

Gospel of St. Matthew

in Sanskrit-Latin-English

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

The file <http://www.sanskritweb.net/sansdocs/matthew1.pdf> already published contains Chapter 1 of the Gospel of Matthew as color scans as well as re-typeset text in Devanagari and transliteration. Since the Sanskrit translation on account of its easy-to-read and straightforward language makes ideal reading matter for Sanskrit beginners, I added grammatical notes for beginners on all verbs of the athematic classes (2, 3, 5, 7, 8, 9) and on all perfect and aorist verb forms, since these difficult conjugations are taught only in the final lessons of Sanskrit textbooks.

My correspondent **Mihail Bayaryn** re-typeset on my behalf all 28 chapters of the Gospel of Matthew, and the result of his work is presented in this document. I added to it Latin and English translations. For Germans, the Matthew Gospel in Sanskrit and German is also downloadable from my website (see <http://www.sanskritweb.net/deutsch/matthaeus.pdf>).

The font **Alpa99c** was used for Devanagari (see <http://www.sanskritweb.net/itrans/alpa99c.pdf>).

Ulrich Stiehl, Heidelberg, June 2008

१-१ इब्राहीमः सन्तानो दायूद् । तस्य सन्तानो यीशुख्रीष्टस्तस्य पूर्वपुरुषवंशश्रेणी

1-1 ibrahīmaḥ santāno dāyūḍ | tasya santāno yīśu-khriṣṭas_tasya pūrva-puruṣa-vaṃśa-śreṇī

1-1 liber generationis Iesu Christi filii David filii Abraham

1-1 The book of the generation of Jesus Christ, the son of David, the son of Abraham.

१-२ इब्राहीमः पुत्र इम्हाक् । तस्य पुत्रो याकूब् । तस्य पुत्रो यिहूदास्तस्य भ्रातरश्च

1-2 ibrahīmaḥ putra imhāk | tasya putro yākūb | tasya putro yihūdās_tasya bhrātaraś_ca

1-2 Abraham genuit Isaac Isaac autem genuit Iacob Iacob autem genuit Iudam et fratres eius

1-2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren;

१-३ तस्माद्यिहूदातस्तामरो गर्भे पेरस्सेरहौ जज्ञाते । तस्य पेरसः पुत्रो हिष्रोण् । तस्य पुत्रो ऽराम्

1-3 tasmād_yihūdātas_tāmaro garbhe peras_serahau jajñāte | tasya perasaḥ putro hiṣroṇ | tasya putro 'rām

1-3 Iudas autem genuit Phares et Zara de Thamar Phares autem genuit Esrom Esrom autem genuit Aram

1-3 And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram;

१-४ तस्य पुत्रो ऽम्मीनादब् । तस्य पुत्रो नहशोन् । तस्य पुत्रः सल्मोन्

1-4 tasya putro 'mmīnādab | tasya putro nahaśon | tasya putraḥ salmon

1-4 Aram autem genuit Aminadab Aminadab autem genuit Naasson Naasson autem genuit Salmon

1-4 And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;

१-५ तस्माद्राहबो गर्भे बोयस् जज्ञे । तस्माद्रूतो गर्भे ओबेद् जज्ञे । तस्य पुत्रो यिशयः

1-5 tasmād_rāhabo garbhe boyas jajñe | tasmād_rūto garbhe obed jajñe | tasya putro yīśayaḥ

1-5 Salmon autem genuit Booz de Rachab Booz autem genuit Obed ex Ruth Obed autem genuit Iesse Iesse autem genuit David regem

1-5 And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse;

१-६ तस्य पुत्रो दायूद्राजः । तस्माद्भृतोरियस्य जायायां सुलेमान् जज्ञे

1-6 tasya putro dāyūḍ-rājaḥ | tasmād_mr̥toriyasya jāyāyāṃ sulemān jajñe

1-6 David autem rex genuit Salomonem ex ea quae fuit Uriae

1-6 And Jesse begat David the king; and David the king begat Solomon of her that had been the wife of Urias;

१-७ तस्य पुत्रो रिहबियाम् । तस्य पुत्रो ऽबियः । तस्य पुत्र आसाः

1-7 tasya putro rihabiyām | tasya putro 'biyaḥ | tasya putra āsāḥ

1-7 Salomon autem genuit Roboam Roboam autem genuit Abiam Abia autem genuit Asa

1-7 And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa;

१-८ तस्य सुतो यिहोशाफ्ट् । तस्य सुतो यिहोराम् । तस्य सुत उषियः

1-8 tasya suto yihośaphaṭ | tasya suto yihorām | tasya suta uṣiyaḥ

1-8 Asa autem genuit Iosaphat Iosaphat autem genuit Ioram Ioram autem genuit Oziam

1-8 And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias;

१-९ तस्य सुतो योथम् । तस्य सुत आहस्तस्य सुतो हिष्कियः

1-9 tasya suto yotham | tasya suta āhas_tasya suto hiṣkiyaḥ

1-9 Ozias autem genuit Ioatham Ioatham autem genuit Achaz Achaz autem genuit Ezechiam

1-9 And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias;

१-१० तस्य सुतो मिनशिः । तस्य सुत आमोन् । तस्य सुतो योशियः

1-10 tasya suto minaśiḥ | tasya suta āmon | tasya suto yośiyaḥ

1-10 Ezechias autem genuit Manassen Manasses autem genuit Amon Amon autem genuit Iosiam

1-10 And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias;

१-११ बाबिल्नगरे प्रवसनात्पूर्वम् स योशियो यिखनियं तस्य भ्रातृंश्च जनयामास

1-11 bābil-nagare pravasanāt_pūrvam sa yośiyo yikhaniyaṃ tasya bhrātṛiṃś_ca janayām_āsa

1-11 Iosias autem genuit Iechoniam et fratres eius in transmigracione Babylonis

1-11 And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon:

१-१२ ततो बाबिलि प्रवसनकाले यिखनियः शल्लीयेलं जनयामास । तस्य सुतः सिरुब्बाबिल्

1-12 tato bābili pravasana-kāle yikhaniyaḥ śaltiyelaṃ janayāṃ āsa | tasya sutaḥ sirubbābil

1-12 et post transmigratiōnem Babylonis Iechonias genuit Salathiel Salathiel autem genuit Zorobabel

1-12 And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel;

१-१३ तस्य सुतो ऽबीहूद् । तस्य सुत इलीयाकीम् । तस्य सुतो ऽसोर्

1-13 tasya suto 'bīhūd | tasya suta iliyākīm | tasya suto 'sor

1-13 Zorobabel autem genuit Abiud Abiud autem genuit Eliachim Eliachim autem genuit Azor

1-13 And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;

१-१४ असोरः सुतः सादोक् । तस्य सुत आखीम् । तस्य सुत इलीहूद्

1-14 asoraḥ sutaḥ sādok | tasya suta ākhīm | tasya suta ilihūd

1-14 Azor autem genuit Saddoc Saddoc autem genuit Achim Achim autem genuit Eliud

1-14 And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;

१-१५ तस्य सुत इलियासर । तस्य सुतो मत्तन् । तस्य सुतो याकूब्

1-15 tasya suta iliyāsar | tasya suto mattan | tasya suto yākūb

1-15 Eliud autem genuit Eleazar Eleazar autem genuit Matthan Matthan autem genuit Iacob

1-15 And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;

१-१६ तस्य सुतो यूषफ् । तस्य जाया मरियम् । तस्या गर्भे यीशुरजनि । तमेव ख्रीष्टम् अर्थादभिषिक्तं वदन्ति

1-16 tasya suto yūṣaph | tasya jāyā mariyam | tasyā garbhe yīśur_ajani | tam_eva khriṣṭam arthād_abhiṣikṭaṃ vadanti

1-16 Iacob autem genuit Ioseph virum Mariae de qua natus est Iesus qui vocatur Christus

1-16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

१-१७ इत्थमिब्राहीमो दायूदं यावत् साकल्येन चतुर्दशपुरुषाः । आ दायूदः कालाद्बाबिलि प्रवसनकालं यावत् चतुर्दशपुरुषा भवन्ति । बाबिलि प्रवासकालात् ख्रीष्टस्य कालं यावत् चतुर्दशपुरुषा भवन्ति

1-17 ittham_ibrahīmo dāyūdaṃ yāvat sākalyena catur-daśa-puruṣāḥ | ā dāyūdaḥ kālād_bābili pravasana-kālaṃ yāvat catur-daśa-puruṣā bhavanti | bābili pravāsa-kālāt khriṣṭasya kālaṃ yāvat catur-daśa-puruṣā bhavanti

1-17 omnes ergo generationes ab Abraham usque ad David generationes quattuordecim et a David usque ad transmigratiōnem Babylonis generationes quattuordecim et a transmigratiōne Babylonis usque ad Christum generationes quattuordecim

1-17 So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.

१-१८ यीशुख्रीष्टस्य जन्म कथ्यते । मरियम् नामिका कन्या यूषफे वाग्दत्तासीत् । तदा तयोः सङ्गमात् प्राक् सा कन्या पवित्रेणात्मना गर्भवती बभूव

1-18 yīśu-khriṣṭasya janma kathyate | mariyam nāmikā kanyā yūṣaphe vāg-dattāsīt | tadā tayōḥ saṅgamāt prāk sā kanyā pavitreṇātmanā garbhavatī babhūva

1-18 Christi autem generatio sic erat cum esset desponsata mater eius Maria Ioseph antequam convenirent inventa est in utero habens de Spiritu Sancto

1-18 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

१-१९ तत्र तस्याः पतिर्यूषफ् सौजन्यात् तस्याः कलङ्कं प्रकाशयितुमनिच्छन् गोपनेन तां परित्यक्तुं मनश्चक्रे

1-19 tatra tasyāḥ patir_yūṣaph saujanyāt tasyāḥ kalaṅkaṃ pra-kāśayitum_an-icchān gopanena tāṃ pari-tyaktuṃ manaś_cakre

1-19 Ioseph autem vir eius cum esset iustus et nollet eam traducere voluit occulte dimittere eam

1-19 Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily.

१-२० स तथैव भावयति । तदानीं परमेश्वरस्य दूतः स्वप्ने तं दर्शनं दत्त्वा व्याजहार । हे दायूदः सन्तान यूषफ् । त्वं निजां जायां मरियममादातुं मा भैषीः । यतस्तस्या गर्भे पवित्रादात्मनो ऽभवत्

1-20 sa tathaiva bhāvayati | tadāniṃ parameśvarasya dūtaḥ svapne taṃ darśanaṃ dattvā vy_ā_jahāra | he dāyūdaḥ santāna yūṣaph | tvaṃ nijāṃ jāyāṃ mariyamam_ā-dātum mā bhaiṣiḥ | yatas_tasyā garbhe pavitrād_ātmano 'bhavat
1-20 haec autem eo cogitante ecce angelus Domini in somnis apparuit ei dicens Ioseph fili David noli timere accipere Mariam coniugem tuam quod enim in ea natum est de Spiritu Sancto est

1-20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

१-२१ सा च पुत्रं प्रसविष्यते । तदा त्वं तस्य नाम यीशुमर्थात् त्रातारं करिष्यसे । यस्मात् स निजमनुजान् तेषां कलुषेभ्य उद्धरिष्यति

1-21 sā ca putraṃ pra_saviṣyate | tadā tvaṃ tasya nāma yīśum_arthāt trātāraṃ kariṣyase | yasmāt sa nija-manujān teṣāṃ kaluṣebhya ud_dhariṣyati

1-21 pariet autem filium et vocabis nomen eius Iesum ipse enim salvum faciet populum suum a peccatis eorum

1-21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

१-२२ इत्थं सति । इति यद्वचनं पूर्वं भविष्यद्वक्त्रा । ईश्वरः कथयामास । तत्तदानीं सिद्धमभवत्

1-22 itthaṃ sati | iti yad_vacanaṃ pūrvaṃ bhaviṣyad_vaktrā | īśvaraḥ kathayām_āsa | tat_tadāniṃ siddham_abhavat

1-22 hoc autem totum factum est ut adimpleretur id quod dictum est a Domino per prophetam dicentem

1-22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

१-२३ पश्य गर्भवती कन्या तनयं प्रसविष्यते । इम्मनूयेल् तदीयं च नामधेयं भविष्यति । इम्मनूयेलस्माकं सङ्गीश्वर इत्यर्थः

1-23 paśya garbhavati kanyā tanayaṃ pra_saviṣyate | immānūyel tadiyaṃ ca nāma-dheyam bhaviṣyati | immānūyel_asmākaṃ saṅgīśvara ity_arthaḥ

1-23 ecce virgo in utero habebit et pariet filium et vocabunt nomen eius Emmanuhel quod est interpretatum Nobiscum Deus

1-23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

१-२४ अनन्तरं यूषफ् निद्रातो जागरित उत्थाय परमेश्वरीयदूतस्य निदेशानुसारेण निजां जायां जग्राह

1-24 anantaraṃ yūṣaph nidrāto jāgarita ut-thāya parameśvariya-dūtasya nideśānusāreṇa nijāṃ jāyāṃ jagrāha

1-24 exurgens autem Ioseph a somno fecit sicut praecepit ei angelus Domini et accepit coniugem suam

1-24 Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:

१-२५ किंतु यावत् सा निजं प्रथमसुतं न सुषुवे तावत् तां नोपागच्छत् । ततः सुतस्य नाम यीशुं चक्रे

1-25 kiṃ_tu yāvat sā nijāṃ prathama-sutaṃ na suṣuve tāvat tāṃ nopāgacchat | tataḥ sutasya nāma yīśuṃ cakre

1-25 et non cognoscebat eam donec peperit filium suum primogenitum et vocavit nomen eius Iesum

1-25 And knew her not till she had brought forth her firstborn son: and he called his name JESUS.

२-१ अनन्तरं हेरोद्सञ्ज्ञके राज्ञि राज्यं शासति यिहूदीयदेशस्य बैल्लेहमि नगरे यीशौ जातवति च कतिपया ज्योतिर्विदः पूर्वस्या दिशो यिरूशालमगरं समेत्य कथयामासुः

2-1 anantaraṃ herod-saṃjñake rājñi rājyaṃ śāsati yihūdiya-deśasya baillehami nagare yīśau jātavati ca katipayā jyotir-vidaḥ pūrvasyā diśo yirūśālam-nagaraṃ sam-etya kathayām_āsuḥ

2-1 cum ergo natus esset Iesus in Bethleem Iudaeae in diebus Herodis regis ecce magi ab oriente venerunt Hierosolymam

2-1 Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

२-२ यो यिहूदीयानां राजा जातवान् स कुत्रास्ते । वयं पूर्वस्यां दिशि तिष्ठन्तस्तदीयां तारकाम् अपश्याम । तस्मात् तम् प्रणन्तुम् आगमाम

2-2 yo yihūdiyānāṃ rājā jātavān sa kutrāste | vayaṃ pūrvasyāṃ diśi tiṣṭhantas_tadiyāṃ tārakām apaśyāma | tasmāt tam praṇantum āgamāma

2-2 dicentes ubi est qui natus est rex Iudaeorum vidimus enim stellam eius in oriente et venimus adorare eum

2-2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

२-३ तदा हेरोद् राजा कथाम् एतां निशम्य यिरूशालमगरस्थितैः सर्वमानवैः सार्धम् उद्विज्य

2-3 tadā herod rājā kathām etāṃ ni-śamya yirūśālam-nagara-sthitaiḥ sarva-mānavaiḥ sārddham ud-vijya

2-3 audiens autem Herodes rex turbatus est et omnis Hierosolyma cum illo

2-3 When Herod the king had heard these things, he was troubled, and all Jerusalem with him.

२-४ सर्वान् प्रधानयाजकान् अध्यापकांश्च समाहूयानीय पप्रच्छ । ख्रीष्टः कुत्र जनिष्यते

2-4 sarvān pradhāna-yājakān adhyāpakāṃś ca sam-ā-hūyāniya papraccha | khriṣṭaḥ kutra janiṣyate

2-4 et congregans omnes principes sacerdotum et scribas populi sciscitabatur ab eis ubi Christus nasceretur

2-4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

२-५ तदा ते कथयामासुः । यहूदीयदेशस्य बैलेहमि नगरे यतो भविष्यद्वादिना इत्थं लिखितम् आस्ते

2-5 tadā te kathayām āsuḥ | yihūdiya-deśasya bailehami nagare yato bhaviṣyad-vādinā itthaṃ likhitam āste

2-5 at illi dixerunt ei in Bethleem Iudaeae sic enim scriptum est per prophetam

2-5 And they said unto him, In Bethleem of Judaea: for thus it is written by the prophet,

२-६ सर्वाभ्यो राजधानीभ्यो यहूदीयस्य नीवृतः । हे यहूदीयदेशस्य बैलेहम् त्वं न चावरा ।

इस्रायेलीयलोकान् मे यतो यः पालयिष्यति । तादृग् एको महाराजस् त्वन्मध्य उद्भविष्यति ॥

2-6 sarvābhyo rāja-dhānībhyo yihūdiyasya nī-vṛtaḥ | he yihūdiya-deśasye baitleham tvaṃ na cāvarā | isrāyeliya-lokān me yato yaḥ pālayiṣyati | tādr̥g eko mahā-rājas tvaṃ-madhyā ud-bhaviṣyati ॥

2-6 et tu Bethleem terra Iuda nequaquam minima es in principibus Iuda ex te enim exiet dux qui reget populum meum Israhel

2-6 And thou Bethleem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.

२-७ तदानीं हेरोद् राजा तान् ज्योतिर्विदो गोपनम् आहूय । सा तारका कदा दृष्टाभवत् तद्

विनिश्चयामास

2-7 tadāniṃ herod rājā tān jyotir-vido gopanam ā-hūya | sā tārakā kadā dṛṣṭābhavat tad viniścayām āsa

2-7 tunc Herodes clam vocatis magis diligenter didicit ab eis tempus stellae quae apparuit eis

2-7 Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared.

२-८ अपरं तान् बैलेहमं प्रहित्य गदितवान् यूयं यात् यत्नान् तं शिशुम् अन्विष्य तदुद्देशे प्राप्ते मह्यं वार्त्ता दास्यथ । ततो मयापि गत्वा स प्रणंस्यते

2-8 aparaṃ tān baitlehamam pra-hitya gaditavān yūyaṃ yāt yatnān taṃ śiśum anv-iṣya tad-uddeśe prāpte mahyaṃ vārttāṃ dāsyatha | tato mayāpi gatvā sa pra-ṇaṃsyate

2-8 et mittens illos in Bethleem dixit ite et interrogate diligenter de puero et cum inveneritis renuntiate mihi ut et ego veniens adorem eum

2-8 And he sent them to Bethleem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.

२-९ तदानीं राज्ञ एतादृशीम् आज्ञां प्राप्य ते प्रतिस्थिरे । ततः पूर्वस्यां दिशि स्थितैस्तैर्या तारका दृष्ट्वा सा तारका तेषाम् अग्रे गत्वा यत्र स्थाने शिशुरास्ते तस्य स्थानस्योपरि स्थगिता तस्थौ

2-9 tadāniṃ rājña etadr̥śīm ājñāṃ prāpya te pra-tisthira | tataḥ pūrvasyāṃ diśi sthitais tair_ yā tārakā dṛṣṭvā sā tārakā teṣām agne gatvā yatra sthāne śiśuraṣte tasya sthānasyopari sthagitā tasthau

2-9 qui cum audissent regem abierunt et ecce stella quam viderant in oriente antecedebat eos usque dum veniens staret supra ubi erat puer

2-9 When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

२-१० तद् दृष्ट्वा ते महानन्दिता बभूवुः

2-10 tad dṛṣṭvā te mahā-nanditā babhūvuḥ

2-10 videntes autem stellam gavisi sunt gaudio magno valde

2-10 When they saw the star, they rejoiced with exceeding great joy.

२-११ ततो गेहमध्यं प्रविश्य तस्य मात्रा मरियमा सार्धं तं शिशुं निरीक्ष्य दण्डवद् भूत्वा प्रणेमुः। अपरं स्वेषां धनसम्पत्तिं मोचयित्वा सुवर्णं कुन्दुरुं गन्धरमं च तस्मै दर्शनीयं दत्तवन्तः

2-11 tato geha-madhyam pra-viśya tasya mātṛā mariyamā sārḍham taṃ śiśuṃ nir-ikṣya daṇḍavad bhūtvā pra_ṇemuḥ | aparaṃ sveṣāṃ dhana-sampattiṃ mocayitvā suvarṇaṃ kunduruṃ gandha-ramaṃ ca tasmai darśaniyaṃ dattavantaḥ
2-11 et intrantes domum invenerunt puerum cum Maria matre eius et procidentes adoraverunt eum et apertis thesauris suis obtulerunt ei munera aurum tus et murrā

2-11 And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

२-१२ पश्चाद् हेरोद्राजस्य समीपं पुनर् अपि गन्तुं स्वप्न ईश्वरेण निषिद्धाः सन्तोऽन्येन पथा ते निजदेशं प्रति प्रतस्थिरे

2-12 paścād herod-rājasya samīpaṃ punar api gantuṃ svapna īśvareṇa ni-ṣiddhāḥ santo'nyena pathā te nija-deśaṃ prati pra_tasthire

2-12 et responso accepto in somnis ne redirent ad Herodem per aliam viam reversi sunt in regionem suam

2-12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

२-१३ अनन्तरं तेषु गतवत्सु परमेश्वरस्य दूतो यूषफे स्वप्ने दर्शनं दत्त्वा जगाद। त्वम् उत्थाय शिशुं तन्मातरं च गृहीत्वा मिसर्देशं प्लायस्व। अपरं यावद् अहं तुभ्यं वार्ता न कथयिष्यामि तावत् तत्रैव निवस। यतो राजा हेरोद् शिशुं नाशयितुं मृगयिष्यते

2-13 anantaraṃ teṣu gatavatṣu parameśvarasya dūto yūṣape svapne darśanaṃ dattvā jagāda | tvam ut-thāya śiśuṃ tan-mātaraṃ ca gṛhītvā misar-deśaṃ plāyasva | aparaṃ yāvad ahaṃ tubhyaṃ vārtāṃ na kathayiṣyāmi tāvat tatraiva ni_vasa | yato rājā herod śiśuṃ nāśayitūṃ mṛgayiṣyate

2-13 qui cum recessissent ecce angelus Domini apparuit in somnis Ioseph dicens surge et accipe puerum et matrem eius et fuge in Aegyptum et esto ibi usque dum dicam tibi futurum est enim ut Herodes quaerat puerum ad perdendum eum

2-13 And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

२-१४ तदानीं यूषफ् उत्थाय रजन्यां शिशुं तन्मातरं च गृहीत्वा मिसर्देशं प्रति प्रतस्थे

2-14 tadāniṃ yūṣaph ut-thāya rajanyāṃ śiśuṃ tan-mātaraṃ ca gṛhītvā misar-deśaṃ prati pra_tasthe

2-14 qui consurgens accepit puerum et matrem eius nocte et recessit in Aegyptum

2-14 When he arose, he took the young child and his mother by night, and departed into Egypt:

२-१५ गत्वा च हेरोदो नृपतेर्मरणपर्यन्तं तत्र देशे न्युवास। तेन मिसर्देशाद् अहं पुत्रं स्वकीयं समुपाह्वयम्। यद् एतद् वचनम् ईश्वरेण भविष्यद्वादिना कथितं तत् सफलम् अभूत्

2-15 gatvā ca herodo nṛpater_maraṇa-paryantaṃ tatra deśe ny-uvāsa | tena misar-deśād ahaṃ putraṃ svakīyaṃ sam_upāhvayam | yad etad vacanam īśvareṇa bhaviṣyad-vādinā kathitaṃ tat saphalam abhūt

2-15 et erat ibi usque ad obitum Herodis ut adimpleretur quod dictum est a Domino per prophetam dicentem ex Aegypto vocavi filium meum

2-15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

२-१६ अनन्तरं हेरोद् ज्योतिर्विद्विरात्मानं प्रवञ्चितं विज्ञाय भृशं चुकोप। अपरं ज्योतिर्विद्व्यस्तेन विनिश्चितं यद् दिनं तद्दिनाद् गणयित्वा द्वितीयवत्सरं प्रविष्टा यावन्तो बालका अस्मिन् बैत्लेहमगरे तत्समीपमध्ये चासन्। लोकान् प्रहित्य तान् सर्वान् घातयामास

2-16 anantaraṃ herod jyotir-vidbhir_ātmānaṃ pra-vañcitaṃ vi-jñāya bhṛśaṃ cukopa | aparaṃ jyotir-vidbhyas_tena vi-niś-citaṃ yad dinaṃ tad-dinād gaṇayitvā dviṭiya-vatsaraṃ pra-viṣṭā yāvanto bālakā asmin baitleham-nagare tat-samīpa-madhye cāsan | lokān pra-hitya tān sarvān ghātayām_āsa

2-16 tunc Herodes videns quoniam inlusus esset a magis iratus est valde et mittens occidit omnes pueros qui erant in Bethleem et in omnibus finibus eius a bimatu et infra secundum tempus quod exquisierat a magis

2-16 Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethleem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men.

२-१७ अतः । अनेकस्य विलापस्य निनादः क्रन्दनस्य च । शोकेन कृतशब्दश्च रामायां संनिशम्यते ।
स्वबालगणहेतोर्वै राहेल् नारी तु रोदिनी । न मन्यते प्रबोधन्तु यतस्ते नैव सन्ति हि

2-17 atah | an-ekasya vi-lāpasya ni-nādaḥ krandanasya ca | śokena kṛta-śabdaś_ca rāmāyām saṃ-ni-śamyate | sva-bāla-
gaṇa-hetor_vai rāhel nārī tu rodinī | na manyate pra-bodhan_tu yatas_te naiva santi hi

2-17 tunc adimpletum est quod dictum est per Hieremiam prophetam dicentem

2-17 Then was fulfilled that which was spoken by Jeremy the prophet, saying,

२-१८ यद् एतद् वचनं यिरिमियनामकभविष्यद्वादिना कथितं तत् तदानीं सफलम् अभूत्

2-18 yad etad vacanaṃ yirimiya-nāmaka-bhaviṣyad-vādinā kathitaṃ tat tadānīm sa-phalam abhūt

2-18 vox in Rama audita est ploratus et ululatus multus Rachel plorans filios suos et noluit consolari quia non sunt

2-18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

२-१९ तदनन्तरं हेरोदि राजनि मृते परमेश्वरस्य दूतो मिसर्देशे स्वप्ने दर्शनं दत्त्वा यूषफे कथितवान्

2-19 tad-anantaram herodi rājani mṛte parameśvarasya dūto misar-deśe svapne darśanaṃ dattvā yūṣaphe kathitavān

2-19 defuncto autem Herode ecce apparuit angelus Domini in somnis Ioseph in Aegypto

2-19 But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,

२-२० त्वम् उत्थाय शिशुं तन्मातरं च गृहीत्वा पुनरपीस्त्रायेलो देशं याहि । ये जनाः शिशुं नाशयितुम्
अमृगयन्त ते मृतवन्तः

2-20 tvam ut-thāya śiśuṃ tan-mātaram ca gṛhītvā punar_apisrāyelo deśaṃ yāhi | ye janāḥ śiśuṃ nāśayitum amṛgayanta
te mṛtavantaḥ

2-20 dicens surge et accipe puerum et matrem eius et vade in terram Israhel defuncti sunt enim qui quaerebant
animam pueri

2-20 Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which
sought the young child's life.

२-२१ तदानिं स उत्थाय शिशुं तन्मातरं च गृह्णन् ईस्त्रायेलदेशम् आजगाम

2-21 tadānīm sa ut-thāya śiśuṃ tan-mātaram ca gṛhṇan īsrāyel-deśam ājagāma

2-21 qui surgens accepit puerum et matrem eius et venit in terram Israhel

2-21 And he arose, and took the young child and his mother, and came into the land of Israel.

२-२२ किंतु यिहूदीयदेशे अर्खिलायनामा राजकुमारो निजपितुर्हेरोदः पदं प्राप्य राजत्वं करोतीति
निशम्य तत् स्थानं यातुं शङ्कितवान् । पश्चात् स्वप्न ईश्वरात् प्रबोधं प्राप्य गालील्देशस्य प्रदेशैकं प्रस्थाय

2-22 kiṃtu yihūdīya-deśe arkhilāya-nāmā rāja-kumāro nija-pitur_herodaḥ padaṃ prāpya rājatvaṃ karotīti ni-śamyā tat
sthānaṃ yātuṃ śaṅkitavān | paścāt svapna īśvarāt pra-bodhaṃ prāpya gālīl-deśasya pra-deśaikam pra-sthāya

2-22 audiens autem quod Archelaus regnaret in Iudaea pro Herode patre suo timuit illo ire et admonitus in somnis
secessit in partes Galilaeae

2-22 But when he heard that Archelaus did reign in Judaea in the room of his father Herod, he was afraid to go thither:
notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee:

२-२३ नासरात्नाम नगरं गत्वा तत्र न्युषितवान् । तेन तं नासरतीयं कथयिष्यन्ति यद् एतद्वाक्यं
भविष्यद्वादिभिरुक्तं तत् सफलम् अभवत्

2-23 nāsarāt-nāma nagaram gatvā tatra nyuṣitavān | tena taṃ nāsaratiyaṃ kathayiṣyanti yad etad-vākyaṃ bhaviṣyad-
vādibhir_uktaṃ tat sa-phalam abhavat

2-23 et veniens habitavit in civitate quae vocatur Nazareth ut adimpleretur quod dictum est per prophetas quoniam
Nazareus vocabitur

2-23 And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He
shall be called a Nazarene.

