśuḥ śiṣyāṅām purastād akarot |

20-30 And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

20-30 Auch viele andere Zeichen tat Jesus vor seinen Jüngern, die nicht geschrieben sind in diesem Buch.

20-30 multa quidem et alia signa fecit Iesus in conspectu discipulorum suorum quae non sunt scripta in libro hoc

२०-३१ किंतु यीशुरीश्वरस्याभिषिक्तः सुत एवेति यथा यूयं विश्वसिथ विश्वस्य च तस्य नाम्ना परमायुः प्राप्नुथ तदर्थमेतानि सर्वाण्यलिख्यन्त।

20-31 kiṃ_tu yīśur_īśvarasyābhiṣiktaḥ suta eveti yathā yūyaṃ vi-śvasitha vi-śvasya ca tasya nāmnā paramāyuḥ prāpnutha tad-artham etāni sarvāṅy_alikhyanta |

20-31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

20-31 Diese aber sind geschrieben, daß ihr glaubet, Jesus sei Christus, der Sohn Gottes, und daß ihr durch den Glauben das Leben habet in seinem Namen.

20-31 haec autem scripta sunt ut credatis quia Iesus est Christus Filius Dei et ut credentes vitam habeatis in nomine eius

२१-१ ततः परं तिविरियाजलधेस्तटे यीशुः पुनरपि शिष्येभ्यो दर्शनं

दत्तवान्दर्शनस्याख्यानमिदम्।

21-1 tataḥ paraṁ tiviriyā-jaladhes_tate yīśuḥ punar_api śiṣyebhyo darśanaṁ dattavān darśanasyākhyānam_idam ।

21-1 After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he himself.

21-1 Darnach offenbarte sich Jesus abermals den Jüngern an den Meer bei Tiberias. Er offenbarte sich aber also:

21-1 postea manifestavit se iterum Iesus ad mare Tiberiadis manifestavit autem sic

२१-२ शिमोन्पितरः यमजथोमा गालीलीयकान्नानगरनिवासी निथनेल्सिवदेः पुत्रावन्यौ द्वौ शिष्यौ चैतेष्वेकत्र मिलितेषु शिमोन्पितरो ऽकथयत्। मत्स्यान्धर्तुं यामि।

21-2 śimon-pitaraḥ yamaja-thomā gālīliya-kānnā-nagara-nivāsī nithanel sivadeḥ putrāv_anyau dvau śiṣyau caiteṣv_ekatra militeṣu śimon-pitaro 'kathayat । matsyān dhartuṁ yāmi ।

21-2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples.

21-2 Es waren beieinander Simon Petrus und Thomas, der da heißt Zwillling, und Nathanael von Kana in Galiläa und die Söhne des Zebedäus und andere zwei seiner Jünger.

21-2 erant simul Simon Petrus et Thomas qui dicitur Didymus et Nathanahel qui erat a Cana Galilaeae et filii Zebedaei et alii ex discipulis eius duo

२१-३ ततस्ते व्याहरन्तर्हि वयमपि त्वया सार्धं यामः तदा ते बहिर्गताः सन्तः क्षिप्रं नावमारोहन्किंतु तस्यां रजन्यामेकमपि न प्राप्नुवन्।

21-3 tatas_te vy-āharan tarhi vayam_api tvayā sārdham yāmaḥ tadā te bahir-gatāḥ santaḥ kṣipraṁ nāvam ārohan kiṁ_tu tasyāṁ rajanyām ekam_api na prāpnuvan ।

21-3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.

21-3 Spricht Simon Petrus zu ihnen: Ich will hin fischen gehen. Sie sprechen zu ihm: So wollen wir mit dir gehen. Sie gingen hinaus und traten in das Schiff alsobald; und in derselben Nacht fingen sie nichts.

21-3 dicit eis Simon Petrus vado piscari dicunt ei venimus et nos tecum et exierunt et ascenderunt in navem et illa nocte nihil prendiderunt

२१-४ पर्भाते सति यीशुस्तटे स्थितवान्। किंतु स यीशुरिति शिष्या ज्ञातुं नाशकृवन्।

21-4 par-bhāte sati yīśus_tate sthitavān । kiṁ_tu sa yīśur_iti śiṣyā jñātuṁ nāśakruvan ।

21-4 But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.

21-4 Da aber jetzt Morgen war, stand Jesus am Ufer; aber die Jünger wußten nicht, daß es Jesus war.

21-4 mane autem iam facto stetit Iesus in litore non tamen cognoverunt discipuli quia Iesus est

२१-५ तदा यीशुरपृच्छत्। हे वत्सा युष्माकं सन्निधौ किंचित्स्वाप्न्यद्रव्यमास्ते

21-5 tadā yīśur_aprchat । he vatsā yuṣmākaṁ san-ni-dhau kiṁ_cit svāfya-dravyam āste?

21-5 Then Jesus saith unto them, Children, have ye any meat? They answered him, No.

21-5 Spricht Jesus zu ihnen: Kinder, habt ihr nichts zu essen? Sie antworteten ihm: Nein.

21-5 dicit ergo eis Iesus pueri numquid pulmentarium habetis responderunt ei non

२१-६ ते ऽवदन्किमपि नास्ति। तदा सोऽवदत्। नौकाया दक्षिणपार्श्वे जालं निक्षिपत ततो लप्स्यध्वे। तस्मात्तैर्निक्षिप्ते जाले मत्स्या एतावन्तो ऽपतन्येन ते जालमकृष्य नोत्तोलयितुं शक्ताः।

21-6 te 'vadan kim_ api nāsti | tadā so'vadat | naukāyā dakṣiṇa-pārsve jālaṃ ni-kṣipata tato lapsyadhve | tasmāt tair_ni-kṣipte jāle matsyā etāvanto 'patan yena te jālam_a-kṛṣya nottolayituṃ śaktāḥ |

21-6 And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

21-6 Er aber sprach zu ihnen: Werfet das Netz zur Rechten des Schiffs, so werdet ihr finden. Da warfen sie, und konnten's nicht mehr ziehen vor der Menge der Fische.

21-6 dixit eis mittite in dexteram navigii rete et invenietis miserunt ergo et iam non valebant illud trahere a multitudine piscium

२१-७ तस्माद्दीशोः प्रियतमशिष्यः पितरायाकथयतेष प्रभुर्वेत्। एष प्रभुरिति वाचं श्रुत्वैव शिमोन्नग्नताहेतोर्मत्स्यधारिण उत्तरीयवस्त्रं परिधाय ह्रदं प्रत्युदलम्फयत्।

21-7 tasmād yīsoḥ priyatama-śiṣyaḥ pitarāyākathayat eṣa pra-bhur_bhvet | eṣa pra-bhur_iti vācaṃ śrutvaiva śimon nagnatā-hetor_matsya-dhāriṇa uttariya-vastraṃ pari-dhāya hradam praty-ud-alamphayat |

21-7 Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea.

21-7 Da spricht der Jünger, welchen Jesus liebhatte, zu Petrus: Es ist der HERR! Da Simon Petrus hörte, daß es der HERR war, gürtete er das Hemd um sich (denn er war nackt) und warf sich ins Meer.

21-7 dicit ergo discipulus ille quem diligebat Iesus Petro Dominus est Simon Petrus cum audisset quia Dominus est tunicam succinxit se erat enim nudus et misit se in mare

२१-८ अपरे शिष्या मत्स्यैः सार्धं जालमाकर्षन्तः क्षुद्रनौकां वाहयित्वा कूलमानयन्ते कूलादतिदूरे नासन्दिशतगस्तेभ्यो दूर आसनित्यनुमीयते।

21-8 a-pare śiṣyā matsyaiḥ sārddham jālam ā-karṣantaḥ kṣudra-naukāṃ vāhayitvā kūlam_ānayan te kūlād ati-dūre nāsan dvi-śata-gastebhyo dūra āsan ity_anu-mīyate |

21-8 And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.