३-१ तदानीं योहन्नामा मज्जयिता यिहूदीयदेशस्य प्रान्तरम् उपस्थाय प्रचारयन् कथयामास

3-1 tadānīm yohan-nāmā majjayitā yihūdīya-deśasya prāntaram upa-sthāya pra-cārayan kathayām_āsa

3-1 in diebus autem illis venit Iohannes Baptista praedicans in deserto Iudaeae

3-1 In those days came John the Baptist, preaching in the wilderness of Judaea,

३-२ मनांसि परावर्तयत स्वर्गीयराजत्वं समीपम् आगतम्

3-2 manāmsi parāvarttayata svargīya-rājatvaṃ samīpam āgatam

3-2 et dicens paenitentiam agite adpropinquavit enim regnum caelorum

3-2 And saying, Repent ye: for the kingdom of heaven is at hand.

३-३ परमेशस्य पन्थानं परिष्कुरुत सर्वतः । तस्य राजपन्थांश्चैव समीकुरुत सर्वथा । इत्येतत् प्रान्तरे वाक्यं वदतः कस्यचिद्रवः ॥ एतद्वचनं यिशयियभविष्यद्वादिना योहनम् उद्दिश्य भाषितम्

3-3 parameśasya panthānaṃ pariṣkuruta sarvataḥ | tasya rāja-panthāṃś_çhaiva samīkuruta sarvathā | ity_etat prāntare vākyaṃ vadataḥ kasya_cid_ravaḥ || etad-vacanaṃ yiśaiya-bhaviṣyad-vādinā yohanam ud-diśya bhāṣitam
3-3 hic est enim qui dictus est per Esaiam prophetam dicentem vox clamantis in deserto parate viam Domini rectas facite semitas eius

3-3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

३-४ योहनो वसनं महाङ्गरोमजं । तस्य कटौ चर्मकटिबन्धनं । स च शूककीटान् मधु च भुक्तवान्

3-4 yohano vasaṇaṃ mahāṅga-roma-jaṃ | tasya kaṭau carma-kaṭi-bandhanaṃ | sa ça śūkakiṭān madhu ça bhuktavān

3-4 ipse autem Iohannes habebat vestimentum de pilis camelorum et zonam pelliciam circa lumbos suos esca autem eius erat lucustae et mel silvestre

3-4 And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.

३-५ तदानीं यिरूशालमगरनिवासिनः सर्वे यिहूदिदेशीया यर्दन्तटिन्या उभयतटस्थाश्च मानवा बहिरागत्य

3-5 tadāniṃ yirūśālam-nagara-ni-vāsinaḥ sarve yihūdi-deśīyā yardan-taṭinyā ubhaya-taṭa-sthāś_çha mānavā bahir-ā-gatya

3-5 tunc exiebat ad eum Hierosolyma et omnis Iudaea et omnis regio circa Iordanen

3-5 Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan,

३-६ तस्य समीपे स्वीयं स्वीयं दुरितम् अङ्गीकृत्य तस्यां यर्दनि तेन मज्जिता बभूवुः

3-6 tasya samīpe sviyaṃ sviyaṃ durityam aṅgī-kṛtya tasyāṃ yardani tena majjitā babhūvuḥ

3-6 et baptizabantur in Iordane ab eo confitentes peccata sua

3-6 And were baptized of him in Jordan, confessing their sins.

३-७ अपरं बहून् फिरूशिनः सिदूकिनश्च मनुजान् मङ्कुं स्वसमीपम् आगच्छतो विलोक्य स तान् अभिदधौ । रे रे भुजगवंशा आगामिनः कोपात् पलायितुं युष्मान् कश्चेतितवान्

3-7 aparaṃ bahūn phirūśinaḥ sidūkinaś_çha manu-jān maṅkūṃ svasamīpam ā-gacchato vi-lokya sa tān abhi_dadhau | re re bhujaga-vaṃśā ā-gāminaḥ kopāt palāyituṃ yuṣmān kaś_cetitavān

3-7 videns autem multos Pharisaeorum et Sadducaeorum venientes ad baptismum suum dixit eis progenies viperarum quis demonstravit vobis fugere a futura ira

3-7 But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?

३-८ मनःपरावर्तनस्य समुचितं फलं फलत

3-8 manaḥ-parāvarttanasya sam-ucitaṃ phalaṃ phalata

3-8 facite ergo fructum dignum paenitentiae

3-8 Bring forth therefore fruits meet for repentance:

३-९ किंत्वस्माकं तात इब्राहीम् अस्तीति । स्वेषु मनःसु चिन्तयन्तो मा व्याहरत । यतो युष्मान् अहं वदामि । ईश्वर एतेभ्यः पाषाणेभ्य इब्राहीमः सन्तानान् उत्पादयितुं शक्नोति

3-9 kiṃ_tv_asmākaṃ tāta ibrahīm astīti | sveṣu manaḥsu cintayanto mā vy_ā_harata | yato yuṣmān ahaṃ vadāmi | īśvara etebhyaḥ pāṣāṇebhya ibrahīmaḥ santānān ut-pādayituṃ śaknoti

3-9 et ne velitis dicere intra vos patrem habemus Abraham dico enim vobis quoniam potest Deus de lapidibus istis suscitare filios Abrahæ

3-9 And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

३-१० अपरं पादपानां मूले कुठार इदानीमपि लगनास्ते । तस्माद् यस्मिन् पादपे उत्तमं फलं न भवति ।
स कृत्तो मध्येऽग्निं निक्षेप्यते

3-10 aparaṃ pāda-pānām mūle kuṭhāra idānim_ api lagan_āste | tasmād yasmin pāda-pe uttamam phalam na bhavati |
sa kṛtto madhye'gniṃ ni_kṣepsyate

3-10 iam enim securis ad radicem arborum posita est omnis ergo arbor quae non facit fructum bonum exciditur et in
ignem mittitur

3-10 And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is
hewn down, and cast into the fire.

३-११ अपरम् अहं मनःपरावर्तनसूचकेन मज्जनेन युष्मान् मज्जयामीति सत्यं किंतु मम पश्चाद् य
आगच्छति स मत्तोऽपि महान् । अहं तदीयोपानहौ वोढुमपि न हि योग्योऽस्मि । स युष्मान् वह्निरूपे
पवित्र आत्मनि संमज्जयिष्यति

3-11 aparam ahaṃ manaḥ-parāvartana-sūcakena majjanena yuṣmān majjayāmiṭi satyaṃ kiṃ_tu mama paścād ya
ā_gacchati sa matto'pi mahān | ahaṃ tādīyopānahau voḍhum_ api na hi yogyo'smi | sa yuṣmān vahni-rūpe pavitra
ātmani saṃ_majjayiṣyati

3-11 ego quidem vos baptizo in aqua in paenitentiam qui autem post me venturus est fortior me est cuius non sum
dignus calciamenta portare ipse vos baptizabit in Spiritu Sancto et igni

3-11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am
not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:

३-१२ तस्य करे सूर्प आस्ते । स स्वीयशस्यानि सम्यक् प्रस्फोट्य निजान् सकलगोधूमान् संगृह्य
भाण्डागारे स्थापयिष्यति । किंतु सर्वाणि वृषाण्यनिर्वाणवह्निना दाहयिष्यति

3-12 tasya kare sūrpa āste | sa svī-yaśasyāni samyak pra-sphoṭya ni-jān sakala-godhūmān saṃ-gr̥hya bhāṇḍāgāre
sthāpayiṣyati | kiṃ_tu sarvāṇi vṛṣāṇy_a-nirvāṇa-vahniṇā dāhayiṣyati

3-12 cuius ventilabrum in manu sua et permundabit aream suam et congregabit triticum suum in horreum paleas autem
conburet igni inextinguibili

3-12 Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will
burn up the chaff with unquenchable fire.

३-१३ अनन्तरं यीशुर्योहना मज्जितो भवितुं गोलिलप्रदेशाद् यर्दनि तस्य समीपम् आजगाम

3-13 anantaraṃ yīsur_yohanā majjito bhavituṃ golil-pradeśād yardani tasya samīpam ā_jagāma

3-13 tunc venit Iesus a Galilaea in Iordanen ad Iohannem ut baptizaretur ab eo

3-13 Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

३-१४ किंतु योहन् तं निषिध्य बभाषे । त्वं किं मम समीपम् आगच्छसि वरं त्वया मज्जनं मम
प्रयोजनम् आस्ते

3-14 kiṃ_tu yohan taṃ ni-ṣidhya babhāṣe | tvaṃ kiṃ mama samīpam ā_gacchasi varam tvayā majjanam mama pra-
yojanam āste

3-14 Iohannes autem prohibebat eum dicens ego a te debeo baptizari et tu venis ad me

3-14 But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?

३-१५ तदानीं यीशुः प्रत्यवोचत् । इदानीम् अनुमन्यस्व यत इत्थं सर्वधर्मसाधनम् अस्माकं कर्तव्यं
ततः सोऽन्वमन्यत

3-15 tadānim yīsuḥ praty_avocat | idānim anu_manyasva yata itthaṃ sarva-dharma-sādhanam asmākaṃ kartavyam
tataḥ so'nv_amanyata

3-15 respondens autem Iesus dixit ei sine modo sic enim decet nos implere omnem iustitiam tunc dimisit eum

3-15 And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then
he suffered him.

३-१६ अनन्तरं यीशुरम्भसि मज्जितः सन् तत्क्षणात् तोयमध्याद् उत्थाय जगाम । तदा जीमूतद्वारे मुक्ते
जाते स ईश्वरस्यात्मानं कपोतवद् अवरुह्य स्वोपर्यागच्छन्तं वीक्षां चक्रे

3-16 anantaraṃ yīsu-rambhasi majjitaḥ san tat-kṣaṇāt toya-madhyād ut-thāya jagāma | tadā jīmūta-dvāre mukte jāte sa
īśvarasyātmānaṃ kapotavad ava-ruhya svopary_ā-gacchantam vīkṣāṃ cakre

3-16 baptizatus autem confestim ascendit de aqua et ecce aperti sunt ei caeli et vidit Spiritum Dei descendentem sicut
columbam venientem super se

3-16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

३-१७ अपरम् एष मम प्रियः पुत्र एतस्मिन्नेव मम महासन्तोष एतादृशी व्योमजा वाग् बभूव

3-17 aparam eṣa mama priyaḥ putra etasmin_neva mama mahā-santoṣa etādṛśī vyoma-jā vāg babhūva

3-17 et ecce vox de caelis dicens hic est Filius meus dilectus in quo mihi conplacui

3-17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

४-१ ततः परं यीशुः प्रतारकेण परीक्षितो भवितुम् आत्मना प्रान्तरम् आकृष्टः सन्

4-1 tataḥ paraṁ yīśuḥ pra-tārakeṇa parīkṣito bhavitum ātmanā prāntaram ā-kṛṣṭaḥ san

4-1 tunc Iesus ductus est in desertum ab Spiritu ut temptaretur a diabolo

4-1 Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.

४-२ चत्वारिंशद् अहोरात्रान् अनाहारस्तिष्ठन् क्षुधितो बभूव

4-2 catvāriṃśad aho-rātrān an-āhāras_tiṣṭhan kṣudhito babhūva

4-2 et cum ieiunasset quadraginta diebus et quadraginta noctibus postea esuriit

4-2 And when he had fasted forty days and forty nights, he was afterward an hungred.

४-३ तदानीं प्रीक्षिता तत्समीपम् आगत्य व्याहृतवान् । यदि त्वमीश्वरात्मजो भवेस्तर्ह्याज्ञया पाषाणानेतान् पूपान् विधेहि

4-3 tadānīm prikṣitā tat-samīpam ā-gatya vy-ā-hṛtavān | yadi tvam_īśvarātma-jo bhaves_tarhy_ā-jñayā pāṣāṇān_etān pūpān vi_dhehi

4-3 et accedens temptator dixit ei si Filius Dei es dic ut lapides isti panes fiant

4-3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

४-४ ततः स प्रत्यब्रवीत् । इत्थं लिखितमास्ते । अनुजः केवलपूपेन न जीविष्यति किंत्वीश्वरस्य वदनाद् । यानि यानि वचांसि निःसरन्ति तैरेव जीविष्यति

4-4 tataḥ sa praty_abravīt | itthaṁ likhitam_āste | anu-jaḥ kevala-pūpena na jīviṣyati kiṁ_tv_īśvarasya vadanād | yāni yāni vacāṃsi niḥ_saranti tair_eva jīviṣyati

4-4 qui respondens dixit scriptum est non in pane solo vivet homo sed in omni verbo quod procedit de ore Dei

4-4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

४-५ तदा प्रतारकस्तं पुण्यनगरं नीत्वा मन्दिरस्य चूडोपरि निधाय गदितवान्

4-5 tadā pra-tārakas_tam puṇya-nagaraṁ nītvā mandirasya cūḍopari nidhāya gaditavān

4-5 tunc adsumit eum diabolus in sanctam civitatem et statuit eum supra pinnaculum templi

4-5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,

४-६ त्वं यदीश्वरस्य तनयो भवेस्तर्हीतोऽधः पत यत इत्थं लिखितम् आस्ते । आदेक्ष्यति निजान् दूतान् रक्षितुं त्वां परेश्वरः । यथा सर्वेषु मार्गेषु त्वदीयचरणद्वये । न लगेत् प्रस्तराघास्त्वां धरिष्यन्ति ते करैः ॥

4-6 tvam_yad_īśvarasya tanayo bhaves_tarhīto'dhaḥ pata yata itthaṁ likhitam_āste | ā-dekṣyati ni-jān dūtān rakṣitum tvāṁ pareśvaraḥ | yathā sarveṣu mārgēṣu tvadīya-carāṇa-dvaye | na laget pra-starāghās_tvām dharīṣyanti te karaiḥ ||

4-6 et dixit ei si Filius Dei es mitte te deorsum scriptum est enim quia angelis suis mandabit de te et in manibus tollent te ne forte offendas ad lapidem pedem tuum

4-6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

४-७ तदानीं यीशुस् तस्मै कथितवान् । एतदपि लिखितमास्ते । त्वं निजप्रभुं परमेश्वरं मा परीक्षस्व

4-7 tadānīm yīśus_tasmai kathitavān | etad_āpi likhitam_āste | tvam_nija-prabhuṁ paramēśvaraṁ mā parīkṣasva

4-7 ait illi Iesus rursum scriptum est non temptabis Dominum Deum tuum

4-7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

४-८ अनन्तरं प्रतारकः पुनरपि तम् अत्युच्चधराधरोपरि नीत्वा जगतः सकलराज्यानि तदैश्वर्याणि च दर्शयां चकार कथयां चकार च

4-8 anantaram pra-tārakaḥ punar_āpi tam aty-ucca-dharādhropari nītvā jagataḥ sakala-rājyāni tad-aiśvaryāṇi ca darśayāṃ cakāra kathayāṃ cakāra ca

4-8 iterum adsumit eum diabolus in montem excelsum valde et ostendit ei omnia regna mundi et gloriam eorum
4-8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;

४-९ यदि त्वं दण्डवद् भवन् मां प्रणमेस्तर्ह्यहम् एतानि तुभ्यं प्रदास्यामि

4-9 yadi tvam daṇḍavad bhavan mām praṇames tarhy aham etāni tubhyaṃ pra-dāsyāmi
4-9 et dixit illi haec tibi omnia dabo si cadens adoraveris me
4-9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

४-१० तदानीं यीशुस्तम् अवोचत् । दुरीभव प्रतारक । लिखितम् इदम् आस्ते । त्वया निजः प्रभुः परमेश्वरः प्रणम्यः केवलः स सेव्यश्च

4-10 tadāniṃ yīśus tam avocat | durī-bhava pratāraka | likhitam idam āste | tvayā ni-jaḥ pra-bhuḥ parameśvaraḥ pra-namyāḥ kevalaḥ sa sevyaś ca
4-10 tunc dicit ei Iesus vade Satanas scriptum est Dominum Deum tuum adorabis et illi soli servies
4-10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

४-११ ततः प्रतारकेण स पर्यत्याजि । तदा स्वर्गीयदूतैरागत्य स सिषेवे

4-11 tataḥ pra-tārakeṇa sa pary atyāji | tadā svargīya-dūtair ā-gatya sa siṣeve
4-11 tunc reliquit eum diabolus et ecce angeli accesserunt et ministrabant ei
4-11 Then the devil leaveth him, and, behold, angels came and ministered unto him.

४-१२ तदनन्तरं योहन् कारायां बबन्धे । तद्वार्त्ता निशम्य यीशुना गालील प्रास्थीयत

4-12 tad-anantaram yohan kārāyām babandhe | tad-vārttām ni-śamya yīśunā gālil prāsthīyata
4-12 cum autem audisset quod Iohannes traditus esset secessit in Galilaeam
4-12 Now when Jesus had heard that John was cast into prison, he departed into Galilee;

४-१३ ततः परम् स नासरात्नगरं विहाय जलधेस्तटे सिबूलून्नप्ताली एतयोरुभयोः प्रदेशयोः सीमोर्मध्यवर्त्ती यः कफर्नाहूम् तन्नगरम् इत्वा न्यवसत्

4-13 tataḥ param sa nāsarāt-nagaram vi-hāya jala-dhes taṭe sibūlūn-naptālī etayor ubhayoḥ pra-deśayoḥ sīmnor madhya-varttī yaḥ kapharnāhūm tan-nagaram ittvā ny avasat
4-13 et relicta civitate Nazareth venit et habitavit in Capharnaum maritimam in finibus Zabulon et Nephtholim
4-13 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephtholim:

४-१४ तस्मात् । अन्यदेशीयगालील्लि यर्दन्यारेऽब्धिरोधसि । नप्तालिसिबूलून्देशौ यत्र स्थाने स्थितौ पुरा

4-14 tasmāt | anya-deśīya-gālīli yardan-pāre'bdhi-rodhasi | naptālī-sibūlūn-deśau yatra sthāne sthitau purā
4-14 ut adimpleretur quod dictum est per Esaiam prophetam
4-14 That it might be fulfilled which was spoken by Esaias the prophet, saying,

४-१५ तत्रत्या मनुजा ये ये पर्यभ्राम्यन् तमिस्रिके । तैर्जनैर्बृहदालोकः परिदर्शिष्यते तदा । अवसन् ये जना देशे मृत्युच्छायास्वरूपके । तेषामुपरि लोकानामालोकः संप्रकाशितः

4-15 tatratyā manu-jā ye ye pary abhrāmyan tamisrike | tair janair bṛhad-ālokaḥ pari darśiṣyate tadā | avasan ye janā deśe mṛtyuc-chāyā-sva-rūpake | teṣām upari lokānām ā-lokaḥ saṃ-pra-kāśitaḥ
4-15 terra Zabulon et terra Nephtholim via maris trans Iordanen Galilaeae gentium
4-15 The land of Zabulon, and the land of Nephtholim, by the way of the sea, beyond Jordan, Galilee of the Gentiles;

४-१६ यदेतद् वचनं यिशयियभविष्यद्वादिना प्रोक्तं तत्तदा सफलम् अभूत्

4-16 yad etad vacanaM yīśayiya-bhaviṣyad-vādinā proktaṃ tat tadā sa-phalam abhūt
4-16 populus qui sedebat in tenebris lucem vidit magnam et sedentibus in regione et umbra mortis lux orta est eis
4-16 The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

४-१७ अनन्तरं यीशुः सुसंवादं प्रचारयन् एतां कथां कथयितुम् आरेभे । मनांसि परावर्तयत ।

स्वर्गीयराजत्वं सविधमभवत्

4-17 anantaram yīśuḥ su-saṃ-vādam pra-cārayan etāṃ kathāṃ kathayitum ā_rebhe | manāṃsi parāvartayata | svargīya-rājatvaṃ sa-vidham_abhavat

4-17 exinde coepit Iesus praedicare et dicere paenitentiam agite adpropinquavit enim regnum caelorum

4-17 From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

४-१८ ततः परम् यीशुर्गालीलौ जलधेस्तटेन गच्छन् गच्छन् आन्द्रियस्तस्य भ्राता शिमोन् अर्थतो यं पितरं वदन्ति एतावुभौ जलधौ जालं क्षिपन्तौ ददर्श । यतस्तौ मीनधरिणावास्ताम् ।

4-18 tataH param yīśur_gālīlo jala-dhes_tateṇa gacchan gacchan āndriyas_tasya bhrātā śimona arthato yaṃ pitaraṃ vadanti etāv_ubhau jala-dhau jālaṃ kṣipantau dadarśa | yatas_tau mīna-dhariṇāv_āstām |

4-18 ambulans autem iuxta mare Galilaeae vidit duos fratres Simonem qui vocatur Petrus et Andream fratrem eius mittentes rete in mare erant enim piscatores

4-18 And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.

४-१९ तदा स तावाहूय व्याजहार । युवां मम पश्चाद् आगच्छतं । युवामहं मनुजधारिणौ करिष्यामि ।

4-19 tadā sa tāv_ā-hūya vy-ā-jahāra | yuvāṃ mama paścād ā_gacchataṃ | yuvām_ahaṃ manu-ja-dhāriṇau kariṣyāmi |

4-19 et ait illis venite post me et faciam vos fieri piscatores hominum

4-19 And he saith unto them, Follow me, and I will make you fishers of men.

४-२० तेनैव तौ जालं विहाय तस्य पश्चाद् आगच्छताम्

4-20 tenaiva tau jālaṃ vi-hāya tasya paścād ā_gacchatām

4-20 at illi continuo relictis retibus secuti sunt eum

4-20 And they straightway left their nets, and followed him.

४-२१ अनन्तरं तस्मात् स्थानात् व्रजन् व्रजन् सिवदियस्य सुतौ याकूब्योहन्नामानौ द्वौ सहजौ तातेन सार्धं नौकोपरि जालस्य जीर्णोद्धारं कुर्वन्तौ वीक्ष्य तावाहूतवान्

4-21 anantaram tasmāt sthānāt vrajan vrajan sivadiyasya sutau yākūb-yohan-nāmānau dvau saha-jau tātena sārḍhaṃ naukopari jālasya jīrṇod-dhāraṃ kurvantau vikṣya tāv_ā-hūtavān

4-21 et procedens inde vidit alios duos fratres Iacobum Zebedaei et Iohannem fratrem eius in navi cum Zebedaeo patre eorum reficientes retia sua et vocavit eos

4-21 And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them.

४-२२ तत्क्षणात्तौ नावं स्वतातं च विहाय तस्य पश्चाद्गामिनौ बभूवतुः

4-22 tat-kṣaṇāt_tau nāvaṃ svatātaṃ ca vi-hāya tasya paścād-gāminau babhūvatuḥ

4-22 illi autem statim relictis retibus et patre secuti sunt eum

4-22 And they immediately left the ship and their father, and followed him.

४-२३ अनन्तरं भजनभवेन समुपदिशन् समुपदिशन् राज्यस्य सुसंवादं प्रचारयन् प्रचारयन् मनुजानां सर्वप्रकारान् रोगान् सर्वप्रकारपीडांश्च शमयञ् शमयन् यीशुः कृत्स्नं गालीलदेशं भ्रमितुम् आरभत

4-23 anantaram bhajana-bhavena sam-upa-diśan sam-upa-diśan rājyasya su-saṃ-vādam pra-cārayan pra-cārayan manu-jānāṃ sarva-prakārān rogān sarva-prakāra-pīḍāṃś_ca śamayaṇ śamayan yīśuḥ kṛtsnaṃ gālīl-deśaṃ bhramitum ārabhata

4-23 et circumibat Iesus totam Galilaeam docens in synagogis eorum et praedicans evangelium regni et sanans omnem languorem et omnem infirmitatem in populo

4-23 And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

४-२४ तेन कृत्स्नसुरियादेशस्य मध्यं तस्य यशो व्याप्नोत्। अपरं भूतग्रस्ता अपस्मारोगिणः
पक्षाघातिप्रभृतयश्च यावन्तो मनुजा नानाविधव्याधिभिः क्लिष्टा आसन्। तेषु सर्वेषु तस्य समीपम्
आनीतेषु स तान् स्वस्थान् चकार

4-24 tena kr̥tsna-suriyā-deśasya madhyaṃ tasya yaśo vy_āpnot | aparaṃ bhūta-grastā apa-smāra-rogiṇaḥ pakṣāghāti-
prabhṛtayaś_ca yāvanto manu-jā nānā-vidha-vyādhibhiḥ kliṣṭā āsan | teṣu sarveṣu tasya samīpam ā-niteṣu sa tān sva-
sthān cakāra

4-24 et abiit opinio eius in totam Syriam et obtulerunt ei omnes male habentes variis languoribus et tormentis
comprehensos et qui daemonia habebant et lunaticos et paralyticos et curavit eos

4-24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers
diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that
had the palsy; and he healed them.

४-२५ एतेन गालील्दिकपलियिरूशालम्यिहूदीयदेशेभ्यो यर्दनः पाराञ्च बहवो मनुजास् तस्य
पश्चादगच्छन्

4-25 etena gālil-dikapali-yirūśālam-yihūdiya-deśebhyo yardanaḥ pārāñ_ca bahavo manu-jās tasya paścād_agacchan

4-25 et secutae sunt eum turbae multae de Galilaea et Decapoli et Hierosolymis et Iudaea et de trans Iordanen

4-25 And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from
Judaea, and from beyond Jordan.

५-१ अनन्तरं स जननिवहं निरीक्ष्य भूधरोपरि व्रजित्वा समुपविवेश

5-1 anantaraṃ sa jana-niavahaṃ nir-ikṣya bhū-dharopari vrajivā sam-upa-viveśa

5-1 videns autem turbas ascendit in montem et cum sedisset accesserunt ad eum discipuli eius

5-1 And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:

५-२ तदानीं शिष्येषु तस्य समीपमागतेषु तेन तेभ्य एषा कथा कथयांचक्रे

5-2 tadāniṃ śiṣyeṣu tasya samīpam_ā-gateṣu tena tebhya eṣā kathā kathayāṃ_cakre

5-2 et aperiens os suum docebat eos dicens

5-2 And he opened his mouth, and taught them, saying,

५-३ अभिमानहीना जना धन्या यतस्ते स्वर्गीयराज्यम् अधिकरिष्यन्ति

5-3 abhi-māna-hīnā janā dhanyā yatas_te svargīya-rājyam adhi_kariṣyanti

5-3 beati pauperes spiritu quoniam ipsorum est regnum caelorum

5-3 Blessed are the poor in spirit: for theirs is the kingdom of heaven.

५-४ खिद्यमाना मनुजा धन्या यस्मात् ते सान्त्वनां प्राप्सन्ति

5-4 khidyamānā manu-jā dhanyā yasmāt te sāntvanāṃ prāpsanti

5-4 beati mites quoniam ipsi possidebunt terram

5-4 Blessed are they that mourn: for they shall be comforted.

५-५ नम्रा मानवाश्च धन्या यस्मात् ते मेदिनीम् अधिकरिष्यन्ति

5-5 namrā mānavāś_ca dhanyā yasmāt te medinim adhi_kariṣyanti

5-5 beati qui lugent quoniam ipsi consolabuntur

5-5 Blessed are the meek: for they shall inherit the earth.

५-६ धर्माय बुभुक्षिताः तृषार्ताश्च मनुजा धन्या यस्मात् ते परितर्प्यन्ति

5-6 dharmāya bubhukṣitāḥ tṛṣārtāś_ca manujā dhanyā yasmāt te pari_tarpsyanti

5-6 beati qui esuriunt et sitiunt iustitiam quoniam ipsi saturabuntur

5-6 Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

५-७ कृपालवो मानवा धन्या यस्मात् ते कृपां प्राप्सन्ति

5-7 kṛpālavo mānavā dhanyā yasmāt te kṛpāṃ prāpsanti

5-7 beati misericordes quia ipsi misericordiam consequentur

5-7 Blessed are the merciful: for they shall obtain mercy.

५-८ निर्मलहृदया मनुजाश्च धन्या यस्मात् त ईश्वरं द्रक्ष्यन्ति

5-8 nirmala-hṛdayā manujāś_ca dhanyā yasmāt ta īśvaraṃ drakṣyanti

5-8 beati mundo corde quoniam ipsi Deum videbunt

5-8 Blessed are the pure in heart: for they shall see God.

५-९ मेलयितारो मानवा धन्या यस्मात् त ईश्वरस्य सन्तानत्वेन विख्यास्यन्ति

5-9 melayitāro mānavā dhanyā yasmāt ta īśvarasya santānatvena vi_khyāsyanti

5-9 beati pacifici quoniam filii Dei vocabuntur

5-9 Blessed are the peacemakers: for they shall be called the children of God.