21-8 Die andern Jünger aber kamen auf dem Schiff (denn sie waren nicht ferne vom Lande, sondern bei zweihundert Ellen) und zogen das Netz mit den Fischen.

21-8 alii autem discipuli navigio venerunt non enim longe erant a terra sed quasi a cubitis ducentis trahentes rete piscium

२१-९ तीरं प्राप्तेस्तैस्तत्र प्रज्वलिताग्निस्तदुपरि मत्स्याः पूपाश्च दृष्टाः।

21-9 tīraṃ prāptais_tais_tatra prajvalitāgnis_tad-upari matsyāḥ pūpāś_ca dṛṣṭāḥ |

21-9 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

21-9 Als sie nun austraten auf das Land, sahen sie Kohlen gelegt und Fische darauf und Brot.

21-9 ut ergo descenderunt in terram viderunt prunas positas et piscem superpositum et panem

२१-१० ततो यीशुरकथयद्यान्मत्स्यानधरत तेषां कतिपयानानयत।

21-10 tato yīsur_akathayad yān matsyān adharata teṣāṃ katipayān ānayata |

21-10 Jesus saith unto them, Bring of the fish which ye have now caught.

21-10 Spricht Jesus zu ihnen: Bringt her von den Fischen, die ihr jetzt gefangen habt!

21-10 dicit eis Iesus adferte de piscibus quos prendidistis nunc

२१-११ अतः शिमोन्पितरः परावृत्य गत्वा बृहद्भिस्त्रिपञ्चाशदधिकशतमत्स्यैः परिपूर्णं तज्जालमाकृष्योदतोलयत्किंत्वेतावद्भिर्मत्स्यैरपि जालं नाच्छिद्यत।

21-11 atah śimon-pitaraḥ parā-vṛtya gatvā bṛhadbhis tri-pañcāśad-adhika-śata-matsyair pari-pūrṇaṃ taj-jālam ā-kṛṣyod-atolayat kiṃ_tv_etāv_adbhir_matsyair_api jālam nācchidyata |

21-11 Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

21-11 Simon Petrus stieg hinein und zog das Netz auf das Land voll großer Fische, hundert und dreiundfünfzig. Und wiewohl ihrer so viel waren, zerriß das Netz nicht.

21-11 ascendit Simon Petrus et traxit rete in terram plenum magnis piscibus centum quinquaginta tribus et cum tanti essent non est scissum rete

२१-१२ अनन्तरं यीशुस्तानवादीत्ययमागत्य भुङ्क्वम्। तदा स एव प्रभुरिति ज्ञातत्वात्त्वं कः इति प्रष्टुं शिष्याणां कस्यापि प्रगल्भता नाभवत्।

21-12 an-antaraṃ yīśus_tān avādīt yūyam_ā-gatya bhuṅgdhvam | tadā sa eva pra-bhur_iti jñātātvaṭ tvam kaḥ? iti praṣṭuṃ śiṣyāṇaṃ kasyāpi pra-galbhata nābhavat |

21-12 Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

21-12 Spricht Jesus zu ihnen: Kommt und haltet das Mahl! Niemand aber unter den Jüngern wagte, ihn zu fragen: Wer bist du? denn sie wußten, daß es der HERR war.

21-12 dicit eis Iesus venite prandete et nemo audebat discentium interrogare eum tu quis es scientes quia Dominus esset

२१-१३ ततो यीशुरागत्य पूपान्मत्स्यांश्च गृहीत्वा तेभ्यः पर्यवेषयत्।

21-13 tato yīśur_ā-gatya pūpān matsyāṃśca gṛhītvā tebhyaḥ pary_aveṣayat |

21-13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

21-13 Da kommt Jesus und nimmt das Brot und gibt es ihnen, desgleichen auch die Fische.

21-13 et venit Iesus et accepit panem et dat eis et piscem similiter

२१-१४ इत्थं श्मशानादुत्थानात्परं यीशुः शिष्येभ्यस्तृतीयवारं दर्शनं दत्तवान्।

21-14 itthaṃ śmaśānād_ut-thānāt paraṃ yīśuḥ śiṣyebhyas_tṛtiya-vāraṃ darśanaṃ dattavān |

21-14 This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

21-14 Das ist nun das drittemal, daß Jesus offenbart war seinen Jüngern, nachdem er von den Toten auferstanden war.

21-14 hoc iam tertio manifestatus est Iesus discipulis cum surrexisset a mortuis

२१-१५ भोजने समाप्ते सति यीशुः शिमोन्पितरं पृष्ठवान्। हे यूनसः पुत्र शिमोन्त्वं किमेतेभ्यो ऽधिकं मयि प्रीयसे ततः स उतितवान्सत्यं प्रभो त्वयि प्रीयऽहं तद्भवाज्ञानाति।

21-15 bhojane sam-āpte sati yīśuḥ śimon-pitaraṃ pṛṣṭavān | he yūnasaḥ putra śimon tvam kim etebhyo 'dhikaṃ mayi prīyase? tataḥ sa utitavān satyaṃ pra-bho tvayi prīyae'haṃ tad bhavān jānāti |

21-15 So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

21-15 Da sie nun das Mahl gehalten hatten, spricht Jesus zu Simon Petrus: Simon Jona, hast du mich lieber, denn mich diese haben? Er spricht zu ihm: Ja, HERR, du weißt, daß ich dich liebhab. Spricht er zu ihm: Weide meine Lämmer!

21-15 cum ergo prandissent dicit Simoni Petro Iesus Simon Iohannis diligis me plus his dicit ei etiam Domine tu scis quia amo te dicit ei pasce agnos meos

२१-१६ तदा यीशुरकथयत्तर्हि मम मेषशावकगणं पालय। ततः स द्वितीयवारं पृष्ठवान्। हे यूनसः पुत्र शिमोन्त्वं किं मयि प्रीयसे ततः स उक्तवान्सत्यं प्रभो त्वयि प्रीयेऽहं तद्भवाञ्जानाति।

21-16 tadā yīsur_akathayat tarhi mama meṣa-śāvaka-gaṇaṃ pālaya | tataḥ sa dvitiya-vāraṃ pṛṣṭavān | he yūnasaḥ putra śimon tvaṃ kiṃ mayi prīyase? tataḥ sa uktavān satyaṃ pra-bho tvayi prīye'haṃ tad bhavān jānāti |

21-16 He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

21-16 Spricht er wider zum andernmal zu ihm: Simon Jona, hast du mich lieb? Er spricht zu ihm: Ja, HERR, du weißt, daß ich dich liebhab. Spricht Jesus zu ihm: Weide meine Schafe!

21-16 dicit ei iterum Simon Iohannis diligis me ait illi etiam Domine tu scis quia amo te dicit ei pasce agnos meos

२१-१७ तदा यीशुरकथयत्। तर्हि मम मेषगणं पालय। पश्चात्स तृतीयवारं पृष्ठवान्। हे यूनसः पुत्र शिमोन्त्वं किं मयि प्रीयसे एतद्वाक्यं तृतीयवारं पृष्ठवान्तस्मात्पितरो दुःखितो भूत्वा ऽकथयथे प्रभो भवतः किमप्यगोचरं नास्ति त्वय्यहं प्रीये तद्भवाञ्जानाति। ततो यीशुरवदत्तर्हि मम मेषगणं पालय।

21-17 tadā yīsar_akathayat | tarhi mama meṣa-gaṇaṃ pālaya | paścāt sa tṛtiya-vāraṃ pṛṣṭavān | he yūnasaḥ putra śimon tvaṃ kiṃ mayi prīyase? etad-vākyaṃ tṛtiya-vāraṃ pṛṣṭavān tasmāt pitaro duḥ-khito bhūtvā 'kathayat he pra-bho bhavataḥ kim_apy_agocaraṃ nāsti tvayy_ahaṃ prīye tad bhavān jānāti | tato yīsur_avadat tarhi mama meṣa-gaṇaṃ pālaya |

21-17 He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

21-17 Spricht er zum drittenmal zu ihm: Simon Jona, hast du mich lieb? Petrus ward traurig, daß er zum drittenmal zu ihm sagte: Hast du mich lieb? und sprach zu ihm: HERR, du weißt alle Dinge, du weißt, daß ich dich liebhab. Spricht Jesus zu ihm: Weide meine Schafe!