५-१० धर्मकारणात् ताडिता मनुजा धन्या यस्मात् स्वर्गीयराज्ये तेषाम् अधिकारो विद्यते

5-10 dharma-kāraṇāt tāḍitā manu-jā dhanyā yasmāt svargīya-rājye teṣām adhi-kāro vidyate

5-10 beati qui persecutionem patiuntur propter iustitiam quoniam ipsorum est regnum caelorum

5-10 Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

५-११ यदा मनुजा मम नामकृते युष्मान् निन्दन्ति ताडयन्ति मृषा नानादुर्वाक्यानि वदन्ति च तदा यूयं धन्याः

5-11 yadā manu-jā mama nāma-kṛte yuṣmān nindanti tāḍayanti mṛṣā nānā-durvākyaṇi vadanti ca tadā yūyaṃ dhanyāḥ

5-11 beati estis cum maledixerint vobis et persecuti vos fuerint et dixerint omne malum adversum vos mentientes propter me

5-11 Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

५-१२ तदा आनन्दत तथा भृशं ह्लादयध्वं च यतः स्वर्गे भूयांसि फलानि लप्स्यध्वे । ते युष्माकं

पुरातनान् भविष्यद्वादिनोऽपि तादृगताडयन्

5-12 tadā ā_nandata tathā bhṛśaṃ hlādayadhvaṃ ca yataḥ svarge bhūyāṃsi phalāni lapsyadhve | te yuṣmākaṃ purātānān bhaviṣyad-vādinō'pi tādṛg_atāḍayan

5-12 gaudete et exultate quoniam merces vestra copiosa est in caelis sic enim persecuti sunt prophetas qui fuerunt ante vos

5-12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

५-१३ यूयं मेदिन्यां लवणरूपाः । किंतु यदि लवणस्य लवणत्वम् अपयाति तर्हि तत् केन प्रकारेण स्वादुयुक्तं भविष्यति । तत् कस्यापि कार्यस्यायोग्यत्वात् केवलं बहिः प्रक्षेप्तुं नराणां पदतलेन दलयितुं च योग्यं भवति

5-13 yūyaṃ medinyāṃ lavaṇa-rūpāḥ | kiṃ_tu yadi lavaṇasya lavaṇatvam apa_yāti tarhi tat kena pra-kāreṇa svādu-yuktaṃ bhaviṣyati | tat kasyāpi kāryasyāyogyatvāt kevalaṃ bahiḥ pra-kṣeptuṃ narāṇāṃ pada-talena dalayituṃ ca योग्याṃ bhavati

5-13 vos estis sal terrae quod si sal evanuerit in quo sallietur ad nihilum valet ultra nisi ut mittatur foras et conculcetur ab hominibus

5-13 Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

५-१४ यूयं जगति दीप्तिरूपाः । भूधरोपरि स्थितं नगरं गुप्तं भवितुं नहि ङ्खजक्षयति

5-14 yūyaṃ jagati dipti-rūpāḥ | bhū-dharopari sthitāṃ nagaraṃ guptaṃ bhavituṃ na_hi zakṣyati

5-14 vos estis lux mundi non potest civitas abscondi supra montem posita

5-14 Ye are the light of the world. A city that is set on an hill cannot be hid.

५-१५ अपरं मनुजाः प्रदीपान् प्रज्वाल्य द्रोणाधो न स्थापयन्ति । किंतु दीपाधारोपर्येव स्थापयन्ति । तेन ते दीपा गेहस्थितान् सकलान् प्रकाशयन्ति

5-15 aparaṃ manu-jāḥ pra-dīpān pra-jvālya droṇādho na sthāpayanti | kiṃ_tu dīpādhāropary_eva sthāpayanti | tena te dīpā geha-sthitān sa-kalān pra_kāśayanti

5-15 neque accendunt lucernam et ponunt eam sub modio sed super candelabrum ut luceat omnibus qui in domo sunt

5-15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

५-१६ येन मानवा युष्माकं सत्कर्माणि विलोक्य युष्माकं स्वर्गस्थं पितरं धन्यं वदन्ति तेषां समक्षं
युष्माकं दीप्तिस्तादृक् प्रकाशताम्

5-16 yena mānavā yuṣmākaṃ sat-karmāṇi vi-lokya yuṣmākaṃ svarga-sthaṃ pitaraṃ dhanyaṃ vadanti teṣāṃ sam-
akṣaṃ yuṣmākaṃ dīptiṣ-tādṛk pra-kāśatām

5-16 sic luceat lux vestra coram hominibus ut videant vestra bona opera et glorificent Patrem vestrum qui in caelis est
5-16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

५-१७ अहं व्यवस्थां भविष्यद्वाक्यं च लोप्तुम् आगतवान्। इत्थं मानुभवत। ते द्वे लोप्तुं नागतवान्।
किंतु सफले कर्तुम् आगतोऽस्मि

5-17 ahaṃ vyavasthāṃ bhaviṣyad-vākyaṃ ca loptum ā-gatavān | itthaṃ mānu-bhavata | te dve loptuṃ nā-gatavān |
kiṃ-tu sa-phale kartum ā-gato'smi

5-17 nolite putare quoniam veni solvere legem aut prophetas non veni solvere sed adimplere

5-17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

५-१८ अपरं युष्मान् अहं तथ्यं वदामि यावद् व्योममेदिन्योर्ध्वसो न भविष्यति तावत् सर्वस्मिन् सफले
न जाते व्यवस्थाया एका मात्रा विन्दुरेकोऽपि वा न लप्स्यते

5-18 aparaṃ yuṣmān ahaṃ tathyaṃ vadāmi yāvad vyoma-medinyor-dhvaṃso na bhaviṣyati tāvat sarvasmin sa-phale
na jāte vy-ava-sthāyā ekā mātṛā vindur_eko'pi vā na lapsyate

5-18 amen quippe dico vobis donec transeat caelum et terra iota unum aut unus apex non praeteribit a lege donec
omnia fiant

5-18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all
be fulfilled.

५-१९ तस्मात् यो जन एतासाम् आज्ञानाम् अतिक्षुद्राम् एकाज्ञामपि लङ्घते मनुजांश्च तथैव शिक्षयति
स स्वर्गीयराज्ये सर्वेभ्यः क्षुद्रत्वेन विख्यास्यते। किंतु जनस्तां पालयति तथैव ङ्खिजक्षयति च स
स्वर्गीयराज्ये प्रधानत्वेन विख्यास्यते

5-19 tasmāt yo jana etāsām ā-jñānām ati-kṣudrām ekājñām_āpi laṅghate manujāṃś_ca tathaiva śikṣayati sa svargīya-
rāje sarvebhyaḥ kṣudratvena vi_khyāsyte | kiṃ-tu janas_tāṃ pAlayati tathaiva zikṣayati ca sa svargīya-rāje
pradhānatvena vi_khyāsyte

5-19 qui ergo solverit unum de mandatis istis minimis et docuerit sic homines minimus vocabitur in regno caelorum qui
autem fecerit et docuerit hic magnus vocabitur in regno caelorum

5-19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the
least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom
of heaven.

५-२० अपरं युष्मान् अहं वदामि। अध्यापकफिरूशिमानवानां धर्मानुष्ठानाद् युष्माकं धर्मानुष्ठाने नोत्तमे
जाते यूयम् ईश्वरीयराज्यं प्रवेष्टुं न शक्यथ

5-20 aparaṃ yuṣmān ahaṃ vadāmi | adhyāpaka-phirūśi-mānavānāṃ dharmānu-ṣṭhānād yuṣmākaṃ dharmānu-ṣṭhāne
nottame jāte yūyam īśvariya-rājyaṃ praveṣṭuṃ na śakṣyatha

5-20 dico enim vobis quia nisi abundaverit iustitia vestra plus quam scribarum et Pharisaeorum non intrabitis in regnum
caelorum

5-20 For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye
shall in no case enter into the kingdom of heaven.

५-२१ अपरं च त्वं नरं मा बधीः। अस्माद् यो नरं हन्ति स विचारसभायां दण्डार्हो भविष्यति।

पूर्वकालीनजनेभ्य इति कथितमासीत्। युष्माभिश्चावि

5-21 aparaṃ ca tvaṃ naraṃ mā badhiḥ | asmād yo naraṃ hanti sa vicāra-sabhāyāṃ daṇḍārho bhaviṣyati | pūrva-kālīna-
janebhya iti kathitam_āsīt | yuṣmābhi_āśrāvi

5-21 audistis quia dictum est antiquis non occides qui autem occiderit reus erit iudicio

5-21 Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger
of the judgment:

५-२२ किंत्वहं युष्मान् वदामि यः कश्चित् कारणं विना निजभात्रे कुप्यति स विचारसभायां दण्डार्हो भविष्यति । यः कश्चिच्च स्वीयसहजं निर्बोधं वदति स महासभायां दण्डार्हो भविष्यति । पुनश्च त्वं मूढ इति वाक्यं यदि कश्चित् स्वीयभ्रातरं वक्ति तर्हि नरकाग्नौ स दण्डार्हो भविष्यति

5-22 kiṃ_tv_ahaṃ yuṣmān vadāmi yaḥ kaś_cit kāraṇaṃ vinā nija-bhātre kupyati sa vicāra-sabhāyāṃ daṇḍārḥo bhaviṣyati | yaḥ kaś_cic_ca svīya-sahajaṃ nir-bodhaṃ vadati sa mahā-sabhāyāṃ daṇḍārḥo bhaviṣyati | punaś_ca tvaṃ mūḍha iti vākyaṃ yadi kaś_cit svīya-bhrātaraṃ vakti tarhi narakāgnau sa daṇḍārḥo bhaviṣyati

5-22 ego autem dico vobis quia omnis qui irascitur fratri suo reus erit iudicio qui autem dixerit fratri suo racha reus erit concilio qui autem dixerit fatue reus erit gehennae ignis

5-22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

५-२३ अतो वेद्याः समीपं निजनैवेद्ये समानीतेऽपि निजभ्रातरं प्रति कस्माच्चित् करणात् त्वं यदि दोषी विद्यसे तदानीं तव तस्य स्मृतिर्जायते च

5-23 ato vedyāḥ samīpaṃ nija-naivedye samānīte'pi nija-bhrātaraṃ prati kasmāc_cit karaṇāt tvaṃ yadi doṣī vidyase tadānīm tava tasya smṛtir_jāyate ca

5-23 si ergo offeres munus tuum ad altare et ibi recordatus fueris quia frater tuus habet aliquid adversum te

5-23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

५-२४ तर्हि तस्या वेद्याः समीपे निजनैवेद्यं निधाय तदैव गत्वा पूर्वं तेन सार्धं मिल पश्चाद् आगत्य निजनैवेद्यं निवेदय

5-24 tarhi tasyā vedyāḥ samīpe nija-naivedyaṃ ni-dhāya tadaiva gatvā pūrvaṃ tena sārḍhaṃ mila paścād ā-gatya nija-naivedyaṃ ni-vedaya

5-24 relinque ibi munus tuum ante altare et vade prius reconciliare fratri tuo et tunc veniens offers munus tuum

5-24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

५-२५ अन्यच्च यावद् विवादिना सार्धं वर्तमानि तिष्ठसि तावत् तेन सार्धं मेलनं कुरु । नो चेद् विवादी विचारयितुः समीपे त्वां समर्पयति विचारयिता च रक्षणः सन्निधौ समर्पयति तदा त्वं कारायां बध्येथाः

5-25 anyac_ca yāvad vi-vādinā sārḍhaṃ vartmāni tiṣṭhasi tāvat tena sārḍhaṃ melanaṃ kuru | no ced vivādi vi-cārayituḥ samīpe tvāṃ sam-arpayati vi-cārayitā ca rakṣiṇaḥ san-nidhau sam-arpayati tadā tvaṃ kārāyāṃ badhyethāḥ

5-25 esto consentiens adversario tuo cito dum es in via cum eo ne forte tradat te adversarius iudici et iudex tradat te ministro et in carcerem mittaris

5-25 Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

५-२६ तर्हि त्वामहं तथ्यं ब्रवीमि । शेषकपर्दकेऽपि न परिशोधिते तस्मात् स्थानात् कदापि बहिरागन्तुं न शक्यसि

5-26 tarhi tvām_ahaṃ tathyaṃ bravīmi | śeṣa-kapardake'pi na pari-śodhite tasmāt sthānāt kadāpi bahir-ā-gantuṃ na śakṣyasi

5-26 amen dico tibi non exies inde donec reddas novissimum quadrantem

5-26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

५-२७ अपरं त्वं मा व्यभिचर । यदेतद् वचनं पूर्वकालीनलोकेभ्यः कथितमासीत् तद् यूयं श्रुतवन्तः

5-27 aparaṃ tvaṃ mā vy-abhi-cara | yad_etad vacanaṃ pūrva-kālīna-lokebhyaḥ kathitam_āsīt tad yūyaṃ śrutavantah

5-27 audistis quia dictum est antiquis non moechaberis

5-27 Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

५-२८ किंत्वहं युष्मान् वदामि । यदि कश्चित् कामतः काञ्चन योषितं पश्यति तर्हि स मनसा तदैव व्यभिचरितवान्

5-28 kiṃ_tv_ahaṃ yuṣmān vadāmi | yadi kaś_cit kāmataḥ kāñ_cana yoṣitaṃ paśyati tarhi sa manasā tadaiva vy-abhi-caritavān

5-28 ego autem dico vobis quoniam omnis qui viderit mulierem ad concupiscendum eam iam moechatus est eam in corde suo

5-28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

५-२९ तस्मात् तव दक्षिणं नेत्रं यदि त्वां दाधते तर्हि तन्नेत्रम् उत्पाट्य दूरे निक्षिप । यस्मात् तव सर्ववपुषो नरके निक्षेपात् तवैकाङ्गस्य नाशो वरम्

5-29 tasmāt tava dakṣiṇaṃ netraṃ yadi tvāṃ dādhatē tarhi taṅ-netraṃ ut-pāṭya dūre ni-kṣipa | yasmāt tava sarva-vapuṣo narake ni-kṣepāt tavaikāṅgasya nāšo varam

5-29 quod si oculus tuus dexter scandalizat te erue eum et proice abs te expedit enim tibi ut pereat unum membrorum tuorum quam totum corpus tuum mittatur in gehennam

5-29 And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

५-३० यद्वा तव दक्षिणः करो यदि त्वां बाधते तर्हि तं करं छित्त्वा दूरे निक्षिप । यतः सर्ववपुषो नरके निक्षेपाद् एकाङ्गस्य नाशो वरम्

5-30 yad_vā tava dakṣiṇaḥ karo yadi tvāṃ bādhatē tarhi taṃ karaṃ chittvā dūre ni-kṣipa | yataḥ sarva-vapuṣo narake ni-kṣepād ekāṅgasya nāšo varam

5-30 et si dextera manus tua scandalizat te abscide eam et proice abs te expedit tibi ut pereat unum membrorum tuorum quam totum corpus tuum eat in gehennam

5-30 And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

५-३१ उक्तमास्ते । यदि कश्चिन् निजजायां परित्यक्तुम् इच्छति तर्हि स तस्यै त्यागपत्रं ददातु

5-31 uktam_āste | yadi kaś_cin nija-jāyāṃ pari-tyaktum icchati tarhi sa tasyai tyāga-patraṃ dadātu

5-31 dictum est autem quicumque dimiserit uxorem suam det illi libellum repudii

5-31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:

५-३२ किंत्वहं युष्मान् व्याहरामि । व्यभिचारदोषे न जाते यदि कश्चिन् निजजायां परित्यजति तर्हि स तां व्यभिचारयति । यतश्च तां त्यक्तां स्त्रियं विवहति सोऽपि व्यभिचरति

5-32 kiṃ_tv_aḥaṃ yuṣmān vy_ā_harāmi | vy-abhi-cāra-doṣe na jāte yadi kaś_cin nija-jāyāṃ pari_tyajati tarhi sa tāṃ vy_abhi_cārayati | yataś_ca tāṃ tyaktāṃ striyaṃ vi-vahati so'pi vy_abhi_carati

5-32 ego autem dico vobis quia omnis qui dimiserit uxorem suam excepta fornicationis causa facit eam moechari et qui dimissam duxerit adulterat

5-32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

५-३३ पुनश्च त्वं मृषा शपथं न कुर्वन् ईश्वराय निजशपथं पालय । पूर्वकालीनलोकेभ्यो यैषा कथा कथिता ताम् अपि यूयं श्रुतवन्तः

5-33 punaś_ca tvāṃ mṛṣā śapathaṃ na kurvan īśvarāya nija-śapathaṃ pālaya | pūrva-kālīna-lokebhyo yaiṣā kathā kathitā tāṃ api yūyaṃ śrutavantaḥ

5-33 iterum audistis quia dictum est antiquis non peierabis reddes autem Domino iuramenta tua

5-33 Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

५-३४ किंत्वहं युष्मान् वदामि । किमपि शपथं मा कार्ष्ण । अर्थतः स्वर्गनाम्ना न । यतः स ईश्वरस्य सिंहासनम्

5-34 kiṃ_tv_aḥaṃ yuṣmān vadāmi | kim_api śapathaṃ mā kārṣṭa | arthataḥ svarga-nāmnā na | yataḥ sa īśvarasya siṃhāsanam

5-34 ego autem dico vobis non iurare omnino neque per caelum quia thronus Dei est

5-34 But I say unto you, Swear not at all; neither by heaven; for it is God's throne:

५-३५ पृथिव्या नाम्नापि न । यतः सा तस्य पादपीठम् । यिरूशालमो नाम्नापि न । यतः सा महाराजस्य पुरी ।

5-35 pṛthivyā nāmnāpi na | yataḥ sā tasya pāda-piṭham | yirūśālamō nāmnāpi na | yataḥ sā mahā-rājasya purī |

5-35 neque per terram quia scabillum est pedum eius neque per Hierosolymam quia civitas est magni Regis

5-35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.

५-३६ निजशिरोनाम्ना न । यस्मात् तस्यैकं कचमपि सितम् असितं वा कत्रुं त्वया न शक्यते

5-36 nija-śiro-nāmnā na | yasmāt tasyaikam kacam_āpi sitam asitam vā katruṃ tvayā na śakyate

5-36 neque per caput tuum iuraveris quia non potes unum capillum album facere aut nigrum

5-36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

५-३७ अपरं यूयं संलापसमये केवलं भवतीति न भवतीति च वदत यत इतोऽधिकं यत्तत्पापात्मनो जायते

5-37 aparaṃ yūyaṃ saṃ-lāpa-samaye kevalaṃ bhavatīti na bhavatīti ca vadata yata ito'dhikam yat_tat_pāpātmano jāyate

5-37 sit autem sermo vester est est non non quod autem his abundantius est a malo est

5-37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

५-३८ अपरं लोचनस्य विनिमयेन लोचनं दन्तस्य विनिमयेन दन्तः पूर्वोक्तमिदं वचनं च युष्मभिरश्रूयत

5-38 aparaṃ locanasya vi-ni-mayena locanaṃ dantasya vi-ni-mayena dantaḥ pūrvoktam_idam vacanaṃ_ca yuṣmabhir_aśrūyata

5-38 audistis quia dictum est oculum pro oculo et dentem pro dente

5-38 Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

५-३९ किंत्वहं युष्मान् वदामि यूयं हिंसकं नरं मा व्याघातयत । किंतु केनचित् तव दक्षिणकपोले चपेटाघाते कृते तं प्रति वामं कपोलं च व्याघोटय

5-39 kiṃ_tv_aḥam yuṣmān vadāmi yūyaṃ hīnsakaṃ naraṃ mā vy_ā_ghātayata | kiṃ_tu kena_cit tava dakṣiṇa-kapole capetāghāte kṛte taṃ prati vāmaṃ kapolaṃ_ca vyāghoṭaya

5-39 ego autem dico vobis non resistere malo sed si quis te percusserit in dextera maxilla tua praebe illi et alteram

5-39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

५-४० अपरं केनचित् त्वया सार्धं विवादं कृत्वा तव परिधेयवसने जिघृक्षिते तस्मायुत्तरीयवसनमपि देहि

5-40 aparaṃ kena_cit tvayā sārdhaṃ vi-vādaṃ kṛtvā tava pari-dheya-vasane jighṛkṣite tasmāyuttariya-vasanam_āpi dehi

5-40 et ei qui vult tecum iudicio contendere et tunicam tuam tollere remitte ei et pallium

5-40 And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also.

५-४१ यदि कश्चित् त्वां क्रोशमेकं नयनार्थम् अन्यायतो धरति तदा तेन सार्धं क्रोशद्वयं याहि

5-41 yadi kaś_cit tvāṃ krośam_ekam nayanārtham anyāyato dharati tadā tena sārdhaṃ krośa-dvayaṃ yāhi

5-41 et quicumque te angariaverit mille passus vade cum illo alia duo

5-41 And whosoever shall compel thee to go a mile, go with him twain.

५-४२ यश्च मानवस्त्वां याचते तस्मै देहि । यदि कश्चित् तुभ्यं धारयितुम् इच्छति तर्हि तं प्रति परामुखो मा भूः

5-42 yaś_ca mānavas_tvāṃ yācate tasmai dehi | yadi kaś_cit tubhyaṃ dhārayitum icchati tarhi taṃ prati parāmuḥho mā bhūḥ

5-42 qui petit a te da ei et volenti mutuari a te ne avertaris

5-42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

५-४३ निजसमीपवासिनि प्रेम कुरु । किंतु शत्रुं प्रति द्वेषं कुरु । यदेतद् पुरोक्तं वचनम् एतदपि यूयं श्रुतवन्तः

5-43 nija-samīpa-vāsini prema kuru | kiṃ_tu śatruṃ prati dveṣaṃ kuru | yad_etad puroktaṃ vacanam_etad_āpi yūyaṃ śrutavantaḥ

5-43 audistis quia dictum est diliges proximum tuum et odio habebis inimicum tuum

5-43 Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

५-४४ किंत्वहं युष्मान् वदामि । यूयं रिपुष्वपि प्रेम कुरुत । ये च युष्मान् शपन्ते तान् आशिषं वदत ।
ये च युष्मान् अतीयन्ते तेषां मङ्गलं कुरुत । ये च युष्मान् निन्दन्ति ताडयन्ति च तेषां कृते प्रार्थयध्वम्

5-44 kiṃ_tv_ahaṃ yuṣmān vadāmi | yūyaṃ ripuṣv_āpi prema kuruta | ye ca yuṣmān śapante tān āśiṣaṃ vadata | ye ca yuṣmān atiyante teṣāṃ maṅgalaṃ kuruta | ye ca yuṣmān nindanti tāḍayanti ca teṣāṃ kṛte prārthayadhvam

5-44 ego autem dico vobis diligite inimicos vestros benefacite his qui oderunt vos et orate pro persequentibus et calumniantibus vos

5-44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

५-४५ तत्र यः सतामसतां चोपरि प्रभाकरम् उदाययति तथा धार्मिकानाम् अधार्मिकानां चोपरि नीरं
वर्षयति तादृशो यो युष्माकं स्वर्गस्थः पिता यूयं तस्यैव सन्ताना भविष्यथ

5-45 tatra yaḥ satām_asatām copari prabhā-karam ud-āyayati tathā dhārmikānām a-dhārmikānām copari nīraṃ varṣayati tāḍrīṣo yo yuṣmākaṃ svarga-sthaḥ pitā yūyaṃ tasyaiva santānā bhaviṣyatha

5-45 ut sitis filii Patris vestri qui in caelis est qui solem suum oriri facit super bonos et malos et pluit super iustos et iniustos

5-45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

५-४६ ये युष्माकं प्रेम कुर्वन्ति यूयं यदि केवलं तेष्वेव प्रेम कुरुथ तर्हि युष्माकं किं फलं भविष्यति ।
चण्डाला अपि तादृशं किं न कुर्वन्ति

5-46 ye yuṣmākaṃ prema kurvanti yūyaṃ yadi kevalaṃ teṣv_eva prema kurutha tarhi yuṣmākaṃ kiṃ phalaṃ bhaviṣyati | caṇḍālā api tāḍrīṣaṃ kiṃ na kurvanti

5-46 si enim diligatis eos qui vos diligunt quam mercedem habebitis nonne et publicani hoc faciunt

5-46 For if ye love them which love you, what reward have ye? do not even the publicans the same?

५-४७ अपरं यूयं यदि केवलं स्वीयभ्रातृत्वेन नमत तर्हि किं महत् कर्म कुरुथ । चण्डाला अपि तादृशं
किं न कुर्वन्ति

5-47 aparaṃ yūyaṃ yadi kevalaṃ sviya-bhrātṛtvena namata tarhi kiṃ mahat karma kurutha | caṇḍālā api tāḍrīṣaṃ kiṃ na kurvanti

5-47 et si salutaveritis fratres vestros tantum quid amplius facitis nonne et ethnici hoc faciunt

5-47 And if ye salute your brethren only, what do ye more than others? do not even the publicans so?

५-४८ तस्माद् युष्माकं स्वर्गस्थः पिता यथा पूर्णो भवति यूयम् अपि तादृशा भवत

5-48 tasmād yuṣmākaṃ svarga-sthaḥ pitā yathā pūrṇo bhavati yūyam api tāḍrīṣā bhavata

5-48 estote ergo vos perfecti sicut et Pater vester caelestis perfectus est

5-48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

६-१ सावधाना भवत । मनुजान् दर्शयितुं तेषां गोचरे धर्मकर्म मा कुरुत । तथा कृते युष्माकं
स्वर्गस्थपितुः सकाशात् किञ्चन फलं न प्राप्स्यथ

6-1 sāvadhānā bhavata | manu-jān darśayituṃ teṣāṃ gocare dharmā-karma mā kuruta | tathā kṛte yuṣmākaṃ svarga-sthapituḥ sa-kāśāt kiṃ_cana phalaṃ na prāpsyatha

6-1 adtendite ne iustitiam vestram faciatis coram hominibus ut videamini ab eis alioquin mercedem non habebitis apud Patrem vestrum qui in caelis est

6-1 Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

६-२ त्वं यदा ददासि तदा कप्टिनो जना यथा मनुजेभ्यः प्रशम्सां प्राप्तुं भजनभवने राजमार्गे च तूरीं
वादयन्ति । तथा मा कुरु । अहं तुभ्यं यथार्थं कथयामि । ते स्वकीयं फलम् अलभन्त

6-2 tvaṃ yadā dadāsi tadā kapṭino janā yathā manu-jebhyaḥ pra-śamsāṃ prāptuṃ bhajana-bhavane rāja-mārga ca tūriṃ vādayanti | tathā mā kuru | ahaṃ tubhyaṃ yathārthaṃ kathayāmi | te svakiyaṃ phalam alabhanta

6-2 cum ergo facies elemosynam noli tuba canere ante te sicut hypocritae faciunt in synagogis et in vicis ut honorificentur ab hominibus amen dico vobis receperunt mercedem suam

6-2 Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

६-३ किंतु त्वं यदा ददासि तदा निजदक्षिणकरो यत् करोति तद् वामकरं मा ज्ञापय

6-3 kim_tu tvam yadā dadāsi tadā nija-dakṣiṇa-karo yat karoti tad vāma-karam mā jñāpaya

6-3 te autem faciente elemosynam nesciat sinistra tua quid faciat dextera tua

6-3 But when thou doest alms, let not thy left hand know what thy right hand doeth:

६-४ तेन तव दानं गुप्तं भविष्यति यस्तु तव पिता गुप्तदर्शी स प्रकाश्य तुभ्यं फलं दास्यति

6-4 tena tava dānaṃ guptaṃ bhaviṣyati yas_tu tava pitā gupta-darśī sa pra-kāśya tubhyaṃ phalaṃ dāsyati

6-4 ut sit elemosyna tua in abscondito et Pater tuus qui videt in abscondito reddet tibi

6-4 That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

६-५ अपरं यदा प्रार्थयसे तदा कपटिन इव मा कुरु । यस्मात् ते भजनभवने राजमार्गस्य कोणे तिष्ठन्तो लोकान् दर्शयन्तः प्रार्थयितुं प्रीयन्ते । अहं युष्मान् तथ्यं वदामि । ते स्वकीयफलं प्राप्नुवन् ।

6-5 aparaṃ yadā prārthayase tadā kapaṭina iva mā kuru | yasmāt te bhajana-bhavane rāja-mārgasya koṇe tiṣṭhanto lokān darśayantaḥ prārthayitum prīyante | ahaṃ yuṣmān tathyam vadāmi | te svakīya-phalaṃ prāpnuvan |

6-5 et cum oratis non eritis sicut hypocritae qui amant in synagogis et in angulis platearum stantes orare ut videantur ab hominibus amen dico vobis receperunt mercedem suam

6-5 And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

६-६ तस्मात् प्रार्थनाकाले अन्तरागारं प्रविश्य द्वारं रुद्ध्वा गुप्तं पश्यतस्तव पितुः समीपे प्रार्थयस्व । तेन तव यः पिता गुप्तदर्शी स प्रकाश्य तुभ्यं फलं दास्यति

6-6 tasmāt prārthanā-kāle antarāgāraṃ pra-viśya dvāraṃ ruddhvā guptaṃ paśyatas_tava pituḥ samīpe prārthayasva | tena tava yaḥ pitā gupta-darśī sa pra-kāśya tubhyaṃ phalaṃ dāsyati

6-6 tu autem cum orabis intra in cubiculum tuum et cluso ostio tuo ora Patrem tuum in abscondito et Pater tuus qui videt in abscondito reddet tibi

6-6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

६-७ अपरं प्रार्थनाकाले देवपूजका इव मुधा पुनरुक्तिं मा कुरु । यस्मात् ते बोधन्ते बहुवारं कथायां कथितायां तेषां प्रार्थना ग्राहिष्यते

6-7 aparaṃ prārthanā-kāle deva-pūjakā iva mudhā punar_uktiṃ mā kuru | yasmāt te bodhante bahuvāraṃ kathāyāṃ kathitāyāṃ teṣāṃ prārthanā grāhiṣyate

6-7 orantes autem nolite multum loqui sicut ethnici putant enim quia in multiloquio suo exaudiantur

6-7 But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.

६-८ यूयं तेषाम् इव मा कुरुत । यस्मात् युष्माकं यद्यत्प्रयोजनं याचनातः प्रागेव युष्माकं पिता तज्ज्ञानाति

6-8 yūyam teṣām iva mā kuruta | yasmāt yuṣmākaṃ yad_yat_pra-yojanaṃ yācanātaḥ prāg_eva yuṣmākaṃ pitā taj_jñānāti

6-8 nolite ergo adsimilari eis scit enim Pater vester quibus opus sit vobis antequam petatis eum

6-8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

६-९ अत एव यूयम् ईदृक् प्रार्थयध्वं । हे अस्माकं स्वर्गस्थपितः । तव नाम पूज्यं भवतु

6-9 ata eva yūyam īdṛk prārthayadhvaṃ | he asmākaṃ svarga-sthapitaḥ | tava nāma pūjyam bhavatu

6-9 sic ergo vos orabitis Pater noster qui in caelis es sanctificetur nomen tuum

6-9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

६-१० तव राजत्वं भवतु । तवेच्छा स्वर्गे यथा तथैव मेदिन्याम् सफला भवतु

6-10 tava rājatvaṃ bhavatu | tavecchā svarge yathā tathai va medinyām sa-phalā bhavatu

6-10 veniat regnum tuum fiat voluntas tua sicut in caelo et in terra

6-10 Thy kingdom come. Thy will be done in earth, as it is in heaven.

६-११ अस्माकं प्रयोजनीयम् आहारम् अद्य देहि ।

6-11 asmākaṃ pra-yojaniyam ā-hāram adya dehi |

6-11 panem nostrum supersubstantialem da nobis hodie
6-11 Give us this day our daily bread.

६-१२ वयं यथा निजापराधिनः क्षमामहे तथैवास्माकम् अपराधान् क्षमस्व

6-12 vyaṃ yathā nijāparādhinaḥ kṣamāmahe tathaivāsmākam apa-rādhān kṣamasva
6-12 et dimitte nobis debita nostra sicut et nos dimisimus debitoribus nostris
6-12 And forgive us our debts, as we forgive our debtors.

६-१३ अस्मान् परीक्षां मानय किंतु पापात्मनो रक्ष । राजत्वं गौरवं पराक्रमः एते सर्वे सर्वदा तव ।

तथास्तु

6-13 asmān parīkṣāṃ mā_naya kiṃ_tu pāpātmano rakṣa | (rājatvaṃ gauravaṃ parā-kramaḥ ete sarve sarvadā tava | tathāstu)

6-13 et ne inducas nos in temptationem sed libera nos a malo

6-13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

६-१४ यदि यूयम् अन्येषाम् अपराधान् क्षमध्वे तर्हि युष्माकं स्वर्गस्थपितापि युष्मान् क्षमिष्यते

6-14 yadi yūyam anyeṣām apa-rādhān kṣamadhve tarhi yuṣmākam svarga-stha-pitāpi yuṣmān kṣamiṣyate
6-14 si enim dimiseritis hominibus peccata eorum dimittet et vobis Pater vester caelestis delicta vestra
6-14 For if ye forgive men their trespasses, your heavenly Father will also forgive you:

६-१५ किंतु यदि यूयम् अन्येषाम् अपराधान् न क्षमध्वे तर्हि युष्माकं जनकोऽपि युष्माकम् अपराधान् न क्षमिष्यते

6-15 kiṃ_tu yadi yūyam anyeṣām apa-rādhān na kṣamadhve tarhi yuṣmākam janako'pi yuṣmākam apa-rādhān na kṣamiṣyate

6-15 si autem non dimiseritis hominibus nec Pater vester dimittet peccata vestra

6-15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

६-१६ अपरम् उपवासकाले कपटिनो जना मानुषान् उपवासं ज्ञापयितुं स्वेषां वदनानि म्लानानि कुर्वन्ति । यूयं त इव विषणवदना मा भवत । अहं युष्मान् तथ्यं वदामि । ते स्वकीतफलम् अलभन्त

6-16 aparam upa-vāsa-kāle kapaṭino janā mānuṣān upa-vāsaṃ jñāpayituṃ sveṣāṃ vadanāni mlanāni kurvanti | yūyaṃ ta iva viṣaṇa-vadanā mā bhavata | ahaṃ yuṣmān tathyāṃ vadāmi | te svakīta-phalam alabhanta

6-16 cum autem ieiunatis nolite fieri sicut hypocritae tristes demoliuntur enim facies suas ut pareant hominibus ieiunantes amen dico vobis quia receperunt mercedem suam

6-16 Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

६-१७ यदा त्वम् उपवाससि तदा यथा लोकैस्त्वम् उपवासीव न दृश्यसे । किंतु तव योऽगोचरः पिता तेनैव दृश्यसे तत्कृते निजशिरसि तैलं मर्दय वदनं च प्रक्षालय

6-17 yadā tvam upa-vasasi tadā yathā lokaiḥ_tvam upa-vāsiva na dṛṣyase | kiṃ_tu tava yo'gocaraḥ pitā tenaiva dṛṣyase tat-kṛte nija-śirasi tailaṃ mardaya vadanam ca pra-kṣālaya

6-17 tu autem cum ieiunas ungue caput tuum et faciem tuam lava

6-17 But thou, when thou fastest, anoint thine head, and wash thy face;

६-१८ तेन तव यः पिता गुप्तदर्शी स प्रकाश्य तुभ्यं फलं दास्यति

6-18 tena tava yaḥ pitā gupta-darśī sa pra-kāśya tubhyaṃ phalaṃ dāsyati

6-18 ne videaris hominibus ieiunans sed Patri tuo qui est in abscondito et Pater tuus qui videt in abscondito reddet tibi

6-18 That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

६-१९ अपरं यत्र स्थाने कीटाः कलङ्काश्च क्षयं नयन्ति चौराश्च सन्धिं कर्त्तयित्वा चोरयितुं शक्नुवन्ति ।

तादृश्यां मेदिन्यां स्वार्थं धनं मा संचिनुत

6-19 aparaṃ yatra sthāne kiṭāḥ kalaṅkāś_ca kṣayaṃ nayanti caurāś_ca sandhiṃ karttayitvā corayituṃ śaknuvanti | tādṛśyāṃ medinyāṃ svārthaṃ dhanam mā saṃ_cinuta

6-19 nolite thesaurizare vobis thesauros in terra ubi erugo et tinea demolitur ubi fures effodiunt et furantur

6-19 Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

६-२० किंतु यत्र स्थाने कीटाः कलङ्काश्च क्षयं न नयन्ति चौराश्च सन्धिं कर्त्तयित्वा चोरयितुं न शक्नुवन्ति । तादृशे स्वर्गे धनं संचिनुत

6-20 kiṃ_tu yatra sthāne kiṭāḥ kalaṅkāś_ca kṣayaṃ na nayanti caurāś_ca sandhiṃ karttayitvā corayitum na śaknuvanti | tādr̥śe svarge dhanam saṃ_cinuta

6-20 thesaurizate autem vobis thesauros in caelo ubi neque erugo neque tinea demolitur et ubi fures non effodiunt nec furantur

6-20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

६-२१ यस्माद् यत्र स्थाने युष्माकं धनं तत्रैव स्थाने युष्माकं मनांसि

6-21 yasmād yatra sthāne yuṣmākaṃ dhanam tatraiva sthāne yuṣmākaṃ manāṃsi

6-21 ubi enim est thesaurus tuus ibi est et cor tuum

6-21 For where your treasure is, there will your heart be also.

६-२२ लोचनं देहस्य प्रदीपकं । तस्माद् यदि तव लोचनं प्रसन्नं भवति तर्हि तव कृत्स्नं वपुर्दीप्तियुक्तं भविष्यति

6-22 locanam dehasya pra-dīpakam | tasmād yadi tava locanam pra-sannam bhavati tarhi tava kṛtsnam vapur_dīpti_yuktaṃ bhaviṣyati

6-22 lucerna corporis est oculus si fuerit oculus tuus simplex totum corpus tuum lucidum erit

6-22 The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

६-२३ किंतु लोचनेऽप्रसन्ने तव कृत्स्नं वपुः तमिस्रयुक्तं भविष्यति । अत एव या दीप्तिस्त्वयि विद्यते सा यदि तमिस्रयुक्ता भवति तर्हि तत्तमिस्रं कियन्महत्

6-23 kiṃ_tu locane'pra-sanne tava kṛtsnam vapuḥ tamisra-yuktaṃ bhaviṣyati | ata eva yā dīptis_tvayi vidyate sā yadi tamisra-yuktā bhavati tarhi tat_tamisraṃ kiyan_mahat

6-23 si autem oculus tuus nequam fuerit totum corpus tuum tenebrosum erit si ergo lumen quod in te est tenebrae sunt tenebrae quantae erunt

6-23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

६-२४ कोऽपि मनुजो द्वौ प्रभू सेवितुं न शक्नोति । यस्माद् एकं संमन्य तदन्यं न संमन्यते यद्वा एकत्र मनो निधाय तदन्यम् अवमन्यते । तथा यूयम् अपीश्वरं लक्ष्मीं चेत्युभे सेवितुं न शक्नुथ

6-24 ko'pi manujo dvau prabhū sevituṃ na śaknoti | yasmād ekaṃ saṃ-manyā tad_anyaṃ na saṃ-manyate yad_vā ekatra mano ni-dhāya tad_anyaṃ ava-manyate | tathā yūyam apīśvaraṃ lakṣmīṃ cety_ubhe sevituṃ na śaknutha

6-24 nemo potest duobus dominis servire aut enim unum odio habebit et alterum diliget aut unum sustinebit et alterum contemnet non potestis Deo servire et mammonae

6-24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

६-२५ अपरम् अहं युष्मभ्यं तथ्यं कथयामि । किं भक्षिष्यामः । किं पास्यामः । इति प्राणधारणाय न चिन्तयत । भक्ष्यात् प्राणा वसनाच्च वपूंषि किं श्रेष्ठाणि न हि

6-25 aparam aham yuṣmabhyam tathyam kathayāmi | kiṃ bhakṣiṣyāmaḥ | kiṃ pāsyaṃ | iti prāṇa-dhāraṇāya na cintayata | bhakṣyāt prāṇa vasanāc_ca vapūṃṣi kiṃ śreṣṭhāṇi na hi

6-25 ideo dico vobis ne solliciti sitis animae vestrae quid manducetis neque corpori vestro quid induamini nonne anima plus est quam esca et corpus plus est quam vestimentum

6-25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

६-२६ विहायसो विहङ्गमान् विलोकयत । तैर्नोप्यते न कृत्यते भाण्डागारे न संचीयतेऽपि । तथापि युष्माकं स्वर्गस्थः पिता तेभ्य आहारं वितरति

6-26 vihāyaso vihaṅgamān vi-lokayata | tair_nopyate na kṛtyate bhāṇḍāgāre na saṃ-cīyate'pi | tathāpi yuṣmākaṃ svarga-sthaḥ pitā tebhya ā-hāraṃ vi_tarati

6-26 respicite volatilia caeli quoniam non serunt neque metunt neque congregant in horrea et Pater vester caelestis pascit illa nonne vos magis pluris estis illis

6-26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

६-२७ यूयं तेभ्यः किं श्रेष्ठा न भवथ । युष्माकं कश्चिन् मनुजश्चिन्तयन् निजायुषः क्षणमपि वर्धयितुं शक्नोति

6-27 yūyaṃ tebhyaḥ kiṃ śreṣṭhā na bhavatha | yuṣmākaṃ kaś_cin manu-jaś_cintayan nijāyusaḥ kṣaṇam_apa vardhayitum śaknoti

6-27 quis autem vestrum cogitans potest adicere ad staturam suam cubitum unum

6-27 Which of you by taking thought can add one cubit unto his stature?

६-२८ अपरं वसनाय कुतश्चिन्तयत । क्षेत्रात्पन्नानि पुष्पाणि कथं वर्धन्ते तदालोचयत

6-28 aparaṃ vasaṇāya kutaś_cintayata | kṣetrāt_pannāni puṣpāṇi kathaṃ vardhante tad_ā_lochayata

6-28 et de vestimento quid solliciti estis considerate lilia agri quomodo crescunt non laborant nec nent

6-28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

६-२९ तानि तन्तून् नोत्पादयन्ति किमपि कार्यं न कुर्वन्ति । तथाप्यहं युष्मान् वदामि । सुलेमान् तादृगैश्वर्यवानपि तत्पुष्पमिव विभूषितो नासीत्

6-29 tāni tantūn not_pādayanti kim_apa kāryaṃ na kurvanti | tathāpy_ahaṃ yuṣmān vadāmi | sulemān tādr̥g_aiśvaryaṇ_apa tat-puṣpam_iva vi-bhūṣito nāsīt

6-29 dico autem vobis quoniam nec Salomon in omni gloria sua coopertus est sicut unum ex istis

6-29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

६-३० तस्माद् अद्य विद्यमानं श्वः चुल्ल्यां निक्षेप्यते तादृशं यत् क्षेत्रस्थितं कुसुमं तद्यदीश्वर इत्थं विभूषयति तर्हि हे स्तोकप्रत्ययिनो युष्मान् किं न परिधापयिष्यति

6-30 tasmād adya vidyamānaṃ śvaḥ cullyāṃ ni_kṣepsyate tādr̥śaṃ yat kṣetra-sthitam kusumam tad_yad_īśvara ittham vi-bhūṣayati tarhi he stoka-pratyayino yuṣmān kiṃ na pari-dhāpayiṣyati

6-30 si autem faenum agri quod hodie est et cras in clibanum mittitur Deus sic vestit quanto magis vos minimae fidei

6-30 Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

६-३१ तस्माद् अस्माभिः किमत्स्यते । किंच पायिष्यते । किं वा परिधायिष्यत इति न चिन्तयत

6-31 tasmād asmābhiḥ kim_atsyate | kiṃ_ca pāyīṣyate | kiṃ vā pari_dhāyīṣyata iti na cintayata

6-31 nolite ergo solliciti esse dicentes quid manducabimus aut quid bibemus aut quo operiemur

6-31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

६-३२ यस्माद्देवार्चका अपीति चेष्टन्ते । एतेषु द्रव्येषु प्रयोजनमस्तीति युष्माकं स्वर्गस्थः पिता जानाति

6-32 yasmād_devārcakā apīti ceṣṭante | eteṣu dravyeṣu pra-vojanam_astīti yuṣmākaṃ svarga-sthaḥ pitā jānāti

6-32 haec enim omnia gentes inquirunt scit enim Pater vester quia his omnibus indigetis

6-32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

६-३३ अत एव प्रथमत ईश्वरीयराज्यं धर्मं च चेष्टध्वं तत एतानि वस्तूनि युष्मभ्यं प्रदायिष्यन्ते

6-33 ata eva prathamata īśvari-y-rājyaṃ dharmam ca ceṣṭadhvaṃ tata etāni vastūni yuṣmabhyaṃ pra-dāyīṣyante

6-33 quaerite autem primum regnum et iustitiam eius et omnia haec adicientur vobis

6-33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

६-३४ श्वः कृते मा चिन्तयत । श्व एव स्वयं स्वम् उद्दिश्य चिन्तयिष्यति । अद्यतनी या चिन्ता साद्यकृते प्रचुरतरा

6-34 śvaḥ kṛte mā cintayata | śva eva svayaṃ svam ud-diśya cintayīṣyati | adyatāni yā cintā sādyakṛte pra-curatarā

6-34 nolite ergo esse solliciti in crastinum crastinus enim dies sollicitus erit sibi ipse sufficit diei malitia sua

6-34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

७-१ यथा यूयं दोषीकृता न भवथ तत्कृतेऽन्यं दोषिणं मा कुरुत

7-1 yathā yūyaṃ doṣī-kṛtā na bhavatha tat-kṛte'nyam doṣiṇaṃ mā kuruta

7-1 nolite iudicare ut non iudicemini

7-1 Judge not, that ye be not judged.

७-२ यतो यादृशेन दोषेण यूयं परान् दोषिणः कुरुथ तादृशेन दोषेण यूयमपि दोषीकृता भविष्यथ ।

अन्यच्च येन परिमाणेन युष्माभिः परिमीयते तेनैव परिमाणेन युष्मत्कृते परिमायिष्यते

7-2 yato yādṛśena doṣeṇa yūyaṃ parān doṣiṇaḥ kurutha tādṛśena doṣeṇa yūyam_āpi doṣī-kṛtā bhaviṣyatha | anyac_ca yena pari-māṇena yuṣmābhiḥ pari_mīyate tenaiva pari-māṇena yuṣmat-kṛte pari_māyīṣyate

7-2 in quo enim iudicio iudicaveritis iudicabimini et in qua mensura mensi fueritis metietur vobis

7-2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

७-३ अपरं च निजनयने या नासा विद्यते ताम् अनालोच्य तव सहजस्य लोचने यत् तृणमास्ते तदेव कुतो वीक्षसे

7-3 aparaṃ ca nija-nayane yā nāsā vidyate tām an-ā-locya tava saha-jasya locane yat tṛṇam_āste tad_eva kuto vīkṣase

7-3 quid autem vides festucam in oculo fratris tui et trabem in oculo tuo non vides

7-3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

७-४ तव निजलोचने नासायां विद्यमानायां हे भ्रातः तव नयनात्तृणं बहिष्कर्तुम् अनुजानीहि कथामेतां निजसहजाय कथं कथयितुं शक्नोषि

7-4 tava nija-locane nāsāyāṃ vidyamānāyāṃ he bhrātaḥ tava nayanāt_tṛṇam bahiṣ_kartum anu_jānihi kathām_etām nija-sahajāya katham_kathayitum śaknoṣi

7-4 aut quomodo dicis fratri tuo sine eiciam festucam de oculo tuo et ecce trabis est in oculo tuo

7-4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?

७-५ हे कपटिन् आदौ निजनयनात्रासां बहिष्कुरु ततो निजदृष्टौ सुप्रसन्नायां तव भ्रातुर्लोचनात् तृणं बहिष्कर्तुं शक्नोषि

7-5 he kapaṭin ādau nija-nayanān_nāsāṃ bahiṣ_kuru tato nija-dṛṣṭau su-pra-sannāyāṃ tava bhrātūr_locanāt tṛṇam bahiṣ-kartum śaknoṣi

7-5 hypocrita eice primum trabem de oculo tuo et tunc videbis eicere festucam de oculo fratris tui

7-5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

७-६ अन्यच्च सारमेयेभ्यः पवित्रवस्तूनि मा वितरत । वराहाणां समक्षं च मुक्ता मा निक्षिपत ।

निक्षेपनात् ते ताः सर्वाः पदैर्दलयिष्यन्ति । परावृत्य युष्मानपि विदारयिष्यन्ति

7-6 anyac_ca sārameyebhyaḥ pavitra-vastūni mā vi_tarata | varāhāṇāṃ sam-akṣaṃ ca muktā mā ni_kṣipata | ni-kṣepanāt te tāḥ sarvāḥ padair_dalayīṣyanti | parā-vṛtya yuṣmān_āpi vi_dārayīṣyanti

7-6 nolite dare sanctum canibus neque mittatis margaritas vestras ante porcos ne forte conculcent eas pedibus suis et conversi disrumpant vos

7-6 Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

७-७ याचध्वं ततो युष्मभ्यं दायिष्यते । मृगयध्वं तत उद्देशं लप्स्यध्वे । द्वारम् आहत ततो युष्मत्कृते मुक्तं भविष्यति

7-7 yācadhvaṃ tato yuṣmabhyaṃ dāyīṣyate | mṛgayadhvaṃ tata ud-deśaṃ lapsyadhve | dvāram ā_hata tato yuṣmat-kṛte muktaṃ bhaviṣyati

7-7 petite et dabitur vobis quaerite et invenietis pulsate et aperietur vobis

7-7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

७-८ युष्माद् येन याच्यते तेन लभ्यते । येन मृग्यते तेनोद्देशः प्राप्यते । येन च द्वारम् आह्वयते तत्कृते द्वारं मोच्यते

7-8 yuṣmād yena yācyate tena labhyate | yena mṛgyate tenod-deśaḥ prāpyate | yena ca dvāram ā_hanyate tat-kr̥te dvāraṃ mocyate

7-8 omnis enim qui petit accipit et qui quaerit invenit et pulsanti aperietur

7-8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

७-९ आत्मजेन पूपे प्रार्थिते तस्मै पाषाणं विश्राणयति

7-9 ātma-jena pūpe prārthite tasmai pāṣāṇaṃ vi_śrāṇayati

7-9 aut quis est ex vobis homo quem si petierit filius suus panem numquid lapidem porriget ei

7-9 Or what man is there of you, whom if his son ask bread, will he give him a stone?

७-१० मीने याचिते च तस्मै भुजगं वितरति । पिता युष्माकं मध्ये क आस्ते

7-10 mīne yācite ca tasmai bhuja-gaṃ vi_tarati | pitā yuṣmākaṃ madhye ka āste

7-10 aut si pisces petet numquid serpentem porriget ei

7-10 Or if he ask a fish, will he give him a serpent?

७-११ तस्माद् यूयम् अभद्राः सन्तोऽपि यदि निजबालकेभ्य उत्तमं द्रव्यं दातुं जानीथ तर्हि युष्माकं स्वर्गस्थः पिता स्वीययाचकेभ्यः किमुत्तमानि वस्तूनि न दास्यति । युष्मान् प्रतीतरेषां यादृशो व्यवहारो युष्माकं प्रियः

7-11 tasmād yūyam a-bhadrāḥ santo'pi yadi nija-bālakebhya uttamaṃ dravyaṃ dātum jānītha tarhi yuṣmākaṃ svarga-sthaḥ pitā svīya-yācakebhyaḥ kim_uttamāni vastūni na dāsyati | yuṣmān pratitāreṣāṃ yādṛśo vy-ava-hāro yuṣmākaṃ priyaḥ

7-11 si ergo vos cum sitis mali nostis bona dare filiis vestris quanto magis Pater vester qui in caelis est dabit bona petentibus se

7-11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

७-१२ यूयं तान् प्रति तादृशानेव व्यवहारान् विधत् । युष्माद् व्यवस्थाभविष्यद्वादिनां वचनानाम् इति सारम्

7-12 yūyaṃ tān prati tādṛśān_eva vy-ava-hhārān vi_dhatta | yuṣmād vyavasthā-bhaviṣyad-vādināṃ vacanānām iti sāram

7-12 omnia ergo quaecumque vultis ut faciant vobis homines et vos facite eis haec est enim lex et prophetae

7-12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

७-१३ सङ्कीर्णद्वारेण प्रविशतः यतो नरकगमनाय यद्द्वारं तद् विस्तीर्णं यच्च वर्त्म तद्बृहत्तेन बहवः प्रविशन्ति

7-13 saṅ-kīrṇa-dvāreṇa pra_viśataḥ yato naraka-gamanāya yad_dvāraṃ tad vi-stīrṇaṃ yac_ca vartma tad_bṛhat_tena bahavaḥ pra_viśanti

7-13 intrate per angustam portam quia lata porta et spatiosa via quae ducit ad perditionem et multi sunt qui intrant per eam

7-13 Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

७-१४ अपरं स्वर्गगमनाय यद्द्वारं तत्कीदृक् सङ्कीर्णम् । यच्च वर्त्म तत्कीदृग्दुर्गमम्

7-14 aparaṃ svarga-gamanāya yad_dvāraṃ tat_kīdṛk saṅ-kīrṇaṃ | yac_ca vartma tat_kīdṛg_dur-gamaṃ

7-14 quam angusta porta et arcta via quae ducit ad vitam et pauci sunt qui inveniunt eam

7-14 Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

७-१५ अपरं च ये जना मेषवेशेन युष्माकं समीपम् आगच्छन्ति किंत्वन्तर्दुरन्ता वृका एतादृशेभ्यो भविष्यद्वादिभ्यः सावधाना भवत । यूयं फलेन तान् परिचेतुं शक्नुथ

7-15 aparaṃ ca ye janā meṣa-veśena yuṣmākaṃ samīpam ā_gacchanti kiṃ_tv_antar-durantā vṛkā eta-dṛśebyo bhaviṣyad-vādibhyaḥ sāvadhānā bhavata | yūyaṃ phalena tān pari-cetuṃ śaknuṥa

7-15 attendite a falsis prophetis qui veniunt ad vos in vestimentis ovium intrinsecus autem sunt lupi rapaces

7-15 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

७-१६ मनुजाः किं कण्टकिनो वृक्षाद्द्राक्षाफलानि शृगालकोलितश्च उडुम्बरफलानि शातयन्ति

7-16 manu-jāḥ kiṃ kaṅṭakino vṛkṣād-drākṣā-phalāni śrgāla-kolitaś_ca uḍumbara-phalāni śātayanti

7-16 a fructibus eorum cognoscetis eos numquid colligunt de spinis uvas aut de tribulis ficus

7-16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

७-१७ तद्वद् उत्तम एव पादप उत्तमफलानि जनयति । अधमपादप एवाधमफलानि जनयति

7-17 tadvad uttama eva pāda-pa uttama-phalāni janayati | adhama-pādapa evādhama-phalāni janayati

7-17 sic omnis arbor bona fructus bonos facit mala autem arbor fructus malos facit

7-17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

७-१८ किंतूत्तमपादपः कदाप्यधमफलानि जनयितुं न शक्नोति । तथाधमोऽपि पादप उत्तमफलानि जनयितुं न शक्नोति

7-18 kiṃ-tūttama-pādapaḥ kadāpy-adhama-phalāni janayituṃ na śaknoti | tathādhamo'pi pāda-pa uttama-phalāni janayituṃ na śaknoti

7-18 non potest arbor bona fructus malos facere neque arbor mala fructus bonos facere

7-18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

७-१९ अपरं ये ये पादपा अधमफलानि जनयन्ति ते कृत्ता वह्नौ क्षिप्यन्ते

7-19 aparaṃ ye ye pāda-pā adhama-phalāni janayanti te kṛttā vahnau kṣipyante

7-19 omnis arbor quae non facit fructum bonum exciditur et in ignem mittitur

7-19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

७-२० अत एव यूयं फलेन तान् परिचेष्यथ

7-20 ata eva yūyaṃ phalena tān pari-ceṣyatha

7-20 igitur ex fructibus eorum cognoscetis eos

7-20 Wherefore by their fruits ye shall know them.