21-17 dicit ei tertio Simon Iohannis amas me contristatus est Petrus quia dixit ei tertio amas me et dicit ei Domine tu omnia scis tu scis quia amo te dicit ei pasce oves meas

२१-१८ अहं तुभ्यं यथार्थं कथयामि यौवनकाले स्वयं बद्धकटिर्यत्रेच्छा तत्र यातवान्किंत्वितः परं वृद्धे वयसि हस्तं विस्तारयिष्यसि। अन्यजनस्त्वां बद्धा यत्र गन्तुं तवेच्छा न भवति त्वां धृत्वा तत्र नेष्यति।

21-18 ahaṃ tubhyaṃ yathārthaṃ kathayāmi yauvana-kāle svayaṃ baddha-kaṭir_yatrecchā tatra yātavān kiṃ_tv_itaḥ paraṃ vṛddhe vayasi hastam vi-stārayiṣyasi | anya-janas_tvām baddhvā yatra gantuṃ tavecchā na bhavati tvām dhṛtvā tatra neṣyati |

21-18 Verily, verily, I say unto thee, When thou wast young, thou girdest thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.

21-18 Wahrlich, wahrlich ich sage dir: Da du jünger warst, gürtetest du dich selbst und wandeltest, wohin du wolltest; wenn du aber alt wirst, wirst du deine Hände ausstrecken, und ein anderer wird dich gürteten und führen, wohin du nicht willst.

21-18 amen amen dico tibi cum esses iunior cingebas te et ambulabas ubi volebas cum autem senueris extendes manus tuas et alius te cinget et ducet quo non vis

२१-१९ पहलतः कीदृशेन मरणेन स ईश्वरस्य महिमानं प्रकाशयिष्यति तद्बोधयितुं स इति वाक्यं प्रोक्तवान्। इत्यिक्ते सति स तमवोचत्मम पश्चादागच्छ।

21-19 pahalataḥ kīdrśena maraṇena sa īśvarasya mahimānaṃ pra-kāśayiṣyati tad bodhayituṃ sa iti vākyaṃ proktavān | ity_ikṭe sati sa tam_avocat mama paścād ā-gaccha |

21-19 This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

21-19 Das sagte er aber, zu deuten, mit welchem Tode er Gott preisen würde. Und da er das gesagt, spricht er zu ihm: Folge mir nach!

21-19 hoc autem dixit significans qua morte clarificaturus esset Deum et hoc cum dixisset dicit ei sequere me

२१-२० यो जनो रात्रिकाले यीशोर्वक्षोऽवलम्ब्य हे प्रभो को भवन्तं परकरेषु समर्पयिष्यतीति वाक्यं पृष्ठवान्तं यीशोः प्रियतमशिष्यं पश्चादागच्छन्तं पितरो मुखं परावर्त्य विलोक्य

21-20 yo jano rātri-kāle yīśor_vakṣo'va-lambya he pra-bho ko bhavantaṃ para-kareṣu sam-arpayiṣyātīti vākyaṃ pṛṣṭavān taṃ yīśoḥ priyatama-śiṣyaṃ paścād ā-gacchantam pitaro mukhaṃ parā-vartya vi-lokya

21-20 Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

21-20 Petrus aber wandte sich um und sah den Jünger folgen, welchen Jesus liebhatte, der auch an seiner Brust beim Abendessen gelegen war und gesagt hatte: HERR, wer ist's, der dich verrät?

21-20 conversus Petrus vidit illum discipulum quem diligebat Iesus sequentem qui et recubuit in cena super pectus eius et dixit Domine quis est qui tradit te

२१-२१ यीशुं पृष्ठवान्। हे प्रभो एतस्य मानवस्य कीदृशी गतिर्भविष्यति

21-21 yīśuṃ pṛṣṭavān | he pra-bho etasya mānavasya kīdrśī gatir_bhaviṣyati?