७-२१ ये जना मां प्रभुं वदन्ति ते सर्वे स्वर्गराज्यं प्रवेक्ष्यन्ति तन्न । किंतु यो मानवो मम स्वर्गस्थस्य पितुरिष्टं कर्म करोति स एव प्रवेक्ष्यति

7-21 ye janā māṃ pra-bhuṃ vadanti te sarve svarga-rājyaṃ pra-vekṣyanti tan_na | kiṃ_tu yo mānavo mama svarga-sthasya pitur-iṣṭaṃ karma karoti sa eva pra-vekṣyati

7-21 non omnis qui dicit mihi Domine Domine intrabit in regnum caelorum sed qui facit voluntatem Patris mei qui in caelis est ipse intrabit in regnum caelorum

7-21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

७-२२ तद्दिने बहवो मां वदिष्यन्ति हे प्रभो हे प्रभो तव नाम्ना किमस्माभिर्भविष्यद्वाक्यं न व्याहृतं । तव नाम्ना भूताः किं न त्याजिताः । तव नाम्ना किं नानाद्भुतानि कर्माणि न कृतानि

7-22 tad_dine bahavo māṃ vadiṣyanti he prabho he prabho tava nāmnā kim_asmābhir_bhaviṣyad-vākyaṃ na vy-ā-hṛtaṃ | tava nāmnā bhūtāḥ kiṃ na tyājitāḥ | tava nāmnā kiṃ nānādbhutāni karmāṇi na kṛtāni

7-22 multi dicent mihi in illa die Domine Domine nonne in nomine tuo prophetavimus et in tuo nomine daemonia eiecimus et in tuo nomine virtutes multas fecimus

7-22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

७-२३ तदहं वदिष्यामि हे कुकर्मकारिणो युष्मान् अहं न वेद्मि । यूयं मत्समीपादूरीभवत

7-23 tad_ahaṃ vadiṣyāmi he ku-karma-kāriṇo yuṣmān_ahaṃ na vedmi | yūyaṃ mat-samipād_dūri_bhavata

7-23 et tunc confitebor illis quia numquam novi vos discedite a me qui operamini iniquitatem

7-23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

७-२४ यः कश्चिन्ममैताः कथाः श्रुत्वा पालयति स पाषाणोपरि गृहनिर्मात्रा ज्ञानिना सह मयोपमीयते

7-24 yaḥ kaś_cin_mamaitāḥ kathāḥ śrutvā pālayati sa pāṣaṇopari_gṛha-nirmātrā jñāninā saha mayopa_miyate

7-24 omnis ergo qui audit verba mea haec et facit ea adsimilabitur viro sapienti qui aedificavit domum suam supra petram

7-24 Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

७-२५ यतो वृष्टौ सत्याम् आप्लाव आगते वायौ वाते च तेषु तद्ग्रेहं लग्नेषु पाषाणोपरि तस्य भित्तेस्तन्न पतति

7-25 yato vṛṣṭau satyām ā-plāva ā-gate vāyau vāte ca teṣu tad-gehaṃ lagneṣu pāṣāṇopari tasya bhittes_tan_na patati
7-25 et descendit pluvia et venerunt flumina et flaverunt venti et inruerunt in domum illam et non cecidit fundata enim erat super petram

7-25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

७-२६ किंतु यः कश्चिन्ममैताः कथाः श्रुत्वा न पालयति स सैकते गेहनिर्मात्राऽज्ञानिना उपमीयते

7-26 kiṃ_tu yaḥ kaś_cin_mamaitāḥ kathāḥ śrutvā na pālayati sa saikate geha-nirmātrā'jñāninā upa_mīyate
7-26 et omnis qui audit verba mea haec et non facit ea similis erit viro stulto qui aedificavit domum suam supra harenam

7-26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

७-२७ यतो जलवृष्टौ सत्याम् आप्लाव आगते पवने वाते च तैर्गृहे समाघाते तत्पतति तत्पतनं महद्भवति

7-27 yato jala-vṛṣṭau satyām ā-plāva ā-gate pavane vāte ca tair_gṛhe sam-ā-ghāte tat_patati tat-patanaṃ mahad_bhavati

7-27 et descendit pluvia et venerunt flumina et flaverunt venti et inruerunt in domum illam et cecidit et fuit ruina eius magna

7-27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

७-२८ यीशुनैतेषु वाक्येषु समापितेषु मानवास्तदीयोपदेशम् आश्चर्यं मेनिरे

7-28 yīśunaiteṣu vākyeṣu sam-āpīteṣu mānavās_tadiyopa-deśam āścaryaṃ menire

7-28 et factum est cum consummasset Iesus verba haec admirabantur turbae super doctrinam eius

7-28 And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:

७-२९ अस्मात् स उपाध्याया इव तान्नोपदिदेश किंतु समर्थपुरुष इव समुपदिदेश

7-29 asmāt sa upādhyāyā iva tān_nopa_dideśa kiṃ_tu samartha-puruṣa iva sam_upa_dideśa

7-29 erat enim docens eos sicut potestatem habens non sicut scribae eorum et Phariseae

7-29 For he taught them as one having authority, and not as the scribes.

८-१ यदा स पर्वताद् अवरोहत् तदा बहवो मानवास्तत्पश्चाद् वव्रजुः

8-1 yadā sa parvatād avārohat tadā bahavo mānavās_tat-paścād vavrajuḥ

8-1 cum autem descendisset de monte secutae sunt eum turbae multae

8-1 When he was come down from the mountain, great multitudes followed him.

८-२ एकः कुष्ठवान् आगत्य तं प्रणम्य बभाषे । हे प्रभो यदि भवान् संमन्यते तर्हि मां निरामयं कर्तुं शक्नोति

8-2 ekaḥ kuṣṭhavan ā-gatya taṃ pra-ṇamya babhāṣe | he prabho yadi bhavān saṃ_manyate tarhi māṃ nir-ā-mayaṃ kartuṃ śaknoti

8-2 et ecce leprosus veniens adorabat eum dicens Domine si vis potes me mundare

8-2 And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

८-३ ततो यीशुः करं प्रसार्य तस्याङ्गं स्पृशन् व्याजहार । संमन्येऽहं त्वं निरामयो भव । तेन स तत्क्षणात् कुष्ठेनामोचि

8-3 tato yīśuḥ karaṃ pra-sārya tasyāṅgaṃ spaṣṣan vy_ā_jahāra | saṃ_manye'haṃ tvaṃ nir-āmayo bhava | tena sa tat-kṣaṇāt kuṣṭhenāmoci

8-3 et extendens manum tetigit eum Iesus dicens volo mundare et confestim mundata est lepra eius

8-3 And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.

८-४ ततो यीशुस्तं जगाद । अवधेहि कथामेताम् । कश्चिदपि मा ब्रूहि किंतु याजकस्य सन्निधिं गत्वा स्वात्मानं दर्शय मनुजेभ्यो निजनिरामयत्वं प्रणामयितुं मूसानिरूपितं द्रव्यम् उत्सृज च

8-4 tato yīśus taṃ jagāda | ava_dhehi kathām_etām | kaś_cid_āpi mā brūhi kiṃ tu yājakasya san-ni-dhiṃ gatvā svātmānaṃ darśaya manujebhyo nija-nirāmayatvaṃ pra-ṇāmayituṃ mūsā-nirūpitaṃ dravyam ut_sṛja ca

8-4 et ait illi Iesus vide nemini dixeris sed vade ostende te sacerdoti et offer munus quod praecepit Moses in testimonium illis

8-4 And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

८-५ तदनन्तरं यीशुना कफर्नाहूमामनि नगरे प्रविष्टे कश्चित् शतसेनापतिस्तत्समीपम् आगत्य विनीय बभाषे

8-5 tad-anantaraṃ yīśunā kapharnāhūm-nāmani nagare pra-viṣṭe kaś_cit śata-senā-patis_tat-samīpam ā-gatya vi-niya babhāṣe

8-5 cum autem introisset Capharnaum accessit ad eum centurio rogans eum

8-5 And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him,

८-६ हे प्रभो मदीय एको दासः पक्षाघातव्याधिना भृशं व्यथितः । स तु शयनीय आस्ते

8-6 he prabho mādiya eko dāsaḥ pakṣāghātavādhinā bhṛśaṃ vyathitaḥ | sa tu śayaniya āste

8-6 et dicens Domine puer meus iacet in domo paralyticus et male torquetur

8-6 And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

८-७ तदानीं यीशुस्तस्मै कथितवान् । अहं गत्वा तं निरामयं करिष्यामि

8-7 tadāniṃ yīśus_tasmai kathitavān | ahaṃ gatvā taṃ nir-āmayam kariṣyāmi

8-7 et ait illi Iesus ego veniam et curabo eum

8-7 And Jesus saith unto him, I will come and heal him.

८-८ ततः स शतसेनापतिः प्रत्यवदत् । हे प्रभो भवान् यन्मम गेहमध्यं याति तद्योग्यभाजनं नाहमस्मि । वाङ्मात्रम् आदिशतु तेनैव मम दासो निरामयो भविष्यति

8-8 tataḥ sa śata-senā-patiḥ praty-avadat | he prabho bhavān yan_mama geha-madhyaṃ yāti tad_yogya-bhājanaṃ nāham_asmi | vāṅ-mātram ā_dīśatu tenaiva mama dāso nirāmayo bhaviṣyati

8-8 et respondens centurio ait Domine non sum dignus ut intres sub tectum meum sed tantum dic verbo et sanabitur puer meus

8-8 The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof: but speak the word only, and my servant shall be healed.

८-९ यतो मयि परनिघ्नेऽपि मम निदेशवश्याः कति कति सेनाः सन्ति तत एकस्मिन् याहीत्युक्ते स उआति तदन्यस्मिन् एहीत्युक्ते स आयाति तथा मम निजदासे कर्मैतत् कुर्वित्युक्ते स तत् करोति

8-9 yato mayi para-nighne'pi mama ni-deśa-vaśyāḥ kati kati senāḥ santi tata ekasmin yāhītyukte sa uāti tad_anyasmin ehītyukte sa ā_yāti tathā mama nija-dāse karmaitat kurv_ityukte sa tat karoti

8-9 nam et ego homo sum sub potestate habens sub me milites et dico huic vade et vadit et alio veni et venit et servo meo fac hoc et facit

8-9 For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

८-१० तदानीं यीशुस्तस्यैतद् वचो निशम्य विस्मयापन्नोऽभूत् । निजपश्चाद्गामिनो मानवान् अवोचञ्च । युष्मान् तथ्यं वच्मि । इस्रायेलीयलोकानां मध्येऽपि नैतादृशो विश्वासो मया प्राप्तः

8-10 tadāniṃ yīśus_tasyaitad vco ni-śamya vismayāpanno'bhūt | nija-pāścād-gāmino mānavān avocac_ca | yuṣmān tathyaṃ vacmi | isrāyeliya-lokānāṃ madhye'pi naitādrśo vi-śvāso mayā prāptaḥ

8-10 audiens autem Iesus miratus est et sequentibus se dixit amen dico vobis non inveni tantam fidem in Israhel

8-10 When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

८-११ अन्यद्वाहं युष्मान् वदामि । बहवः पूर्वस्याः पश्चिमायाश्च दिश आगत्य इब्राहीमा इशाका याकूबा च साकम् मिलित्वा समुपवेक्ष्यन्ति

8-11 anyac_cāham yuṣmān vadāmi | bahavaḥ pūrvasyāḥ paścimāyāś_ca diśa ā-gatya ibrahīmā ishākā yākūbā ca sākam militvā sam_upa_vekṣyanti

8-11 dico autem vobis quod multi ab oriente et occidente venient et recumbent cum Abraham et Isaac et Iacob in regno caelorum

8-11 And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

८-१२ किंतु यत्र स्थाने रोदनदन्तघर्षणे भवतस्तस्मिन् बहिर्भृततमिस्रे राज्यस्य सन्ताना निक्षेप्यन्ते

8-12 kiṃ_tu yatra sthāne rodana-danta-gharṣaṇe bhavatas_tasmin bahir-bhṛta-tamisre rājyasya santānā ni-kṣepsyante

8-12 filii autem regni eicientur in tenebras exteriores ibi erit fletus et stridor dentium

8-12 But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

८-१३ ततः परं यीशुस्तं शतसेनापतिं जगाद । याहि तव प्रतीत्यनुसारतो मङ्गलं भूयात् । तदा तस्मिन्नेव दण्डे तदीयदासो निरामयो बभूव

8-13 tataḥ paraṃ yīśuṣ_tam śata-senā-patiṃ jagāda | yāhi tava pratīty-anusārato maṅgalaṃ bhūyāt | tadā tasmin_neva daṇḍe tadiya-dāso nir-āmayo babhūva

8-13 et dixit Iesus centurioni vade et sicut credidisti fiat tibi et sanatus est puer in hora illa

8-13 And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour.

८-१४ अनन्तरं यीशुः पितरस्य गेहमुपस्थाय ज्वरेण पीडितां शयनीयस्थितां तस्य श्वश्रूं वीक्षां चक्रे

8-14 anantaraṃ yīśuḥ pitarasya geham_upa-sthāya jvareṇa piḍitāṃ śayaniya-sthitāṃ tasya śvaśrūṃ vīkṣāṃ cakre

8-14 et cum venisset Iesus in domum Petri vidit socrum eius iacentem et febricitantem

8-14 And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever.

८-१५ ततस्तेन तस्याः करस्य स्पृष्टत्वाज्ज्वरस्तां तत्याज । तदा सा समुत्थाय तान् सिषेवे

8-15 tatas_tena tasyāḥ karasya sprṣṭatvāj_jvaras_tāṃ tatyāja | tadā sā sam-ut-thāya tān siṣeve

8-15 et tetigit manum eius et dimisit eam febris et surrexit et ministrabat eis

8-15 And he touched her hand, and the fever left her: and she arose, and ministered unto them.

८-१६ अनन्तरं सन्ध्यायां सत्यां बहुशो भूतग्रस्तमनुजान् तस्य समीपम् आनिन्युः । स च वाक्येन भूतान् त्याजयामास सर्वप्रकारपीडितजनांश्च निरामयाञ्चकार । तस्मात्

8-16 anantaraṃ san-dhyāyām satyām bahuśo bhūta-grasta-manujān tasya samīpam ā_ninyuḥ | sa ca vākyaena bhūtān tyājayām_āsa sarva-prakāra-piḍita-janāṃś_ca nir-āmayāñ_cakāra | tasmāt

8-16 vespere autem facto obtulerunt ei multos daemonia habentes et eiciebat spiritus verbo et omnes male habentes curavit

8-16 When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick:

८-१७ सर्वा दुर्बलतास्माकं तेनैव परिधारिता । अस्माकं सकलं व्याधिं स एव संगृहीतवान् । येदेतद्वचनं यिशयियभविष्यद्वादिनोक्तमासीत्तदा सफलमभवत्

8-17 sarvā dur-balatāsmākaṃ tenaiva pari-dhāritā | asmākaṃ sa-kalaṃ vyādhiṃ sa eva saṅgṛhītavān | yed_etad-vacanam yīśayiya-bhaviṣyad-vādinoktam_āsīt_tat_tadā sa-phalam_abhavat

8-17 ut adimpleretur quod dictum est per Esaiam prophetam dicentem ipse infirmitates nostras accepit et aegrotationes portavit

8-17 That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.

८-१८ अनन्तरं यीशुश्चतुर्दिक्षु जननिवहं विलोक्य तटिन्याः पारं यातुं शिष्यान् आदिदेश

8-18 anantaraṃ yīśuś_catur-dikṣu jana-nivahaṃ vi-lokya taṭinyāḥ pāraṃ yātum śiṣyān ā_dideśa

8-18 videns autem Iesus turbas multas circum se iussit ire trans fretum

8-18 Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.

८-१९ तदानीम् एक उपाध्याय आगत्य कथितवान् । हेगुरो भवान् यत्र यास्यति तत्राहमपि भवतः पश्चाद् यास्यामि

8-19 tadānim eka upādhyāya ā-gatya kathitavān | heguro bhavān yatra yāsyati tatrāham_ api bhavataḥ paścād yāsyāmi
8-19 et accedens unus scriba ait illi magister sequar te quocumque ieris
8-19 And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.

८-२० ततो यीशुर्जगाद । क्रोष्टुः स्थातुं स्थानं विद्यते । विहायसो विहङ्गमानां नीडानि च सन्ति । किंतु मनुष्यपुत्रस्य शिरः स्थापयितुं स्थानं न विद्यते

8-20 tato yīsur_jagāda | kroṣṭuḥ sthātum sthānaṃ vidyate | vihāyaso vihaṅgamānāṃ nīḍāni ca santi | kiṃ_tu maṇuṣya-putrasya śiraḥ sthāpayitum sthānaṃ na vidyate
8-20 et dicit ei Iesus vulpes foveas habent et volucres caeli tabernacula Filius autem hominis non habet ubi caput reclinet
8-20 And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.

८-२१ अनन्तरम् अपर एकः शिष्यस्तं बभाषे । हे प्रभो प्रथमतो मम पितरं श्मशाने निधातुं गमनार्थं माम् अनुमन्यस्व

8-21 anantaram apara ekaḥ śiṣyas_tam babhāṣe | he prabho prathamato mama pitaram śmaśāne ni-dhātum gamanārtham mām anu_manyasva
8-21 alius autem de discipulis eius ait illi Domine permitte me primum ire et sepelire patrem meum
8-21 And another of his disciples said unto him, Lord, suffer me first to go and bury my father.

८-२२ ततो यीशुरुक्तवान् । मृता मृतान् श्मशाने निदधतु । त्वं मम पश्चाद् आगच्छ

8-22 tato yīsur_uktavān | mṛtā mṛtān śmaśāne ni_dadhatu | tvam mama paścād ā_gaccha
8-22 Iesus autem ait illi sequere me et dimitte mortuos sepelire mortuos suos
8-22 But Jesus said unto him, Follow me; and let the dead bury their dead.

८-२३ अनन्तरं तस्मिन् नावमारूढे तस्य शिष्यास्तपश्चात् जग्मुः

8-23 anantaram tasmin nāvam_ā-rūḍhe tasya śiṣyās_tat-paścāt jagmuḥ
8-23 et ascendente eo in navicula secuti sunt eum discipuli eius
8-23 And when he was entered into a ship, his disciples followed him.

८-२४ पश्चात् सागरस्य मध्यं तेषु गतेषु तादृशः प्रबलो ज्झझानिल उदतिष्ठत् येन महातरङ्ग उत्थाय तरणिं छादितवान् । किंतु स निद्रित आसीत्

8-24 paścāt sāgarasya madhyaṃ teṣu gateṣu tādr̥ṣaḥ pra-balo jhāñjhānila ud_atiṣṭhat yena mahā-taraṅga ut-thāya taraṇiṃ chāditavān | kiṃ_tu sa nidrita āsīt
8-24 et ecce motus magnus factus est in mari ita ut navicula operiretur fluctibus ipse vero dormiebat
8-24 And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep.

८-२५ तदा शिष्या आगत्य तस्य निद्राभङ्गं कृत्वा कथयामासुः । हे प्रभो वयं म्रियामहे । भवान् अस्माकं प्राणान् रक्षतु

8-25 tadā śiṣyā ā-gatya tasya nidrā-bhaṅgaṃ kṛtvā kathayām_āsuḥ | he prabho vyaṃ mriyāmahe | bhavān asmākaṃ prāṇān rakṣatu
8-25 et accesserunt et suscitaverunt eum dicentes Domine salva nos perimus
8-25 And his disciples came to him, and awoke him, saying, Lord, save us: we perish.

८-२६ तदा स तान् उक्तवान् । हे अल्पविश्वासिनो यूयं कुतो विभीथ । ततः स उत्थाय वातं सागरं च तर्जयामास ततो निर्वातमभवत्

8-26 tadā sa tān uktavān | he alpa-viśvāsino yūyaṃ kuto vi_bhītha | tataḥ sa utthāya vātaṃ sāgaraṃ ca tarjayām_āsa tato nir-vātam_abhavat
8-26 et dicit eis quid timidi estis modicae fidei tunc surgens imperavit ventis et mari et facta est tranquillitas magna
8-26 And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.

८-२७ अपरं मनुजा विस्मयं विलोक्य कथयामासुः । अहो वातसरित्पती अस्य किमाज्ञाग्राहिणौ ।
कीदृशोऽयं मानवः

8-27 aparaṃ manu-jā vi-smayaṃ vi-lokya kathayām_āsuḥ | aho vāta-sarit-patī asya kim_ājñā-grāhiṇau | kīdṛśo'yam mānavaḥ

8-27 porro homines mirati sunt dicentes qualis est hic quia et venti et mare oboediunt ei

8-27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

८-२८ अनन्तरं स पारं गत्वा गिदेरीयदेशम् उपस्थितवान् । तदा द्वौ भूतग्रस्तमनुजौ श्मशानस्थानाद्
बहिर्भूत्वा तं साक्षात् कृतवन्तौ । तावेतादृशौ प्रचण्डावास्तां यत्नेन स्थानेन कोऽपि यातुं नाशकरोत्

8-28 anantaraṃ sa pāraṃ gatvā giderīya-deśam upa-sthitavān | tadā dvau bhūta-grasta-manujau śmaśāna-sthānād bahir-bhūtvā taṃ sāksāt kṛtavantau | tāv_etādṛśau pra-caṇḍāv_āstāṃ yat_tena sthānena ko'pi yātum nāśaknot

8-28 et cum venisset trans fretum in regionem Gerasenorum occurrerunt ei duo habentes daemonia de monumentis exeuntes saevi nimis ita ut nemo posset transire per viam illam

8-28 And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

८-२९ तावुच्चैः कथयामासतुः । हे ईश्वरस्य सूनो यीशो त्वया साकम् आवयोः कः सम्बन्धः ।

निरूपितकालात् प्रागेव किमावाभ्यां यातनां दातुम् अत्रागतोऽसि

8-29 tāv_uccaīḥ kathayām_āsatuḥ | he īśvarasya sūno yīśo tvayā sākam āvayoḥ kaḥ sam-bandhaḥ | ni-rūpita-kālāt prāg_eva kim_āvābhyāṃ yātanāṃ dātum atrāgato'si

8-29 et ecce clamaverunt dicentes quid nobis et tibi Fili Dei venisti huc ante tempus torquere nos

8-29 And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?

८-३० तदानीं ताभ्यां किञ्चिद् दूरे वराहाणां एको महाव्रजोऽचरत्

8-30 tadāniṃ tābhyāṃ kiṃ_cid dūre varāhāṇāṃ eko mahā-vrajo'carat

8-30 erat autem non longe ab illis grex porcorum multorum pascens

8-30 And there was a good way off from them an herd of many swine feeding.

८-३१ ततो भूतौ तौ तस्यान्तिके विनीय कथयामासतुः । यद्यावां त्याजयसि तर्हि वराहाणां मध्येव्रजम्
आवां प्रेरय

8-31 tato bhūtau tau tasyāntike vi-nīya kathayām_āsatuḥ | yady_āvāṃ tyājayasi tarhi varāhāṇāṃ madhye-vrajam āvāṃ preraya

8-31 daemones autem rogabant eum dicentes si eicis nos mitte nos in gregem porcorum

8-31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

८-३२ तदा यीशुरवदत् यातं । अनन्तरं तौ यदा मनुजौ विहाय वराहान् आश्रितवन्तौ तदा ते सर्वे
वराहा उच्चस्थानात् महाजवेन धावन्तः सागरीयतोये मज्जन्तो मम्रुः

8-32 tadā yīśur_avadat yātaṃ | anantaraṃ tau yadā manu-jau vi-hāya varāhān ā-śritavantau tadā te sarve varāhā ucca-sthānāt mahā-javena dhāvantaḥ sāgarīya-toye majjanto mamruḥ

8-32 et ait illis ite at illi exeuntes abierunt in porcos et ecce impetu abiit totus grex per praeceps in mare et mortui sunt in aquis

8-32 And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

८-३३ ततो वराहरक्षकाः पलायमाना मध्येनगरं तौ भूतग्रस्तौ प्रति यद्यद् अघटत ताः सर्ववार्त्ता
अवदत्

8-33 tato varāha-rakṣakāḥ palāyamānā madhye-nagaraṃ tau bhūta-grastau prati yad_yad aghaṭata tāḥ sarva-vārttā avadat

8-33 pastores autem fugerunt et venientes in civitatem nuntiaverunt omnia et de his qui daemonia habuerant

8-33 And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils.

८-३४ ततो नागरिकाः सर्वे मनुजा यीशुं साक्षात्कर्तुं बहिर् आयाताः तं च विलोक्य प्रार्थयां चक्रिरे ।
भवान् अस्माकं सीमातो यातु

8-34 tato nāgarikāḥ sarve manu-jā yīśuṃ sāksāt-kartuṃ bahir ā-yātāḥ taṃ ca vi-lokya prārthayāṃ cakrire | bhavān
asmākaṃ sīmāto yātu

8-34 et ecce tota civitas exiit obviam Iesu et viso eo rogabant ut transiret a finibus eorum

8-34 And, behold, the whole city came out to meet Jesus: and when they saw him, they besought him that he would
depart out of their coasts.

९-१ अनन्तरं यीशुर्नौकामारूढ्य पुनः पारमागत्य निजग्रामम् आययौ

9-1 anantaram yīśur_naukāṃ-ārūhya punaḥ pāram-ā-gatya nija-grāmam ā_yayau

9-1 et ascendens in naviculam transfretavit et venit in civitatem suam

9-1 And he entered into a ship, and passed over, and came into his own city.

९-२ ततः कतिपया जना एकं पक्षाघातिनं खट्टोपरि शाययित्वा तत्समीपम् आनाययन् । ततो
यीशुस्तेषां प्रतीतिं विज्ञाय तं पक्षाघातिनं जगाद । हे पुत्र सुस्थिरो भव तव कलुषस्य मर्षणं जातम्

9-2 tataḥ katipayā janā ekam pakṣāghātinam khaṭṭopari śāyayitvā tat-samīpam ā_nāyayan | tato yīśus_ṭeṣāṃ pratītiṃ
vi-jñāya taṃ pakṣāghātinam jagāda | he putra su-sthiro bhava tava kaluṣasya marṣaṇam jātam

9-2 et ecce offerebant ei paralyticum iacentem in lecto et videns Iesus fidem illorum dixit paralytico confide filii
remittuntur tibi peccata tua

9-2 And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the
sick of the palsy; Son, be of good cheer; thy sins be forgiven thee.

९-३ तां कथां निशम्य कियन्त उपाध्याया मनःसु चिन्तवन्त एष मनुज ईश्वरं निन्दति

9-3 tāṃ kathāṃ ni-śamya kiyanta upādhyāyā manaḥsu cintavanta eṣa manu-ja īśvaram nindati

9-3 et ecce quidam de scribis dixerunt intra se hic blasphemat

9-3 And, behold, certain of the scribes said within themselves, This man blasphemeth.

९-४ ततः स तेषाम् एतादृशीं चिन्तां विज्ञाय कथितवान् । यूयं मनःसु कुत एतादृशीं कुचिन्तां कुरुथ

9-4 tataḥ sa ṭeṣāṃ etādṛśīm cintāṃ vi-jñāya kathitavān | yūyaṃ manaḥsu kuta etādṛśīm ku-cintāṃ kurutha

9-4 et cum vidisset Iesus cogitationes eorum dixit ut quid cogitatis mala in cordibus vestris

9-4 And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?

९-५ तव पापमर्षणं जातं यद्वा त्वमुत्थाय गच्छ । द्वयोरनयोर्वाक्ययोः किं वाक्यं वक्तुं सुगमम्

9-5 tava pāpa-marṣaṇam jātam yad_vā tvam_ut-thāya gaccha | dvayor_anayor_vākyaayoḥ kiṃ vākyaṃ vaktuṃ su-
gamam

9-5 quid est facilius dicere dimittuntur tibi peccata aut dicere surge et ambula

9-5 For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?

९-६ किन्तु मेदिन्यां कलुषं क्षमितुं मनुजसुतस्य सामर्थ्यमस्तीति यूयं यथा जानीथ तदर्थं स तं
पक्षाघातिनं गदितवान् । उत्तिष्ठ निजशयनीयं आदाय गेहं गच्छ

9-6 kiṃ_tu medinyāṃ kaluṣam kṣamituṃ manuja-sutasya sāmartyham_astīti yūyaṃ yathā jānītha tad-arthaṃ sa taṃ
pakṣāghātinam gaditavān | ut_tīṣṭha nija-śayanīyaṃ ā-dāya geham gaccha

9-6 ut sciatis autem quoniam Filius hominis habet potestatem in terra dimittendi peccata tunc ait paralytico surge tolle
lectum tuum et vade in domum tuam

9-6 But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the
palsy,) Arise, take up thy bed, and go unto thine house.

९-७ ततः स तत्क्षणाद् उत्थाय निजगेहं प्रस्थितवान्

9-7 tataḥ sa tat-kṣaṇād ut-thāya nija-geham pra-sthitavān

9-7 et surrexit et abiit in domum suam

9-7 And he arose, and departed to his house.

९-८ मानवा इत्थं विलोक्य विस्मयं मेनिरे ईश्वरेण मानवाय सामर्थ्यम् ईदृशं दत्तम् इति कारणात्तं धन्यं
बभाषिरे च

9-8 mānavā itthaṃ vi-lokya vi-smayaṃ menire īśvareṇa mānavāya sāmartyham īdṛśam dattam iti kāraṇāt_taṃ dhanyaṃ
babhāṣire ca

9-8 videntes autem turbae timuerunt et glorificaverunt Deum qui dedit potestatem talem hominibus
9-8 But when the multitudes saw it, they marvelled, and glorified God, which had given such power unto men.

९-९ अनन्तरं यीशुस्तस्थानाद्गच्छन्गच्छन्करसंग्रहस्थाने समुपविष्टं मथिनामानम् एकं मनुजं विलोक्य
तं बभाषे । मम पश्चाद् आगच्छ । ततः स उत्थाय तस्य पश्चाद् वव्राज

9-9 anantaram yisus_tat-sthānād_gacchan_gacchan_kara-saṁgraha-sthāne sam-upa-viṣṭam mathināmānam ekam
manu-jaṁ vi-lokya taṁ babhāṣe | mama paścād ā_gaccha | tataḥ sa ut-thāya tasya paścād vavrāja

9-9 et cum transiret inde Iesus vidit hominem sedentem in teloneo Mattheum nomine et ait illi sequere me et surgens
secutus est eum

9-9 And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he
saith unto him, Follow me. And he arose, and followed him.