21-21 Peter seeing him saith to Jesus, Lord, and what shall this man do?

21-21 Da Petrus diesen sah, spricht er zu Jesus: HERR, was soll aber dieser?

21-21 hunc ergo cum vidisset Petrus dicit Iesu Domine hic autem quid

२१-२२ स प्रत्यवदत्मम पुनरागमनपर्यन्तं यदि तं स्थापयितुमिच्छामि तत्र तव किं

21-22 sa praty_avadat mama punar_āgamana-paryantaṃ yadi taṃ sthāpayitum icchāmi tatra tava kiṃ?

21-22 Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me.

21-22 Jesus spricht zu ihm: So ich will, daß er bleibe, bis ich komme, was geht es dich an? Folge du mir nach!

21-22 dicit ei Iesus si sic eum volo manere donec veniam quid ad te tu me sequere

२१-२३ त्वं मम पश्चादागच्छ। तस्मात्स शिष्यो न मरिष्यतीति भ्रातृगणमध्ये किंवदन्ती जाता किंतु स न मरिष्यतीति वाक्यं यीशुर्नावदत्केवलं मम पुनरागमनपर्यन्तं यदि तं स्थापयितुमिच्छामि तत्र तव किं इति वाक्यमुक्तवान्।

21-23 tvaṃ mama paścād ā-gaccha | tasmāt sa śiṣyo na mariṣyatīti bhrāṭṛ-gaṇa-madhye kiṃ-vadanti jātā kiṃ tu sa na mariṣyatīti vākyaṃ yīśur_nāvadat kevalaṃ mama punar_āgamana-paryantaṃ yadi taṃ sthāpayitum icchāmi tatra tava kiṃ? iti vākyaṃ uktavān |

21-23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?

21-23 Da ging eine Rede aus unter den Brüdern: Dieser Jünger stirbt nicht. Und Jesus sprach nicht zu ihm: "Er stirbt nicht", sondern: "So ich will, daß er bleibe, bis ich komme, was geht es dich an?"

21-23 exivit ergo sermo iste in fratres quia discipulus ille non moritur et non dixit ei Iesus non moritur sed si sic eum volo manere donec venio quid ad te

२१-२४ यो जनो एतानि सर्वाणि लिखितवानत्र साक्ष्यं च दत्तवान्स एव स शिष्यः। तस्य साक्ष्यं प्रमाणमिति वयं जानीमः।

21-24 yo jano etāni sarvāṇi likhitavān atra sākṣyaṃ ca dattavān sa eva sa śiṣyaḥ | tasya sākṣyaṃ pramāṇam_iti vayaṃ jānīmaḥ |

21-24 This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.

21-24 Dies ist der Jünger, der von diesen Dingen zeugt und dies geschrieben hat; und wir wissen, daß sein Zeugnis wahrhaftig ist.

21-24 hic est discipulus qui testimonium perhibet de his et scripsit haec et scimus quia verum est testimonium eius

२१-२५ यीशुरेतेभ्यो ऽपराण्यपि बहूनि कर्माणि कृतवान्तानि सर्वाणि यद्येकैकं कृत्वा लिख्यन्ते तर्हि ग्रन्था एतावन्तो भवन्ति तेषां धारणे पृथिव्यां स्थानं न भवति। इति॥

21-25 yīśur_etebhyo 'parāṇy_āpi bahūni karmāṇi kṛtavān tāni sarvāṇi yady_ekaikaṃ kṛtvā likhyante tarhi granthā etāvanto bhavanti teṣāṃ dhāraṇe pṛthivyāṃ sthānaṃ na bhavati | iti ||

21-25 And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

21-25 Es sind auch viele andere Dinge, die Jesus getan hat; so sie aber sollten eins nach dem andern geschrieben werden, achte ich, die Welt würde die Bücher nicht fassen, die zu schreiben wären.

21-25 sunt autem et alia multa quae fecit Iesus quae si scribantur per singula nec ipsum arbitror mundum capere eos qui scribendi sunt libros amen

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