९-१० ततः परं यीशौ गृहे भोक्तुम् उपविष्टे बहवः करसंग्राहिणः कलुषिणश्च मानवा आगत्य तेन साकं
तस्य शिष्यैश्च साकम् उपविविशुः

9-10 tataḥ param yisau gr̥he bhoktuṁ upa-viṣṭe bahavaḥ kara-saṁgrāhiṇaḥ kaluṣiṇaś_ca mānavā ā-gatya tena sākam
tasya śiṣyais_ca sākam upa_viviśuḥ

9-10 et factum est discumbente eo in domo ecce multi publicani et peccatores venientes discumbebant cum Iesu et
discipulis eius

9-10 And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down
with him and his disciples.

९-११ फिरूशिनस्तद्दृष्ट्वा तस्य शिष्यान्बभाषिरे । युष्माकं गुरुः किं निमित्तं करसंग्राहिभिः कलुषिभिश्च
साकं भुङ्क्ते

9-11 phirūśinas_tad_dr̥ṣṭvā tasya śiṣyān_babhāṣire | yuṣmākaṁ guruḥ kiṁ ni-mittam kara-saṁgrāhibhiḥ kaluṣibhiś_ca
sākam bhuṅkte

9-11 et videntes Pharisaei dicebant discipulis eius quare cum publicanis et peccatoribus manducat magister vester

9-11 And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners?

९-१२ यीशुस्तच्छ्रुत्वा तान् प्रत्यवदत् । निरामयलोकानां चिकित्सकेन प्रयोजनं नास्ति । किंतु
सामयलोकानां प्रयोजनमास्ते

9-12 yisus_tac_chrutvā tān praty_avadat | nir-āmaya-lokānām cikitsakena pra-yojanam nāsti | kiṁ_tu sāmaya-lokānām
pra-yojanam_āste

9-12 at Iesus audiens ait non est opus valentibus medico sed male habentibus

9-12 But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick.

९-१३ अतो यूयं यात्वा वचनस्यास्यार्थं शिक्षध्वम् । दयायां मे यथा प्रीतिर्न तथा यज्ञकर्मणि । यतोऽहं
धार्मिकान् आह्वातुं नागतोऽस्मि । किंतु मनः परिवर्तयितुं पापिन आह्वातुम् आगतोऽस्मि

9-13 ato yūyaṁ yātvā vacanasyāsyārtham śikṣadhvam | dayāyāṁ me yathā prītir_na tathā yajña-karmaṇi | yato'ham
dhārmikān ā-hvātuṁ nāgato'smi | kiṁ_tu manaḥ pari-vartayituṁ pāpina ā-hvātuṁ ā-gato'smi

9-13 euntes autem discite quid est misericordiam volo et non sacrificium non enim veni vocare iustos sed peccatores

9-13 But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous,
but sinners to repentance.

९-१४ अनन्तरं योहनः शिष्यास्तस्य समीपम् आगत्य कथयामासुः । फिरूशिनो वयं च पुनः
पुनरुपवसामः । किंतु तव शिष्या नोपवसन्ति कुतः

9-14 anantaram yohanaḥ śiṣyās_tasya samīpam ā-gatya kathayām_āsuḥ | phirūśino vyaṁ ca punaḥ punar_upa-
vasāmaḥ | kiṁ_tu tava śiṣyā nopa-vasanti kutaḥ

9-14 tunc accesserunt ad eum discipuli Iohannis dicentes quare nos et Pharisaei ieiunamus frequenter discipuli autem
tui non ieiunant

9-14 Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?

९-१५ तदा यीशुस्तानवोचत् । यावत्सखीनां सङ्गे कन्याया वरस्तिष्ठति तावत्किं ते विलापं कर्तुं
शक्नुवन्ति । किंतु यदा तेषां सङ्गाद्वरं नयन्ति तादृशः समय आगमिष्यति तदा ते उपवत्स्यन्ति

9-15 tadā yisus_tān_avocat | yavat_sakhinām saṅge kanyāyā varas_tiṣṭhati tāvat_kiṁ te vi-lāpaṁ kartuṁ śaknuvanti |
kiṁ_tu yadā teṣāṁ saṅgād_varam nayanti tādr̥śaḥ sam-aya ā_gamiṣyati tadā te upa_vatsyanti

9-15 et ait illis Iesus numquid possunt filii sponsi lugere quamdiu cum illis est sponsus venient autem dies cum auferetur ab eis sponsus et tunc ieiunabunt

9-15 And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.

९-१६ पुरातनवसने कोलपि नवीनवस्त्रं न योजयति यस्मात् तेन योजितेन पुरातनवसनं छिनत्ति । तच्छिद्रं च बहुकुत्सितं दृश्यते ।

9-16 purātana-vasane kolpi navīna-vastram na yojayati yasmāt tena yojitena purātana-vasanam chinatti | tac-chidram ca bahu-kutsitam dṛśyate |

9-16 nemo autem inmittit commissuram panni rudis in vestimentum vetus tollit enim plenitudinem eius a vestimento et peior scissura fit

9-16 No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse.

९-१७ अन्यच्च पुरातनकुत्वां कोऽपि नवीनगोस्तनीरसं न निदधाति यस्मात् तथा कृते कुतूर्विदीर्यते तेन गोस्तनीरसः पतति कुतूश्च नश्यति । तस्मात् नवीनायां कुत्वां नवीनो गोस्तनीरसः स्थाय्यते । तेन द्वयोरवनं भवति

9-17 anyac_ca purātana-kutvām ko'pi navīna-gostanī-rasaṃ na ni_dadhāti yasmāt tathā kṛte kutūr_vi_dīryate tena gostnī-rasaḥ patati kutūśch naśyati | tasmāt navīnāyām kutvām navīno gostanī-rasaḥ sthāyyate | tena dvayor_avanam bhavati

9-17 neque mittunt vinum novum in utres veteres alioquin rumpuntur utres et vinum effunditur et utres pereunt sed vinum novum in utres novos mittunt et ambo conservantur

9-17 Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

९-१८ अपरं तेनैतत्कथाकथनकाले एकोऽधिपतिस्तं प्रणम्य बभाषे । मम दुहिता प्रायेणैतावत्काले मृता । तस्माद् भवान् आगत्य तस्या गात्रे हस्तमर्पयतु । तेन स जीविष्यति

9-18 aparam tenaitat_kathā-kathana-kāle eko'dhi-patis_tam pra-ṇamya babhāṣe | mama duhitā prāyeṇaitāvat-kāle mṛtā | tasmād bhavān ā-gatya tasyā gātre hastam_arpayatu | tena sa jīviṣyati

9-18 haec illo loquente ad eos ecce princeps unus accessit et adorabat eum dicens filia mea modo defuncta est sed veni inpone manum super eam et vivet

9-18 While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.

९-१९ तदानीं यीशुः शिष्यैः साकम् उत्थाय तस्य पश्चाद् वव्राज

9-19 tadāniṃ yīśuḥ śiṣyaiḥ sākam ut-thāya tasya paścād vavrāja

9-19 et surgens Iesus sequebatur eum et discipuli eius

9-19 And Jesus arose, and followed him, and so did his disciples.

९-२० इत्यनन्तरे द्वादशवत्सरान् यावत् प्रदरामयेन शीर्णैका नारी तस्य पश्चाद् आगत्य तस्य वसनस्य ग्रन्थिं पस्पर्श

9-20 ity_anantare dvādaśa-vatsarān yāvt pra-darāmayena śīrṇaikā nārī tasya paścād ā-gatya tasya vasanasya granthim pasparśa

9-20 et ecce mulier quae sanguinis fluxum patiebatur duodecim annis accessit retro et tetigit fimbriam vestimenti eius

9-20 And, behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment:

९-२१ यस्माम्मया केवलं तस्य वसनं स्पृष्ट्वा स्वास्थ्यं प्राप्स्यते । सा नारीति मनसि निश्चितवती

9-21 yasmām_mayā kevalam tasya vasanam sprṣtvā svāस्थ्यam prāpsyate | sā nārīti manasi niś_citavati

9-21 dicebat enim intra se si tetigero tantum vestimentum eius salva ero

9-21 For she said within herself, If I may but touch his garment, I shall be whole.

९-२२ ततो यीशुर्वदनं प्रावर्त्य तां जगाद । हे कन्ये त्वं सुस्थिरा भव । तव विश्वासस्त्वां स्वस्थ्यामकार्षीत् । एतद्वाक्ये गदित एव सा योषित्स्वस्थ्याभूत्

9-22 tato yīśur_vadanam prā-vartya tāṃ jagāda | he kanye tvam su-sthirā bhava | tava viśvāsas_tvām svasthyām_akārṣīt | etad_vākye gadita eva sā yoṣit_svasthyābhūt

9-22 at Iesus conversus et videns eam dixit confide filia fides tua te salvam fecit et salva facta est mulier ex illa hora
9-22 But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.

९-२३ अपरं यीशुस्तस्याध्यक्षस्य गेहं गत्वा वादकप्रभृतीन्बहून् लोकान् शब्दायमानान् विलोक्य तान्
अवदत्

9-23 aparaṃ yīśus_tasyādhyakṣasya gehaṃ gatvā vādaka-prabhṛtīn_bahūn lokān śabdāyamānān vilokya tān avadat
9-23 et cum venisset Iesus in domum principis et vidisset tibicines et turbam tumultuantem

9-23 And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise,

९-२४ पन्थानं त्यज । कन्येयं नाम्रियत निद्रितास्ते । कथामेतां श्रुत्वा ते तमुपजहसुः

9-24 panthānaṃ tyaja | kanyeyaṃ nāmriyata nidritāste | kathām_etaṃ śrutvā te tam_upa_jahasuḥ

9-24 dicebat recedite non est enim mortua puella sed dormit et deridebant eum

9-24 He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn.

९-२५ किंतु सर्वेषु बहिष्कृतेषु सोऽभ्यन्तरं गत्वा कन्यायाः करं घृतवान्

9-25 kiṃ_tu sarveṣu bahiṣkṛteṣu so'bhyanteraṃ gatvā kanyāyāḥ karaṃ ghr̥tavān

9-25 et cum eiecta esset turba intravit et tenuit manum eius et surrexit puella

9-25 But when the people were put forth, he went in, and took her by the hand, and the maid arose.

९-२६ तेन सोदतिष्ठत् । ततस्तत्कर्मणो यशः कृत्स्नं तं देशं व्याप्तवत्

9-26 tena sod_atiṣṭhat | tatas_tat-karmaṇo yaśaḥ kṛtsnaṃ taṃ deśaṃ vy_āptavat

9-26 et exiit fama haec in universam terram illam

9-26 And the fame hereof went abroad into all that land.

९-२७ ततः परं यीशुस्तस्मात् स्थानाद्यात्रां चकार । तदा हे दायूदः सन्तान अस्मान् दयस्व इति वदन्तौ
द्वौ जनावन्धौ प्रोच्चैराह्वयन्तौ तत्पश्चाद्ब्रजतुः

9-27 tataḥ paraṃ yīśus_tasmāt sthānād_yātrāṃ cakāra | tadā he dāyūdaḥ santāna asmān dayasva iti vadantau dvau
janāv_andhau proccair_ā-hvayantau tat-paścād_vavrajatuḥ

9-27 et transeunte inde Iesu secuti sunt eum duo caeci clamantes et dicentes miserere nostri Fili David

9-27 And when Jesus departed thence, two blind men followed him, crying, and saying, Thou Son of David, have mercy on us.

९-२८ ततो यीशौ गेहमध्यं प्रविष्टे तावपि तस्य समीपम् उपस्थितवन्तौ । तदानीं स तौ पृष्टवान् ।
कर्मैतत्कर्तुं मम सामर्थ्यम् आस्ते युवां किमिति प्रतीथः । तदा तौ प्रत्यूचतुः । सत्यं प्रभो

9-28 tato yīśau geha-madhyam praviṣṭe tāv_āpi tasya samīpam upa-sthitavantau | tdānīm sa tau pṛṣṭavān |
karmaitat_kartuṃ mama sāmartyam āste yuvāṃ kim_iti pratīthaḥ | tadā tau praty_ūcatuḥ | satyam prabho

9-28 cum autem venisset domum accesserunt ad eum caeci et dicit eis Iesus creditis quia possum hoc facere vobis
dicunt ei utique Domine

9-28 And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.

९-२९ तदानीं स तयोर्लोचनानि स्पृशन् बभाषे । युवयोः प्रतीत्यनुसाराद् युवयोर्मङ्गलं भूयात्

9-29 tadānīm sa tayor_locanāni spṛśan babhāṣe | yuvayoḥ pratīty-anusārād yuvayor_maṅgalaṃ bhūyāt

9-29 tunc tetigit oculos eorum dicens secundum fidem vestram fiat vobis

9-29 Then touched he their eyes, saying, According to your faith be it unto you.

९-३० तेन तत्क्षणात् तयोर्नेत्राणि प्रसन्नान्यभवन् । पश्चाद् यीशुस्तौ दृढमाज्ञाय जगाद । अवधत्तम् एतां
कथां कोऽपि मनुजो न जानीयात्

9-30 tena tat-kṣaṇāt tayor_netraṇi pra-sannāny_abhavan | paścād yīśus_tau dṛḍham_ā-jāpya jagāda | ava_dhattam
etaṃ kathām ko'pi manu-jo na jānīyāt

9-30 et aperti sunt oculi illorum et comminatus est illis Iesus dicens videte ne quis sciat

9-30 And their eyes were opened; and Jesus straitly charged them, saying, See that no man know it.

९-३१ किंतु तौ प्रस्थाय तस्मिन्कृत्स्ने देशे तस्य कीर्तिं प्रकाशयामासतुः

9-31 kiṃ_tu tau pra-sthāya tasmin_kṛtsne deśe tasya kīrtiṃ pra-kāśayāṃ_āsatuḥ

9-31 illi autem exeuntes diffamaverunt eum in tota terra illa

9-31 But they, when they were departed, spread abroad his fame in all that country.

९-३२ अपरं तौ बहिर्यात एतस्मिन्नन्तरे मनुजा एकं भूतग्रस्तमूकं तस्य समीपम् आनीतवन्तः

9-32 aparaṃ tau bahir-yāta etasmin_nantare manu-jā ekaṃ bhūta-grasta-mūkaṃ tasya samīpam ā-nītavantaḥ

9-32 egressis autem illis ecce obtulerunt ei hominem mutum daemonium habentem

9-32 As they went out, behold, they brought to him a dumb man possessed with a devil.

९-३३ तेन भूते त्याजिते स मूकः कथां कथयितुं प्रारभत । तेन जना विस्मयं विज्ञाय कथयामासुः ।

इस्त्रायेलो वंशे कदापि नेदृग्दृश्यत

9-33 tena bhūte tyājite sa mūkaḥ kathāṃ kathayitum prārabhata । tena janā vi-smayaṃ vi-jñāya kathayāṃ_āsuḥ ।
isrāyelo vaṃśe kadāpi nedṛg_dṛśyata

9-33 et eiecto daemone locutus est mutus et miratae sunt turbae dicentes numquam paruit sic in Israhel

9-33 And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.

९-३४ किंतु फिरूशिनः कथयां चक्रुः भूताधिपतिना स भूतान् त्याजयति

9-34 kiṃ_tu phirūśinaḥ kathayāṃ cakruḥ bhūtāधिपतिना sa bhūtān tyājayati

9-34 Pharisei autem dicebant in principe daemoniorum eicit daemones

9-34 But the Pharisees said, He casteth out devils through the prince of the devils.

९-३५ ततः परं यीशुस्तेषां भजनभवन उपदिशन् राज्यस्य सुसंवादं प्रचार्यन् प्रचारयन् लोकानां यस्य य आमयो या च पीडासीत् तान् शमयञ् शमयञ्च सर्वाणि नगराणि ग्रामांश्च बभ्राम

9-35 tataḥ paraṃ yīśuḥ_tēṣāṃ bhajana-bhavana upa-diśan rājyasya su-saṃvādaṃ pra-cāryan pra-cārayan lokānāṃ yasya ya āmayo yā ca pīḍāsīt tān śamayañ śamayaṃś_ca sarvāṇi nagarāṇi grāmāṃś_ca babhrāma

9-35 et circumibat Iesus civitates omnes et castella docens in synagogis eorum et praedicans evangelium regni et curans omnem languorem et omnem infirmitatem

9-35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

९-३६ अन्यच्च मनुजान् व्याकुलान् अरक्षकमेषानिव च त्यक्तान् निरीक्ष्य तेषु कारुणिकः सन् शिष्यान् अवदत्

9-36 anyac_ca manujān vyākulān arakṣakameṣān_iva ca tyaktān nir-ikṣya teṣu kāruṇikaḥ san śiṣyān avadat

9-36 videns autem turbas misertus est eis quia erant vexati et iacentes sicut oves non habentes pastorem

9-36 But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

९-३७ शस्यानि प्रचुराणि सन्ति । किंतु छेत्तारः स्तोकाः

9-37 śasyāni pra-curāṇi santi । kiṃ_tu chettāraḥ stokāḥ

9-37 tunc dicit discipulis suis mēssis quidem multa operarii autem pauci

9-37 Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few;

९-३८ क्षेत्रं प्रत्यपराञ्छेदकान्प्रहेतुं शस्यस्वामिनं प्रार्थयध्वम्

9-38 kṣetraṃ praty_aparāñ_chedakān_pra-hetuṃ śasya-svāminaṃ prārthayadhvam

9-38 rogate ergo dominum mēssis ut eiciat operarios in messem suam

9-38 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

१०-१

10-1

10-1 et convocatis duodecim discipulis suis dedit illis potestatem spirituum immundorum ut eicerent eos et curarent omnem languorem et omnem infirmitatem

10-1 And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

१०-२ तेषां द्वादशप्रेष्याणां नामान्येतानि । प्रथमं शिमोन् यं पितरं वदन्ति । ततः परं तस्य सहज आन्द्रियः । सिवदियस्य पुत्रो याकूब् । तस्य सहजो योहन्

10-2 teṣāṃ dvādaśa-preṣyāṇāṃ nāmāny_etāni | prathamam śimon yaṃ pitaram vadanti | tataḥ param tasya saha-ja āndriyaḥ | sivadiyasya putro yākūb | tasya saha-jo yohan

10-2 duodecim autem apostolorum nomina sunt haec primus Simon qui dicitur Petrus et Andreas frater eius

10-2 Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother;

१०-३ फिलिप् बर्थलमय् । थोमाः । करसंग्राही मथिः । आल्फोयपुत्रो याकूब् । लिब्बेयो यं थद्वेयं वदन्ति

10-3 philip barthalamay | thomāḥ | kara-saṃgrāhī mathiḥ | ālphoya-putro yākūb | libbeyo yaṃ thaddeyaṃ vadanti

10-3 Iacobus Zebedaei et Iohannes frater eius Philippus et Bartholomeus Thomas et Mattheus publicanus et Iacobus Alpei et Thaddeus

10-3 Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbeaus, whose surname was Thaddaeus;

१०-४ किनानीयः शिमोन् य ईष्करियोतीययिहूदाः ख्रीष्टं परकरेऽर्पयत्

10-4 kināniyaḥ śimon ya iṣkariyotiyaiahūdāḥ khriṣṭam para-kare'rpayat

10-4 Simon Cananeus et Iudas Scariotes qui et tradidit eum

10-4 Simon the Canaanite, and Judas Iscariot, who also betrayed him.

१०-५ एतान् द्वादशशिष्यान् यीशुः प्रेषयन् इत्याज्ञापयत् । यूयम् अन्यदेशीयानां पदवीं शोमिरोणीयानां किमपि नगरं च न प्रविश्य

10-5 etān dvādaśa-śiṣyān yīśuḥ preṣayan ity_ājñāpayat | yūyam anya-deśiyānām padaviṃ śomironiyanām kim_ api nagaram ca na pra_viśya

10-5 hos duodecim misit Iesus praeciptions eis et dicens in viam gentium ne abieritis et in civitates Samaritanorum ne intraveritis

10-5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not:

१०-६ इस्रायेलोत्रस्य हारिता ये ये मेषास्तेषामेव समीपं यात

10-6 isrāyel-gotrasya hāritā ye ye meṣās_teṣām_eva samīpaṃ yāta

10-6 sed potius ite ad oves quae perierunt domus Israhel

10-6 But go rather to the lost sheep of the house of Israel.

१०-७ गत्वा गत्वा स्वर्गस्य राजत्वं सविधमभवत् । एतां कथां प्रचारयत

10-7 gatvā gatvā svargasya rājatvaṃ sa-vidham_abhavat | etāṃ kathāṃ pra_cārayata

10-7 euntes autem praedicate dicentes quia adpropinquavit regnum caelorum

10-7 And as ye go, preach, saying, The kingdom of heaven is at hand.

१०-८ आमयग्रस्तान् स्वस्थान् कुरुत । कुष्ठिनः परिष्कुरुत । मृतलोकान् जीवयत । भूतान् त्याजयत ।

विना मूल्यं यूयम् अलभध्वं । विनैव मूल्यं विश्राणयत

10-8 āmaya-grastān sva-sthān kuruta | kuṣṭhinaḥ pariṣ_kuruta | mṛta-lokān jīvayata | bhūtān tyājayata | vinā mūlyam yūyam alabhadhvaṃ | vinaiva mūlyam vi_śrāṇayata

10-8 infirmos curate mortuos suscite leprosos mundate daemones eicite gratis accepistis gratis date

10-8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

१०-९ किंतु स्वेषां कटिबन्धेषु स्वर्णपूप्यताम्राणां किमपि न गृह्णीत

10-9 kiṃ_tu sveṣāṃ kaṭi-bandheṣu svarṇa-pūpya-tāmrāṇāṃ kim_ api na gṛhṇīta

10-9 nolite possidere aurum neque argentum neque pecuniam in zonis vestris

10-9 Provide neither gold, nor silver, nor brass in your purses,

१०-१० अन्यच्च यात्रायै चेलसम्पुटं वा द्वितीयवसनं वा पादुके वा यष्टिः । एतान् मा गृह्णीत । यतः

कार्यकृत् भर्तुर्योग्यो भवति

10-10 anyac_ca yātrāyai cela-samputaṃ vā dvitiya-vasanaṃ vā pāduke vā yaṣṭiḥ | etān mā gṛhṇīta | yataḥ kārya-kṛt bhartur_yogyo bhavati

10-10 non peram in via neque duas tunicas neque calciamenta neque virgam dignus enim est operarius cibo suo
10-10 Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.

१०-११ अपरं यूयं यत्पुरं यं च ग्रामं प्रविशथ तत्र यो जनो योग्यपात्रं तमवगत्य यानकालं यावत्तत्र तिष्ठत

10-11 aparaṃ yūyaṃ yat_puraṃ yaṃ ca grāmaṃ pra_viśatha tatra yo jano yogya-pātraṃ tam_ava-gatya yāna-kālaṃ yāvat_tatra tiṣṭhata
10-11 in quamcumque civitatem aut castellum intraveritis interrogate quis in ea dignus sit et ibi manete donec exeatis
10-11 And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence.

१०-१२ यदा यूयं तद्गृहं प्रविशथ तदा तमाशिषं वदत

10-12 yadā yūyaṃ tad-gehaṃ pra-viśatha tadā tam_āśiṣaṃ vadata
10-12 intrantes autem in domum salutate eam
10-12 And when ye come into an house, salute it.

१०-१३ यदि स योग्यपात्रं भवति तर्हि तत्कल्याणं तस्मै भविष्यति । नोचेत् साशीर्युष्मभ्यमेव भविष्यति

10-13 yadi sa yogya-pātraṃ bhavati tarhi tat-kalyāṇaṃ tasmai bhaviṣyati | nocet sāśīr_yuṣmabhyam_eva bhaviṣyati
10-13 et siquidem fuerit domus digna veniat pax vestra super eam si autem non fuerit digna pax vestra ad vos revertatur
10-13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

१०-१४ किंतु ये जना युष्माकमातिथ्यं न विदधति युष्माकं कथां च न शृण्वन्ति तेषां गेहात्पुराद्वा प्रस्थानकाले स्वपदलीः पातयत

10-14 kiṃtu ye janā yuṣmākaṃ ātithyaṃ na vi_dadhati yuṣmākaṃ kathāṃ ca na śṛṇvanti teṣāṃ gehāt_purād_vā prasthāna-kāle sva-pada-^{*}liḥ pātayata
10-14 et quicumque non receperit vos neque audierit sermones vestros exeuntes foras de domo vel de civitate excutite pulverem de pedibus vestris
10-14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.

१०-१५ युष्मानहं तथ्यं वच्मि । विचारदिने तत्पुरस्य दशातः सिदोममोरापुरयोर्दशा सह्यतरा भविष्यति

10-15 yuṣmān_ahaṃ tathyaṃ vacmi | vi-cāra-dine tat-purasya daśātaḥ sidom-amorā-purayor_daśā sahyatarā bhaviṣyati
10-15 amen dico vobis tolerabilius erit terrae Sodomorum et Gomorraeorum in die iudicii quam illi civitati
10-15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.

१०-१६ पश्यत वृकयूथमध्ये यथाविस्तथा युष्मान् प्रहिणोमि । तस्मद् यूयम् अहिरिव सतर्काः कपोता इवाहिंसका भवत

10-16 paśyata vṛka-yūtha-madhye yathāviṣṭatha yuṣmān pra_hiṇomi | tasmad yūyam ahir_iva sa-tarkāḥ kapotā ivāhiṃsakā bhavata
10-16 ecce ego mitto vos sicut oves in medio luporum estote ergo prudentes sicut serpentes et simplices sicut columbae
10-16 Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.

१०-१७ नृभ्यः सावधाना भवत । यतस्तैर्युयं राजसंसदि समर्पिष्यध्वे तेषां भजनगेहे प्रहारिष्यध्वे

10-17 nṛbhyaḥ sāvadhānā bhavata | yatas_tair_yūyaṃ rāja-samsadi sam_arpīṣyadhve teṣāṃ bhajana-gehe pra_hāriṣyadhve
10-17 cavete autem ab hominibus tradent enim vos in conciliis et in synagogis suis flagellabunt vos
10-17 But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues;

१०-१८ यूयं मन्नामहेतोः शास्तृणां राज्ञां च समक्षं तानन्यदेशिनश्चाधि साक्षित्वार्थमानेष्यध्वे

10-18 yūyaṃ man-nāma-hetoḥ śāstṛṇāṃ rājñāṃ ca sam-akṣaṃ tān_anya-deśinaś_cādhi sākṣitvārtham_ā_neṣyadhve
10-18 et ad praesides et ad reges ducemini propter me in testimonium illis et gentibus
10-18 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

१०-१९ किंत्वित्थं समर्पिता यूयं कथं किमुत्तरं वक्ष्यथ तत्र मा चिन्तयत । यतस्तदा युष्माभिर्यद् वक्तव्यं तत्तद्दण्डे युष्मन्मनःसु समुपस्थास्यति

10-19 kiṃ_tv_ittham sam-arpitā yūyaṃ katham kiṃ_uttaram vakṣyatha tatra mā cintayata | yatas_tadā yuṣmābhir_yad vaktavyaṃ tat_tad-danḍe yuṣman-manaḥsu sam-upa-sthāsyati

10-19 cum autem tradent vos nolite cogitare quomodo aut quid loquamini dabitur enim vobis in illa hora quid loquamini
10-19 But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.

१०-२० यस्मात्तदा यो वक्ष्यति स न यूयं किंतु युष्माकमन्तरस्थः पित्रात्मा

10-20 yasmāt_tadā yo vakṣyati sa na yūyaṃ kiṃ_tu yuṣmākam_antara-sthaḥ pitr-ātmā

10-20 non enim vos estis qui loquimini sed Spiritus Patris vestri qui loquitur in vobis
10-20 For it is not ye that speak, but the Spirit of your Father which speaketh in you.

१०-२१ सहजः सहजं तातः सुतं च मृतौ समर्पयिष्यति अपत्यानि स्वस्वपित्रोर्विपक्षीभूय तौ घातयिष्यन्ति

10-21 saha-jaḥ saha-jaṃ tātaḥ sutam ca mṛtau sam_arpayiṣyati apatyāni sva-sva-pitror_vi-pakṣi-bhūya tau ghātayiṣyanti

10-21 tradet autem frater fratrem in mortem et pater filium et insurgent filii in parentes et morte eos adficiant
10-21 And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death.

१०-२२ मन्नामहेतोः सर्वे जना युष्मान् ऋतीयिष्यन्ते । किंतु यः शेषं यावद् धैर्यं धृत्वा स्थास्यति स त्रायिष्यते

10-22 man-nāma-hetoḥ sarve janā yuṣmān ṛtiyiṣyante | kiṃ_tu yaḥ śeṣam yāvad dhairyaṃ dhṛtvā sthāsyati sa trāyiṣyate

10-22 et eritis odio omnibus propter nomen meum qui autem perseveraverit in finem hic salvus erit
10-22 And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved.

१०-२३ तैर्यदा यूयम् एकपुरे ताडिष्यध्वे तदा यूयम् अन्यपुरं पलायध्वम् । युष्मान् अहं तथ्यं वच्मि । यावन्मनुजसुतो नैति तावदिस्रायेल्देशीयसर्वनगरभ्रमणं समापयितुं न शक्यथ

10-23 tair_yadā yūyam eka-pure tāḍiṣyadhve tadā yūyam anya-puraṃ palāyadhvam | yuṣmān ahaṃ tathyam vacmi | yāvan_manuja-suto naiti tāvad_isrāyel-deśīya-sarva-nagara-bhramaṇam sam-āpayituṃ na śakṣyatha

10-23 cum autem persequentur vos in civitate ista fugite in aliam amen enim dico vobis non consummabitis civitates Israhel donec veniat Filius hominis

10-23 But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.

१०-२४ गुरोः शिष्यो न महान् । प्रभोर्दासो न महान्

10-24 guroḥ śiṣyo na mahān | prabhor_dāso na mahān

10-24 non est discipulus super magistrum nec servus super dominum suum
10-24 The disciple is not above his master, nor the servant above his lord.

१०-२५ यदि शिष्यो निजगुरोर्दासश्च स्वप्रभोः समानो भवति तर्हि तद्यथेष्टम्

10-25 yadi śiṣyo nija-guror_dāsaś_ca sva-prabhoḥ samāno bhavati tarhi tad_yatheṣṭam

10-25 sufficit discipulo ut sit sicut magister eius et servus sicut dominus eius si patrem familias Beelzebub vocaverunt quanto magis domesticos eius

10-25 It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?

१०-२६ चेतैर्गृहपतिर्भूतराज उच्यते । तर्हि परिवाराः किं तथा न वक्ष्यन्ते । किंतु तेभ्यो यूयं मा बिभीत् यतो यन्न प्रकाशिष्यते तादृक्छादितं किमपि नास्ति । यच्च न व्यञ्जिष्यते तादृग्गुप्तं किमपि नास्ति

10-26 cetair_gṛha-patir_bhūta-rāja ucyate | tarhi pari-vārāḥ kiṃ_tu tathā na vakṣyante | kiṃ_tu tebhyo yūyaṃ mā bibhīt yato yan_na_pra_kāṣiṣyate tādrk_chāditam kim_api nāsti | yac_ca na vy_añjiṣyate tādr_g_guptam kim_api nāsti

10-26 ne ergo timueritis eos nihil enim opertum quod non revelabitur et occultum quod non scietur

10-26 Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

१०-२७ यदहं युष्मान् तमसि वच्मि तद् युष्माभिर्दीप्तौ कथ्यताम् । कर्णाभ्यां यच्छ्रूयते तद् गेहोपरि प्रचार्यताम्

10-27 yad_aham yuṣmān tamasi vacmi tad yuṣmābhir_dīptau kathyatām | karṇābhyāṃ yac_chrūyate tad gehopari pra_cāryatām

10-27 quod dico vobis in tenebris dicite in lumine et quod in aure auditis praedicate super tecta

10-27 What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops.

१०-२८ ये कायं हन्तुं शक्नुवन्ति नात्मानं तेभ्यो मा भैष्ट । यः कायात्मानौ निरये नाशयितुं शक्नोति ततो बिभीत

10-28 ye kāyaṃ hantūṃ śaknuvanti nātmānaṃ tebhyo mā bhaiṣṭa | yaḥ kāyātmānau nir-aye nāśayitūṃ śaknoti tato bibhīta

10-28 et nolite timere eos qui occidunt corpus animam autem non possunt occidere sed potius eum timete qui potest et animam et corpus perdere in gehennam

10-28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

१०-२९ द्वौ चटकौ किमेकताम्रमुद्रया न विक्रीयेते । तथापि युष्मत्तातानुमतिं विना तेषामेकोऽपि भुवि न पतति

10-29 dvau caṭakau kim_eka-tāmra-mudrayā na vi_krīyete | tathāpi yuṣmat-tātānumatiṃ vinā teṣāmeko'pi bhuvi na patati

10-29 nonne duo passerres asse veneunt et unus ex illis non cadet super terram sine Patre vestro

10-29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

१०-३० युष्मच्छिरसां सर्वकचा गणिताः सन्ति

10-30 yuṣmac-chirasāṃ sarva-kacā gaṇitāḥ santi

10-30 vestri autem et capilli capitis omnes numerati sunt

10-30 But the very hairs of your head are all numbered.

१०-३१ अतो मा बिभीत । यूयं बहुचटकेभ्यो बहुमूल्याः

10-31 ato mā bibhīta | yūyaṃ bahu-caṭakebhyo bahu-mūlyāḥ

10-31 nolite ergo timere multis passeribus meliores estis vos

10-31 Fear ye not therefore, ye are of more value than many sparrows.

१०-३२ यो मनुजसाक्षान्मामङ्गीकुरुते तम् अहं स्वर्गस्थतातसाक्षादङ्गीकरिष्ये

10-32 yo manuja-sākṣān_mām_aṅgī_kurute tam aham svargastha-tāta-sākṣād_aṅgī_kariṣye

10-32 omnis ergo qui confitebitur me coram hominibus confitebor et ego eum coram Patre meo qui est in caelis

10-32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

१०-३३ यो नरसाक्षान्मां नाङ्गीकुरुते तमहं स्वर्गस्थतातसाक्षान्नाङ्गीकरिष्ये

10-33 yo nara-sākṣān_mām_nāṅgī_kurute tam_aham svargastha-tāta-sākṣān_nāṅgī_kariṣye

10-33 qui autem negaverit me coram hominibus negabo et ego eum coram Patre meo qui est in caelis

10-33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

१०-३४ पृथ्व्याम् अहं शान्तिं दातुम् आगत इति मानुभवत । शान्तिं दातुं न । किंत्वसिम्

10-34 pṛthvyām aham śāntiṃ dātum ā-gata iti mānu_bhavata | śāntiṃ dātum na | kiṃ_tv_asim

10-34 nolite arbitrari quia venerim mittere pacem in terram non veni pacem mittere sed gladium

10-34 Think not that I am come to send peace on earth: I came not to send peace, but a sword.

१०-३५ पितृमातृश्वश्रूभिः साकं सुतसुताबन्धूर्विरोधयितुं चागतोऽस्मि

10-35 pitṛ-mātr_śvaśrūbhiḥ sākaṃ suta-sutā-bandhūr_virodhayitūṃ cā-gato'smi

10-35 veni enim separare hominem adversus patrem suum et filiam adversus matrem suam et nurum adversus socrum suam

10-35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.

१०-३६ ततः स्वस्वपरिवार एव नृशत्रुर्भविता

10-36 tataḥ sva-sva-parivāra eva nṛ-śatrur_bhavitā

10-36 et inimici hominis domestici eius

10-36 And a man's foes shall be they of his own household.

१०-३७ यः पितरि मातरि वा मत्तोऽधिकं प्रीयते स न मदरहः । यश्च सुते सुतायां वा मत्तोऽधिकं प्रीयते सोऽपि न मदरहः

10-37 yaḥ pitari mātari vā matto'dhikaṃ prīyate sa na mad-arhaḥ | yaś_ca sute sutāyāṃ vā matto'dhikaṃ prīyate so'pi na mad-arhaḥ

10-37 qui amat patrem aut matrem plus quam me non est me dignus et qui amat filium aut filiam super me non est me dignus

10-37 He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

१०-३८ यः स्वक्रुशं गृह्णन् मत्पश्चान्नैति सोऽपि न मदरहः

10-38 yaḥ sva-kruśaṃ gṛhṇan mat-paścān_naiti so'pi na mad-arhaḥ

10-38 et qui non accipit crucem suam et sequitur me non est me dignus

10-38 And he that taketh not his cross, and followeth after me, is not worthy of me.

१०-३९ यः स्वप्राणान् अवति स तान् हारयिष्यते । यस्तु मत्कृते स्वप्राणान् हारयति स तानवति

10-39 yaḥ sva-prāṇān avati sa tān hārayiṣyate | yas_tu mat-kṛte sva-prāṇān hārayati sa tān_avati

10-39 qui invenit animam suam perdet illam et qui perdiderit animam suam propter me inveniet eam

10-39 He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

१०-४० यो युष्माकमातिथ्यं विदधाति स ममातिथ्यं विदधाति । यश्च ममातिथ्यं विदधाति स मत्प्रेरकस्यातिथ्यं विदधाति

10-40 yo yuṣmākaṃ ātithyaṃ vi_dadhāti sa mamātithyaṃ vi_dadhāti | yaś_ca mamātithyaṃ vi_dadhāti sa mat-prerakasyātithyaṃ vi_dadhāti

10-40 qui recipit vos me recipit et qui me recipit recipit eum qui me misit

10-40 He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.

१०-४१ यो भविष्यद्वादीति ज्ञात्वा तस्यातिथ्यं विधत्ते स भविष्यद्वादिनः फलं लप्स्यते । यश्च धार्मिक इति विदित्वा तस्यातिथ्यं विधत्ते स धार्मिकमानवस्य फलं प्राप्स्यति

10-41 yo bhaviṣyad-vādīti jñātvā tasyātithyaṃ vi_dhatte sa bhaviṣyad-vādināḥ phalaṃ lapsyate | yaś_ca dhārmika iti viditvā tasyātithyaṃ vi_dhatte sa dhārmika-mānavasya phalaṃ prāpsyati

10-41 qui recipit prophetam in nomine prophetae mercedem prophetae accipiet et qui recipit iustum in nomine iusti mercedem iusti accipiet

10-41 He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

१०-४२ यश्च कश्चिद् एतेषां क्षुद्राणां यं कञ्चनैकं शिष्य इति विदित्वा कंसैकं शीतलसलिलं तस्मै दत्ते । युष्मान् अहं तथ्यं वदामि स केनापि प्रकारेण फलेन न वञ्चिष्यते

10-42 yaś_ca kaś_cid eteṣāṃ kṣudrāṇāṃ yaṃ kañ_canaikaṃ śiṣya iti viditvā kaṃsaikaṃ śītala-salilaṃ tasmai datte | yuṣmān ahaṃ tathyaṃ vadāmi sa kenāpi pra-kāreṇa phalena na vañciṣyate

10-42 et quicumque potum dederit uni ex minimis istis calicem aquae frigidae tantum in nomine discipuli amen dico vobis non perdet mercedem suam

10-42 And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

११-१ इत्थं यौशुः स्वद्वादशशिष्याणाम् आज्ञापनं समाप्य पुरे पुर उपदेष्टुं सुसंवादं प्रचारयितुं तत्स्थानात् प्रतस्थे

11-1 itthaṃ yauśuḥ sva-dvādaśa-śiṣyāṇāṃ ā-jñāpanaṃ sam-āpya pure pura upa-deṣṭuṃ su-saṃ-vādaṃ pra-cārayitūṃ tat-sthānāt pra_tasthe

11-1 et factum est cum consummasset Iesus praeciptions duodecim discipulis suis transiit inde ut doceret et praedicaret in civitatibus eorum

11-1 And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

११-२ अनन्तरं योहन् कारायां तिष्ठन् ख्रीष्टस्य कर्मणा वार्ता प्राप्य यस्यागमनवार्तासीत् स एव किं त्वम्

11-2 anantaram yohan kārāyāṃ tiṣṭhan khriṣṭasya karmanā vārttām prāpya yasyāgamana-vārttāsīt sa eva kiṃ tvam

11-2 Iohannes autem cum audisset in vinculis opera Christi mittens duos de discipulis suis

11-2 Now when John had heard in the prison the works of Christ, he sent two of his disciples,

११-३ वा वयमन्यम् अपेक्षिष्यामहे । एतत्प्रष्टुं निजौ द्वौ शिष्यौ प्राहिणोत्

11-3 vā vayam_anyam apekṣiṣyāmahe | etat_praṣṭuṃ nijau dvau śiṣyau prāhiṇot

11-3 ait illi tu es qui venturus es an alium expectamus

11-3 And said unto him, Art thou he that should come, or do we look for another?

११-४ यीशुः प्रत्यवोचत् । अन्धा नेत्राणि लभन्ते । खज्जा गच्छन्ति । कुष्ठिनः स्वस्था भवन्ति । बधिराः शृण्वन्ति । मृता जीवन्त उत्तिष्ठन्ति । दरिद्राणां समीपे सुसंवादः प्रचार्यत

11-4 yīśuḥ praty_avocat | andhā netrāṇi labhante | khañjā gacchanti | kuṣṭhinaḥ sva-sthā bhavanti | badhirāḥ śṛṇvanti | mṛtā jīvanta ut_tiṣṭhanti | daridrāṇāṃ samīpe su-saṃ-vādaḥ pra_cāryata

11-4 et respondens Iesus ait illis euntes renuntiate Iohanni quae auditis et videtis

11-4 Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:

११-५ एतानि यद्यद् युवां शृणुथः पश्यथश्च गत्वा तद्वार्ता योहनं गदतम्

11-5 etāni yad_yad yuvāṃ śṛṇuthaḥ paśyathaś_ca gatvā tad-vārttām yohanam gadatam

11-5 caeci vident claudi ambulat leprosi mundantur surdi audiunt mortui resurgunt pauperes evangelizantur

11-5 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.

११-६ यस्याहं न विघ्नीभवामि स एव धन्यः

11-6 yasyāham na vighnī_bhavāmi sa eva dhanyaḥ

11-6 et beatus est qui non fuerit scandalizatus in me

11-6 And blessed is he, whosoever shall not be offended in me.

११-७ अनन्तरं तयोः प्रस्थितयोर्योहनम् उद्दिश्य जनाञ्जगाद । यूयं किं द्रष्टुं बहिर्मध्येप्रान्तरम् अगच्छत । किं वातेन कम्पितं नलम् । वा किं वीक्षितुं बहिर्गतवन्तः

11-7 anantaram tayoh pra-sthitayor_yohanam ud-diśya janāñ_jagāda | yūyam kiṃ draṣṭuṃ bahir-madhye-prāntaram agacchata | kiṃ vātena kampitam nalam | vā kiṃ vīkṣitum bahir-gatavantaḥ

11-7 illis autem abeuntibus coepit Iesus dicere ad turbas de Iohanne quid existis in desertum videre harundinem vento agitatam

11-7 And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind?

११-८ किं परिहितसूक्ष्मवसनं मनुजम् एकम् । पश्यत ये सूक्ष्मवसनानि परिदधाति ते राजधान्यां तिष्ठन्ति

11-8 kiṃ pari-hita-sūkṣma-vasanam manujam ekam | paśyata ye sūkṣma-vasanāni pari_dadhāti te rāja-dhānyām tiṣṭhanti

11-8 sed quid existis videre hominem mollibus vestitum ecce qui mollibus vestiuntur in domibus regum sunt

11-8 But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses.

११-९ तर्हि यूयं किं द्रष्टुं बहिरगमत । किमेकं भविष्यद्वादिनम् । तदेव सत्यम् । युष्मानहं वदामि । स भविष्यद्वादिनोऽपि महान्

11-9 tarhi yūyam kiṃ draṣṭuṃ bahir_agamata | kim_ekam bhaviṣyad-vādinam | tad_eva satyam | yuṣmān_aham vadāmi | sa bhaviṣyad-vādino'pi mahān

11-9 sed quid existis videre prophetam etiam dico vobis et plus quam prophetam

11-9 But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.

११-१० यतः । पश्य स्वकीयदूतोऽयं त्वदग्रे प्रेष्यते मया । स गत्वा तव पन्थानं सम्यक्परिष्कारिष्यति ।
एतद्वचनं यमधिलिखितमास्ते सोऽयं योहन्

11-10 yataḥ | paśya svakīya-dūto'yaṃ tvad-agre preṣyate mayā | sa gatvā tava panthānaṃ samyak-pariṣkariṣyati |
etad-vacanaṃ yam-adhi-likhitam-āste so'yaṃ yohan

11-10 hic enim est de quo scriptum est ecce ego mitto angelum meum ante faciem tuam qui praeparabit viam tuam
ante te

11-10 For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way
before thee.

११-११ अपरं युष्मानहं तथ्यं ब्रवीमि । मज्जयितुर्योहनः श्रेष्ठः कोऽपि नारीतो नाजायत । तथापि
स्वर्गराज्यमध्ये सर्वेभ्यो यः क्षुद्रः स योहनः श्रेष्ठः

11-11 aparaṃ yuṣmānaḥ ahaṃ tathyaṃ bravīmi | majjayitur-yohanaḥ śreṣṭhaḥ ko'pi nārīto nājāyata | tathāpi svarga-rājya-
madhye sarvebhyo yaḥ kṣudraḥ sa yohanaḥ śreṣṭhaḥ

11-11 amen dico vobis non surrexit inter natos mulierum maior Iohanne Baptista qui autem minor est in regno caelorum
maior est illo

11-11 Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist:
notwithstanding he that is least in the kingdom of heaven is greater than he.

११-१२ अपरं च आ योहनोऽद्य यावत् स्वर्गराज्यं बलादाक्रान्तं भवति आक्रमिनश्च जना बलेन
तदधिकुर्वन्ति

11-12 aparaṃ ca ā yohano'dya yāvat svarga-rājyaṃ balād-ā-krāntaṃ bhavati ā-kraminaś-ca janā balena
tad-adhi-kurvanti

11-12 a diebus autem Iohannis Baptistae usque nunc regnum caelorum vim patitur et violenti rapiunt illud

11-12 And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it
by force.

११-१३ यतो योहनं यावत् सर्वभविष्यद्वादिभिर्व्यवस्थया च उपदेशः प्राकाशयत

11-13 yato yohanaṃ yāvat sarva-bhaviṣyad-vādibhir-vy-ava-sthayā ca upa-deśaḥ prākāśyata

11-13 omnes enim prophetae et lex usque ad Iohannem prophetaverunt

11-13 For all the prophets and the law prophesied until John.

११-१४ यदि यूयम् इदं वाक्यं ग्रहीतुं शक्नुथ तर्हि श्रेयः यस्यागमनस्य वचनमास्ते सोऽयम् एलियः

11-14 yadi yūyam idaṃ vākyaṃ grahītuṃ śaknutha tarhi śreyaḥ yasyāgamanasya vacanaṃ-āste so'yam eliyaḥ

11-14 et si vultis recipere ipse est Helias qui venturus est

11-14 And if ye will receive it, this is Elias, which was for to come.

११-१५ यस्य श्रोतुं कर्णौ स्तः स शृणोतु

11-15 yasya śrotuṃ kaṛṇau staḥ sa śṛṇotu

11-15 qui habet aures audiendi audiat

11-15 He that hath ears to hear, let him hear.

११-१६ एते विद्यमानजनाः कैर्मयोपमीयन्ते । ये बालका हट्ट उपविश्य स्वं स्वं बन्धुमाहूय वदन्ति वयं
युष्माकं समीपे वंशीरवादयाम । किंतु यूयं नानृत्यत

11-16 ete vidyamāna-janāḥ kair-mayopa-mīyante | ye bālakā haṭṭa upa-viśya svaṃ svaṃ bandhum-ā-hūya vadanti
vayaṃ yuṣmākaṃ samīpe vaṃśīr-avādayāma | kiṃ-tu yūyaṃ nānṛtyata

11-16 cui autem similem aestimabo generationem istam similis est pueris sedentibus in foro qui clamantes
coequalibus

11-16 But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their
fellows,

११-१७ युष्माकं समीपे च वयमरोदिम । किंतु यूयं न व्यलपत । तादृशैर्बालकैस्त उपमायिष्यन्ते

11-17 yuṣmākaṃ samīpe ca vayam-arodima | kiṃ-tu yūyaṃ na vy-alapata | tādr̥śair-bālakais-ta upa-māyīṣyante

11-17 dicunt cecinimus vobis et non saltastis lamentavimus et non planxistis

11-17 And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not
lamented.

११-१८ यतो योहान् आगत्य न भुक्तवान् न पीतवांश्च तेन लोका वदन्ति स भूतग्रस्त इति

11-18 yato yohān ā-gatya na bhuktavān na pītavāṁś_ca tena lokā vadanti sa bhūta-grasta iti

11-18 venit enim Iohannes neque manducans neque bibens et dicunt daemonium habet

11-18 For John came neither eating nor drinking, and they say, He hath a devil.

११-१९ मनुजसुत आगत्य भुक्तवान् पीतवांश्च तेन लोका वदन्ति । पश्य एष भोक्ता मद्यपाता

चण्डालपापिनां बन्धुश्च । किंतु ज्ञानिनो ज्ञानव्यवहारं निर्दोषं जानन्ति

11-19 manuja-suta ā-gatya bhuktavān pītavāṁś_ca tena lokā vadanti | paśya eṣa bhoktā madya-pātā caṇḍāla-pāpināṁ bandhuś_ca | kiṁ_tu jñānino jñāna-vyavahāraṁ nir-doṣaṁ jānanti

11-19 venit Filius hominis manducans et bibens et dicunt ecce homo vorax et potator vini publicanorum et peccatorum amicus et iustificata est sapientia a filiis suis

11-19 The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.

११-२० स यत्र यत्र पुरे बह्वआश्चर्यं कर्म कृतवान् तन्निवासिनां मनःपरावृत्त्यभावात् तानि नगराणि प्रति हन्तेत्युक्त्वा कथितवान्

11-20 sa yatra yatra pure bahva-āścaryaṁ karma kṛtavān tan-nivāsināṁ manaḥ-parāvṛṭṭy-abhāvāt tāni nagarāṇi prati hantety_uktvā kathitavān

11-20 tunc coepit exprobrare civitatibus in quibus factae sunt plurimae virtutes eius quia non egissent paenitentiam

11-20 Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:

११-२१ हा कोरासीन् हा वैत्सैदे युष्मन्मध्ये यद्यदाश्चर्यं कर्म कृतं यदि तत् सोरसीदोन्नगर अकारिष्यत । तर्हि पूर्वमेव तन्निवासिनः शाण्वसने भस्मनि चोपविशन्तो मनांसि परावर्तयिष्यन्त

11-21 hā korāsīn hā vaitśaide yuṣman-madhye yad_yad_āścaryaṁ karma kṛtaṁ yadi tat sorasīdon-nagara akāriṣyata | tarhi pūrvam_eva tan-nivāsinaḥ śaṅ-vasane bhasmani copa-vīśanto manāṁsi parāvartayīṣyanta

11-21 vae tibi Corazain vae tibi Bethsaida quia si in Tyro et Sidone factae essent virtutes quae factae sunt in vobis olim in cilicio et cinere paenitentiam egissent

11-21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

११-२२ तस्माद् अहं युष्मान् वदामि । विचारदिने युष्माकं दशातः सोरसीदोनोर्दशा सह्यतरा भविष्यति

11-22 tasmād ahaṁ yuṣmān vadāmi | vicāra-dine yuṣmākaṁ daśātaḥ sorasīdonor_daśā sahyatarā bhaviṣyati

11-22 verumtamen dico vobis Tyro et Sidoni remissius erit in die iudicii quam vobis

11-22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

११-२३ अपरं च बत कफर्नाहूम् त्वं स्वर्गं यावदुन्नतोऽसि । किंतु नरके निक्षेप्यसे यस्मात् त्वयि यान्याश्चर्याणि कर्माण्यकारिष्यत यदि तानि सिदोन्नगर अकारिष्यत तर्हि तदद्य यावदस्थास्यत्

11-23 aparaṁ ca bata kapharnāhūm tvaṁ svargaṁ yāvad_un-nato'si | kiṁ_tu narake ni-kṣepsyase yasmāt tvayi yāny_āścaryāṇi karmāny_akāriṣyata yadi tāni sidon-nagara akāriṣyata tarhi tad_adya yāvad_asthāsyat

11-23 et tu Capharnaum numquid usque in caelum exaltaberis usque in infernum descendes quia si in Sodomis factae fuissent virtutes quae factae sunt in te forte mansissent usque in hunc diem

11-23 And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

११-२४ किंत्वहं युष्मान् वदामि । विचारदिने तव दण्डतः सिदोमो दण्डो सह्यतरो भविष्यति

11-24 kiṁ_tv_ahaṁ yuṣmān vadāmi | vicāra-dine tava daṇḍataḥ sidomo daṇḍo sahyataro bhaviṣyati

11-24 verumtamen dico vobis quia terrae Sodomorum remissius erit in die iudicii quam tibi

11-24 But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

११-२५ एतस्मिन्नेव समये यीशुः पुनरुवाच । हे स्वर्गपृथिव्योरेकाधिपते पितस्त्वं ज्ञानवतो विदुषश्च लोकान् प्रत्येतानि न प्रकाश्य बालकान् प्रति प्रकाशितवान् इति हेतोस्त्वां धन्यं वदामि

11-25 etasmin_neva samaye yīśuḥ punar_uvāca | he svarga-prṭhivyor_ekādhipate pitas_tvam_jñānavato viduṣaś_ca lokān praty_etāni na pra-kāśya bālakān prati pra-kāśitavān iti hetos_tvāṁ dhanyaṁ vadāmi

11-25 in illo tempore respondens Iesus dixit confiteor tibi Pater Domine caeli et terrae quia abscondisti haec a sapientibus et prudentibus et revelasti ea parvulis

11-25 At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

११-२६ हे पितः इत्थं भवेद् यद् इदं त्वद्दृष्टावुत्तमम्

11-26 he pitāḥ itthaṃ bhaved yad idaṃ tvad-dṛṣṭāv_uttamam

11-26 ita Pater quoniam sic fuit placitum ante te

11-26 Even so, Father: for so it seemed good in thy sight.

११-२७ पित्रा मयि सर्वाणि समर्पितानि । पितरं विना कोऽपि पु न जानति । यान् प्रति पुत्रेण पिता प्रकाशयते तान् विना पुत्राद् अन्यः कोऽपि पितरं न जानाति

11-27 pitrā mayi sarvāṇi sam-arpitāni | pitaraṃ vinā ko'pi pu** na jānati | yān prati putreṇa pitā pra_kāśyate tān vinā putrād anyāḥ ko'pi pitaraṃ na jānāti

11-27 omnia mihi tradita sunt a Patre meo et nemo novit Filium nisi Pater neque Patrem quis novit nisi Filius et cui voluerit Filius revelare

11-27 All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

११-२८ हे परिश्रान्ता भाराक्रान्ताश्च लोका यूयं मत्सन्निधिम् आगच्छत । अहं युष्मान् विश्रमयिष्यामि

11-28 he pari-śrāntā bhārākrāntāś_ca lokā yūyaṃ mat-sannidhim ā_gacchata | ahaṃ yuṣmān vi_śramayiṣyāmi

11-28 venite ad me omnes qui laboratis et onerati estis et ego reficiam vos

11-28 Come unto me, all ye that labour and are heavy laden, and I will give you rest.

११-२९ अहं क्षमणशीलो नम्रमनाश्च । तस्मान्मम युगं स्वेषाम् उपरि धारयत मत्तः शिक्षध्वं च । तेन यूयं स्वे स्वे मनसि विश्रामं लप्स्यध्वे

11-29 ahaṃ kṣamaṇa-śīlo namra-manāś_ca | tasmān_mama yugaṃ sveṣām upari dhārayata mattaḥ śikṣadhvaṃ ca | tena yūyaṃ sve sve manasi vi-śrāmaṃ lapsyadhve

11-29 tollite iugum meum super vos et discite a me quia mitis sum et humilis corde et invenietis requiem animabus vestris

11-29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

११-३० यतो मम युगम् अनायासं मम भारं च लघु

11-30 yato mama yugam an-āyāsaṃ mama bhāraṃ ca laghu

11-30 iugum enim meum suave est et onus meum leve est

11-30 For my yoke is easy, and my burden is light.

१२-१ अनन्तरं यीशुर्विश्रामवारे शस्यमध्येन गच्छति । तदा तच्छिष्या बुभुक्षिताः सन्तः शस्यमञ्जरीश्छित्त्वा छित्त्वा खादितुमारभन्त

12-1 anantaraṃ yīśur viśrāma-vāre śasya-madhyena gacchati | tadā tac-chiṣyā bubhuṣitāḥ santaḥ śasyam_añjarīś_chittvā chittvā khādītum_ā_rabhanta

12-1 in illo tempore abiit Iesus sabbato per sata discipuli autem eius esurientes coeperunt vellere spicas et manducare

12-1 At that time Jesus went on the sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn, and to eat.

१२-२ तद्विलोक्य फिरूशिना यीशुं जगदुः । पश्य विश्रामवारे यत् कर्माकर्तव्यं तदेव तव शिष्याः कुर्वन्ति

12-2 tad_vi-lokya phirūśīno yīśuṃ jagaduḥ | paśya viśrāma-vāre yat karmākartavyaṃ tad_eva tava śiṣyāḥ kurvanti

12-2 Phariseae autem videntes dixerunt ei ecce discipuli tui faciunt quod non licet eis facere sabbatis

12-2 But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day.

१२-३ स तान् प्रत्यवदत् । दायूद् तत्सङ्गिनश्च बुभुक्षिताः सन्तो यत् कर्माकुर्वन् तत् किं युष्माभिर्नापाठि

12-3 sa tān praty_avadat | dāyūd tat-saṅginaś_ca bubhuṣitāḥ santo yat karmākurvan tat kiṃ yuṣmābhir_nāpāṭhi

12-3 at ille dixit eis non legistis quid fecerit David quando esuriit et qui cum eo erant

12-3 But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him;

१२-४ ये दर्शनीयाः पूपाः याजकान् विना तस्य तत्सङ्गि-मनुजानाञ्चाभोजनीयास्त ईश्वरावासं प्रविष्टेन तेन भुक्ताः

12-4 ye darśanīyāḥ pūpāḥ yājakān vinā tasya tat-saṅgi-manujānāñ_cābhojanīyās_ta īśvarāvāsaṃ pra-viṣṭena tena bhuktāḥ

12-4 quomodo intravit in domum Dei et panes propositionis comedit quos non licebat ei edere neque his qui cum eo erant nisi solis sacerdotibus

12-4 How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?

१२-५ अन्यच्च विश्रामवारे मध्येमन्दिरं विश्रामवरीयं नियमं लङ्घन्तोऽपि याजका निर्दोषा भवन्ति । शास्त्रमध्ये किमिदमपि युष्माभिर्न पठितम्

12-5 anyac_ca viśrāma-vāre madhye-mandiraṃ viśrāma-varīyaṃ ni-yamaṃ laṅghanto'pi yājakā nir-doṣā bhavanti | śāstra-madhye kim_idam_āpi yuṣmābhir_na paṭhitam

12-5 aut non legistis in lege quia sabbatis sacerdotes in templo sabbatum violant et sine crimine sunt

12-5 Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless?

१२-६ युष्मान् अहं वदामि । अत्र स्थाने मन्दिरादपि गरीयान् एक आस्ते

12-6 yuṣmān ahaṃ vadāmi | atra sthāne mandirād_āpi gariyān eka āste

12-6 dico autem vobis quia templo maior est hic

12-6 But I say unto you, That in this place is one greater than the temple.

१२-७ किंतु । दयायां मे यथा प्रीतिर्न तथा यज्ञकर्मणि । एतद्वचनस्यार्थं यदि यूयम् अज्ञासिष्ट् तर्हि निर्दोषान् दोषिणो नाकार्ष्ण

12-7 kiṃ_tu | dayāyāṃ me yathā prītir_na tathā yajña-karmaṇi | etad-vacanasyaṛthaṃ yadi yūyam ajñāsiṣṭ tarhi nir-doṣān doṣiṇo nākārṣṭa

12-7 si autem sciretis quid est misericordiam volo et non sacrificium numquam condemnassetis innocentes

12-7 But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

१२-८ अन्यच्च मनुजसुतो विश्रामवासरस्यापि पतिरास्ते

12-8 anyac_ca manuja-suto viśrāma-vāsarasyāpi patir_āste

12-8 dominus est enim Filius hominis etiam sabbati

12-8 For the Son of man is Lord even of the sabbath day.

१२-९ अनन्तरम् एकः शुष्ककरामयवान् उपस्थितवान्

12-9 anantaram ekaḥ śuṣka-karāmayavān upa-sthitavān

12-9 et cum inde transisset venit in synagogam eorum

12-9 And when he was departed thence, he went into their synagogue:

१२-१० ततो यीशुम् अपवदितुं मानुषाः पप्रच्छुः । विश्रामवारे निरामयत्वं करणीयं न वा

12-10 tato yīśum apa_vaditum mānuṣāḥ papracchuḥ | viśrāma-vāre nir-āmayatvaṃ karaṇīyaṃ na vā

12-10 et ecce homo manum habens aridam et interrogabant eum dicentes si licet sabbatis curare ut accusarent eum

12-10 And, behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him.

१२-११ तेन स प्रत्युवाच । विश्रामवारे यदि कस्यचिद् अविर्गते पतति तर्हि यस्तं धृत्वा न तोलयति एतादृशो मनुजो युष्माकं मध्ये क आस्ते

12-11 tena sa praty_uvāca | viśrāma-vāre yadi kasya_cid avir_garte patati tarhi yas_tam dhṛtvā na tolayati etādṛśo manujo yuṣmākaṃ madhye ka āste

12-11 ipse autem dixit illis quis erit ex vobis homo qui habeat ovem unam et si ceciderit haec sabbatis in foveam nonne tenebit et levabit eam

12-11 And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out?

१२-१२ अवेर्मानवः किं नहि श्रेयान्। अतो विश्रामवारे हितकर्म कर्तव्यम्

12-12 aver_mānavaḥ kiṃ na_hi śreyān | ato viśrāma-vāre hita-karma kartavyam

12-12 quanto magis melior est homo ove itaque licet sabbatis benefacere

12-12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.

१२-१३ अनन्तरं स तं मानवं गदितवान् करं प्रसारय। तेन करे प्रसारिते सोऽन्यकरवत् स्वस्थोऽभवत्

12-13 anantaram sa tam mānavaṃ gaditavān karaṃ pra_sāraya | tena kare pra-sārite so'nyakaravat sva-stho'bhavat

12-13 tunc ait homini extende manum tuam et extendit et restituta est sanitati sicut altera

12-13 Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other.

१२-१४ तदा फिरूशिनो बहिर्भूय कथं तं हनिष्याम इति कुमन्त्रणां तत्प्रातिकूल्येन चक्रुः

12-14 tadā phirūśino bahir-bhūya katham tam haniṣyāma iti ku-mantraṇāṃ tat-prātikūlyena cakruḥ

12-14 exeuntes autem Pharisaei consilium faciebant adversus eum quomodo eum perderent

12-14 Then the Pharisees went out, and held a council against him, how they might destroy him.

१२-१५ ततो यीशुस्तद्विदित्वा स्थानान्तरं गतवान्। अन्येषु बहुरेषु तत्पश्चाद् गतेषु तान् स निरामयान् कृत्वा इत्याज्ञापयत्

12-15 tato yīśus_tad_viditvā sthānāntaram gatavān | anyeṣu bahu-nareṣu tat-paścād gateṣu tān sa nir-āmayān kṛtvā ity_ājñāpayat

12-15 Iesus autem sciens recessit inde et secuti sunt eum multi et curavit eos omnes

12-15 But when Jesus knew it, he withdrew himself from thence: and great multitudes followed him, and he healed them all;

१२-१६ यूयं मां न परिचाययत। तस्मान्

12-16 yūyaṃ māṃ na pari_cāyayata | tasmān

12-16 et praecepit eis ne manifestum eum facerent

12-16 And charged them that they should not make him known:

१२-१७ मम प्रियो मनोनीतो मनसस्तुष्टिकारकः। मदीयः सेवको यस्तु विद्यते तं समीक्षताम्।

तस्योपरि स्वकीयात्मा मया संस्थापयिष्यते

12-17 mama priyo mano-nīto manasas_tuṣṭi-kāraḥ | madiyaḥ sevako yas_tu vidyate tam sam_ikṣatām | tasyopari svakiyātmā mayā saṃ_sthāpayiṣyate

12-17 ut adimpleretur quod dictum est per Esaiam prophetam dicentem

12-17 That it might be fulfilled which was spoken by Esaias the prophet, saying,

१२-१८ तेनान्यदेशजातेषु व्यवस्था संप्रकाशयते। केनापि न विरोधं स विवादं च करिष्यति। न च राजपथे तेन वचनं श्रावयिष्यते

12-18 tenānya-deśa-jāteṣu vyavasthā saṃ_pra_kāśyate | kenāpi na vi-rodham sa vi-vādam ca kariṣyati | na ca rāja-pathe tena vacanaṃ śrāvayiṣyate

12-18 ecce puer meus quem elegi dilectus meus in quo bene placuit animae meae ponam spiritum meum super eum et iudicium gentibus nuntiabit

12-18 Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles.

१२-१९ व्यवस्था चलिता यावन्नहि तेन करिष्यते। तावन्नलो विदीर्णोऽपि भङ्क्ष्यते नहि तेन च। तथा सधूमवर्त्ति च न स निर्वापयिष्यते

12-19 vyavasthā calitā yāvan_na_hi tena kariṣyate | tāvan_nalo vi-dīrṇo'pi bhāṅkṣyate na_hi tena ca | tathā sadhūma-varttiṃ ca na sa nir_vāpayiṣyate

12-19 non contendet neque clamabit neque audiet aliquis in plateis vocem eius

12-19 He shall not strive, nor cry; neither shall any man hear his voice in the streets.

१२-२० प्रत्याशां च करिष्यन्ति तन्नामि भिन्नदेशजाः

12-20 pratyāśāṃ ca kariṣyanti tan-nāmi bhinna-deśa-jāḥ

12-20 harundinem quassatam non confringet et linum fumigans non extinguet donec eiciat ad victoriam iudicium

12-20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.

१२-२१ यान्येतानि वचनानि यिशयियभविष्यद्वादिना प्रोक्तान्यासन् तानि सफलान्यभवन्

12-21 yāny_ētāni vacanāni yīṣayiya-bhaviṣyad-vādinā proktāny_āsan tāni sa-phalāny_abhavan

12-21 et in nomine eius gentes sperabunt

12-21 And in his name shall the Gentiles trust.

१२-२२ अनन्तरं लोकैस्तत्समीपम् आनीतो भूतग्रस्तान्धमूकैकमनुजस्तेन स्वस्थीकृतः । ततः सोऽन्धो मूको द्रष्टुं वक्तुं चारब्धवान्

12-22 anantaram lokais_tat-samīpam ā-nīto bhūta-grastāndha-mūkaika-manujas_tena svasthī-kṛtaḥ | tataḥ so'ndho mūko draṣṭuṃ vaktuṃ cā-rabdhavān

12-22 tunc oblatu est ei daemonium habens caecus et mutus et curavit eum ita ut loqueretur et videret

12-22 Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw.

१२-२३ अनेन सर्वे विस्मिताः कथायां चक्रुः । एषः किं दायूदः सन्तानो नहि

12-23 anena sarve vi-smitāḥ kathayām cakruḥ | eṣaḥ kiṃ dāyūdaḥ santāno na_hi

12-23 et stupebant omnes turbae et dicebant numquid hic est Filius David

12-23 And all the people were amazed, and said, Is not this the son of David?

१२-२४ किंतु फिरूशिनस्तच्छ्रुत्वा गदितवन्तः । बाल्सिबूद्गाम्नो भूतराजस्य साहय्यं विना नायं भूतान्त्याजयति

12-24 kiṃ_tu phirūśinas_tac_chrutvā gaditavantaḥ | bālsibūb-nāmno bhūta-rājasya sāhayaṃ vinā nāyaṃ bhūtān_tyājayati

12-24 Phariseae autem audientes dixerunt hic non eicit daemones nisi in Beelzebub principe daemoniorum

12-24 But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils.

१२-२५ तदानीं यीशुस्तेषाम् इति मानवं विज्ञाय तान् अवदत् । किंचन राज्यं यदि स्वविपक्षाद् भिद्यते तर्हि तदुच्छिद्यते । यच्च किंचन नगरं वा गृहं स्वविपक्षाद् विभिद्यते तत्स्थातुं न शक्नोति

12-25 tadāniṃ yīśus_teṣām iti mānavam vi-jñāya tān avadat | kiṃ_cana rājyaṃ yadi sva-vipakṣād bhidyate tarhi tad_uc_chidyate | yac_ca kiṃ_cana nagaram_vā gṛhaṃ sva-vipakṣād vi_bhidyate tat_sthātuṃ na śaknoti

12-25 Jesus autem sciens cogitationes eorum dixit eis omne regnum divisum contra se desolatur et omnis civitas vel domus divisa contra se non stabit

12-25 And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:

१२-२६ तद्वक्ष्यतानो यदि शयतानं बहिः कृत्वा स्वविपक्षात् पृथक् पृथग् भवति तर्हि तस्य राज्यं केन प्रकारेण स्थास्यति

12-26 tadvac_śayatāno yadi śayatānaṃ bahiḥ kṛtvā sva-vipakṣāt pṛthak pṛthag bhavati tarhi tasya rājyaṃ kena prakāreṇa sthāsyati

12-26 et si Satanas Satanan eicit adversus se divisus est quomodo ergo stabit regnum eius

12-26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

१२-२७ अहं च यदि बाल्सिबूबा भूतान्त्याजयामि तर्हि युष्माकं सन्तानाः केन भूतान्त्याजयन्ति ।

तस्माद्युष्माकम् एतद्विचारयितारस्त एव भविष्यन्ति

12-27 ahaṃ ca yadi bālsibūbā bhūtān_tyājayāmi tarhi yuṣmākaṃ santānāḥ kena bhūtān_tyājayanti | tasmād_yuṣmākam etad-vicārayitāras_ta eva bhaviṣyanti

12-27 et si ego in Beelzebub eicio daemones filii vestri in quo eiciunt ideo ipsi iudices erunt vestri

12-27 And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges.

१२-२८ किंत्वहं यदीश्वरात्मना भूतान्त्याजयामि तर्हीश्वरस्य राज्यं युष्माकं संनिधिमागतवत्

12-28 kiṃ_tv_ahaṃ yadīśvarātmanā bhūtān_tyājayāmi tarhīśvarasya rājyaṃ yuṣmākaṃ saṃ-ni-dhim_ā-gatavat

12-28 si autem ego in Spiritu Dei eicio daemones igitur pervenit in vos regnum Dei

12-28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

१२-२९ अन्यच्च कोऽपि बलवन्तं जनं प्रथमतो न बुद्ध्वा केन प्रकारेण तस्य गृहं प्रविश्य तद्द्रव्यादि लोठयितुं शक्नोति

12-29 anyac_ca ko'pi balavantam janam prathamato na buddhvā kena pra-kāreṇa tasya grhaṃ pra-viśya tad-dravyādi loṭhayitum śaknoti

12-29 aut quomodo potest quisquam intrare in domum fortis et vasa eius diripere nisi prius alligaverit fortem et tunc domum illius diripiat

12-29 Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

१२-३० यः कश्चिन्मम स्वपक्षीयो नहि स विपक्षीत आस्ते । यच्च मया साकं न संगृह्णाति स विकिरति

12-30 yaḥ kaś_cin_mama sva-pakṣīyo na_hi sa vi-pakṣīta āste | yac_ca mayā sākaṃ na saṃ_gṛhṇāti sa vi_kirati

12-30 qui non est mecum contra me est et qui non congregat mecum spargit

12-30 He that is not with me is against me; and he that gathereth not with me scattereth abroad.

१२-३१ अत एव युष्मानहं वदामि । मनुजानां सर्वप्रकारपापानां निन्दायां च मर्षणं भवितुं शक्नोति । किंतु पवित्रस्यात्मनो विरुद्धनिन्दाया मर्षणं न शक्नोति

12-31 ata eva yuṣmān_ahaṃ vadāmi | manujānāṃ sarva-prakāra-pāpānāṃ nindāyāṃ ca marṣaṇam bhavitum śaknoti | kiṃ_tu pavitrasyātmano viruddha-nindāyā marṣaṇam na śaknoti

12-31 ideo dico vobis omne peccatum et blasphemia remittetur hominibus Spiritus autem blasphemia non remittetur

12-31 Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men.

१२-३२ यो मनुजसुतस्य विरुद्धां कथां कथयति तस्यापराधस्य क्षमा भवितुं शक्नोति । किंतु यः कश्चित्पवित्रस्यात्मनो विरुद्धां कथां कथयति नेह्लोके न प्रेत्य तस्यापराधस्य क्षमां भवितुं शक्नोति

12-32 yo manuja-sutasya vi-ruddhām kathām kathayati tasyāparādhasya kṣamā bhavitum śaknoti | kiṃ_tu yaḥ

kaś_cit_pavitrasyātmano vi-ruddhām kathām kathayati neh-loke na pretya tasyāparādhasya kṣamām bhavitum śaknoti

12-32 et quicumque dixerit verbum contra Filium hominis remittetur ei qui autem dixerit contra Spiritum Sanctum non remittetur ei neque in hoc saeculo neque in futuro

12-32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

१२-३३ पादपं यदि भद्रं वदथ तर्हि तस्य फलमपि साधु वक्तव्यम् । यदि च पादपम् असाधु वदथ तर्हि तस्य फलमप्यसाधु वक्तव्यम् । यतः सवीयस्वीयफलेन पादपः परिचीयते

12-33 pāda-paṃ yadi bhadraṃ vadatha tarhi tasya phalam_apy sādhu vaktavyam | yadi ca pāda-pam a-sādhu vadatha tarhi tasya phalam_apy_āsādhu vaktavyam | yataḥ savīya-svīya-phalena pāda-paḥ pari_ciyate

12-33 aut facite arborem bonam et fructum eius bonum aut facite arborem malam et fructum eius malum siquidem ex fructu arbor agnoscitur

12-33 Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit.

१२-३४ रे भुजगवंशा यूयमसाधवः सन्तः कथं साधु वाक्यं वक्तुं शक्यथ । यस्मादन्तःकरणस्य पूर्णभावानुसाराद् वदनाद् वचो निर्गच्छन्ति

12-34 re bhujaga-vaṃśā yūyam_a-sādhavaḥ santaḥ katham sādhu vākyaṃ vaktum śakṣyatha | yasmād_antaḥ-karaṇasya pūrṇa-bhāvānu-sārād vadanād vaco nir_gacchanti

12-34 progenies viperarum quomodo potestis bona loqui cum sitis mali ex abundantia enim cordis os loquitur

12-34 O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

१२-३५ तेन साधुर्मानवोऽन्तःकरणरूपात् साधुभाण्डागारात् साधु द्रव्यं निर्गमयति

12-35 tena sādhur_mānavo'ntaḥ-karaṇa-rūpāt sādhu-bhāṇḍāgārāt sādhu dravyam nir_gamayati

12-35 bonus homo de bono thesauro profert bona et malus homo de malo thesauro profert mala

12-35 A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

१२-३६ किंत्वहं युष्मान् वदामि । मनुजा यावन्त्यालस्यवचांसि वदन्ति विचारदिने तदुत्तरमवश्यं दातव्यम्

12-36 kiṃ_tv_ahaṃ yuṣmān vadāmi | manujā yāvanty_ālasya-vacāṃsi vadanti vicāra-dine tad-uttaram_a-vaśyam dātavyam

12-36 dico autem vobis quoniam omne verbum otiosum quod locuti fuerint homines reddent rationem de eo in die iudicii

12-36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

१२-३७ यतस्त्वं स्वीयवचोभिर्निरपराधः स्वीयवचोभिश्च सापराधो गणिष्यते

12-37 yatas_tvam svīya-vacobhir_nir-apa-rādhāḥ svīya-vacobhiś_ca sāparādhō gaṇiṣyate

12-37 ex verbis enim tuis iustificaberis et ex verbis tuis condemnaberis

12-37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

१२-३८ तदानीं कतिपया उपाध्यायाः फिरूशिनश्च जगदुः । हे गुरो वयं भवतः किंचन लक्ष्म दिदृक्षामः

12-38 tadāniṃ katipayā upādhyāyāḥ phirūśinaś_ca jagaduḥ | he guro vyaṃ bhavattaḥ kiṃ_cana lakṣma didṛkṣāmaḥ

12-38 tunc responderunt ei quidam de scribis et Pharisaeis dicentes magister volumus a te signum videre

12-38 Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

१२-३९ तदा स प्रत्युक्तवान् । दुष्ट व्यभिचारी च वंशो लक्ष्म मृगयते । किंतु भविष्यद्वादिनो यूनासो लक्ष्म विहायान्यत् किमपि लक्ष्म ते न प्रदर्शयिष्यन्ते

12-39 tadā sa praty_uktavān | duṣṭu vy-abhi-cārī ca vaṃśo lakṣma mṛgayate | kiṃ_tu bhaviṣyad-vādino yūnaso lakṣma vi-hāyānyat kim_apa lakṣma te na pra_darśayiṣyante

12-39 qui respondens ait illis generatio mala et adultera signum quaerit et signum non dabitur ei nisi signum Ionae prophetae

12-39 But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:

१२-४० यतो यूनास् यथा त्र्यहोरात्रं बृहन्मीनस्य कुक्षावासीत् तथा मनुजपुत्रोऽपि त्र्यहोरात्रं मेदिन्या मध्ये स्थास्यति

12-40 yato yūnas yathā try-aho-rātraṃ bṛhan-mīnasya kuṣṣāv_āsīt tathā manuja-putro'pi try-aho-rātraṃ medinyā madhye sthāsyati

12-40 sicut enim fuit Ionas in ventre ceti tribus diebus et tribus noctibus sic erit Filius hominis in corde terrae tribus diebus et tribus noctibus

12-40 For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

१२-४१ अपरं नीनिवीया मानवा विचारदिन एतद्वंशीयानां प्रतिकूलम् उत्थाय तान् दोषिणः

करिष्यन्ति । युष्मत्ते यूनास उपदेशान्मनांसि परावर्त्तयां चक्रिरे । किंत्वत्र यूनासोऽपि गुरुतर एक आस्ते

12-41 aparaṃ nīniviṃyā mānavā vicāra-dina etad-vaṃśīyānāṃ prati-kūlam ut-thāya tān doṣiṇaḥ kariṣyanti | yuṣmat_te yūnaso upa-deśān_manāṃsi parā-varttayāṃ cakrire | kiṃ_tv_atra yūnaso'pi gurutara eka āste

12-41 viri ninevitae surgent in iudicio cum generatione ista et condemnabunt eam quia paenitentiam egerunt in praedicatione Ionae et ecce plus quam Iona hic

12-41 The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

१२-४२ पुनश्च दक्षिणदेशीया राज्ञी विचारदिन एतद्वंशीयानां प्रतिकूलमुत्थाय तान् दोषिणः करिष्यन्ति । यतः सा राज्ञी सुलेमनो विद्यायाः कथां श्रोतुं मेदिन्याः सीम आगच्छत् । किंतु सुलेमनोऽपि गुरुतर एको जनोऽत्र आस्ते

12-42 punaś_ca dakṣiṇa-deśīyā rājñī vicāra-dina etad-vaṃśīyānāṃ prati-kūlam_ut-thāya tān doṣiṇaḥ kariṣyanti | yataḥ sā rājñī sulemanō vidyāyāḥ kathāṃ śrotuṃ medinyāḥ sīmna āgacchat | kiṃ_tu sulemanō'pi gurutara eko jano'tra āste

12-42 regina austri surget in iudicio cum generatione ista et condemnabit eam quia venit a finibus terrae audire sapientiam Salomonis et ecce plus quam Salomon hic

12-42 The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

१२-४३ अपरं मनुजाद्बहिर्गतोऽपवित्रभूतः शुष्कस्थानेन गत्वा विश्रामं गवेषयति । किंतु तदलभमानः स वक्ति । युष्मान्निकेतनाद् आगमं । तदेव वेश्म परावृत्य यामि

12-43 aparaṃ manu-jādbahir-gato'pavitra-bhūtaḥ śuṣka-sthānena gatvā vi-śrāmaṃ gaveṣayati | kiṃ_tu tad-alabhamānaḥ sa vakti | yuṣmān_niketanād ā-gamaṃ | tad_eva veśma parā-vṛtya yāmi

12-43 cum autem immundus spiritus exierit ab homine ambulat per loca arida quaerens requiem et non invenit

12-43 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

१२-४४ पश्चात् स तत् स्थानम् उपस्थाय तच्छून्यं मार्जितं शोभितं च विलोक्य व्रजन् स्वतोऽपि दुष्टतरान् अन्यसप्तभूतान् सङ्गिनः करोति

12-44 paścāt sa tat sthānam upa-sthāya tac_śūnyaṃ mārjitaṃ śobhitaṃ ca vi-lokya vrajan svato'pi duṣṭatarān anya-sapta-bhūtān saṅginaḥ karoti

12-44 tunc dicit revertar in domum meam unde exivi et veniens invenit vacantem scopis mundatam et ornatam

12-44 Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished.

१२-४५ ततस्ते तत् स्थानं प्रविश्य निवसन्ति । तेन तस्य मनुजस्य शेषदशा पूर्वदशातोतीवाशुभा भवति । एतेषां दुष्टवंश्यानामपि तथैव घटिष्यते

12-45 tatas_te tat sthānaṃ pra-viśya ni_vasanti | tena tasya manu-jasya śeṣa-daśā pūrva-daśātōtivāśubhā bhavati | eteṣāṃ duṣṭa-vaṃśyānām_āpi tathaiva ghaṭiṣyate

12-45 tunc vadit et adsumit septem alios spiritus secum nequiores se et intrantes habitant ibi et fiunt novissima hominis illius peiora prioribus sic erit et generationi huic pessimae

12-45 Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.

१२-४६ मानवेभ्य एतासां कथानां कथनकाले तस्य माता सहजाश्च तेन साकं कांचित् कथां कथयितुं वाञ्छन्तो बहिरेव स्थितवन्तः

12-46 mānavebhya etāsāṃ kathānāṃ kathana-kāle tasya mātā saha-jāś_ca tena sākaṃ kām_cit kathāṃ kathayitum vāñchanto bahir_eva sthitavantaḥ

12-46 adhuc eo loquente ad turbas ecce mater eius et fratres stabant foris quaerentes loqui ei

12-46 While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him.

१२-४७ ततः कश्चित् तस्मै कथितवान् । पश्य तव जननी सहजाश्च त्वया साकं कांचन कथां कथयितुं कामयमाना बहिस्तिष्ठन्ति

12-47 tataḥ kaś_cit tasmai kathitavān | paśya tava janānī saha-jāś_ca tvayā sākaṃ kām_cana kathāṃ kathayitum kāmaya mānā bahis_tisṭhanti

12-47 dixit autem ei quidam ecce mater tua et fratres tui foris stant quaerentes te

12-47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

१२-४८ किंतु स तं प्रत्यवदत् । मम का जननी । के वा मम सहजाः

12-48 kiṃ_tu sa taṃ praty_avadat | mama kā janānī | ke vā mama saha-jāḥ

12-48 at ipse respondens dicenti sibi ait quae est mater mea et qui sunt fratres mei

12-48 But he answered and said unto him that told him, Who is my mother? and who are my brethren?

१२-४९ पश्चाच्छिष्यान् प्रति करं प्रसार्य कथितवान् । पश्य मम जननी मम् सहजाश्चैते

12-49 paścāc_chiṣyān prati karaṃ pra-sārya kathitavān | paśya mama janānī mam saha-jāś_caite

12-49 et extendens manum in discipulos suos dixit ecce mater mea et fratres mei

12-49 And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!

१२-५० यः कश्चिन्मम स्वर्गस्थस्य पितुरिष्टं कर्म कुरुते स एव मम भ्राता भगिनी जननी च

12-50 yaḥ kaś_cin_mama svarga-sthasya pitur_iṣṭaṃ karma kurute sa eva mama bhrātā bhaginī janānī ca

12-50 quicumque enim fecerit voluntatem Patris mei qui in caelis est ipse meus et frater et soror et mater est

12-50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

१३-१ अपरं च तस्मिन्दिने यीशुः सद्मनो गत्वा सरित्पते रोधसि समुपविवेश

13-1 aparaṃ ca tasmin_dine yīśuḥ sadmano gatvā sarit-pate rodhasi sam_upa_viveśa

13-1 in illo die exiens Iesus de domo sedebat secus mare

13-1 The same day went Jesus out of the house, and sat by the sea side.

१३-२ तत्र तत्सन्निधौ बहुजनानां निवहोपस्थितेः स तरणिमारुह्य समुपाविशत्। तेन मानवा रोधसि स्थितवन्तः

13-2 tatra tat-samnidhau bahu-janānām nivahopasthiteḥ sa taraṇim_ā-ruhya sam_upāviśat | tena mānavā rodhasi sthitavantaḥ

13-2 et congregatae sunt ad eum turbae multae ita ut in naviculam ascendens sederet et omnis turba stabat in litore

13-2 And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore.

१३-३ तदानीं स दृष्टान्तैस्तान् इत्थं बहुश उपदिष्टवान्

13-3 tadāniṃ sa dṛṣṭāntais_tān itthaṃ bahuśa upa-diṣṭavān

13-3 et locutus est eis multa in parabolis dicens ecce exiit qui seminat seminare

13-3 And he spake many things unto them in parables, saying, Behold, a sower went forth to sow;

१३-४ पश्यत। कश्चित् कृषीवलो बीजानि वमुं बहिर्जगाम। तस्य वपनकाले कतिपयबीजेषु मार्गपार्श्वे पतितेषु विहगास्तानि भक्षितवन्तः

13-4 paśyata | kaś_cit kṛṣīvalo bijāni vaptuṃ bahir_jagāma | tasya vapana-kāle katipaya-bijeṣu mārga-pārśve patiteṣu vihaḡās_tāni bhakṣitavantaḥ

13-4 et dum seminat quaedam ceciderunt secus viam et venerunt volucres et comederunt ea

13-4 And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up:

१३-५ अपरं कतिपयबीजेषु स्तोकमृद्युक्तपाषाणे पतितेषु मृदल्पत्वात् तत्क्षणात् तान्यङ्कुरितानि

13-5 aparaṃ katipaya-bijeṣu stoka-mṛd-yukta-pāṣāṇe patiteṣu mṛd-alpatvāt tat-kṣaṇāt tāny_aṅkuritāni

13-5 alia autem ceciderunt in petrosa ubi non habebat terram multam et continuo exorta sunt quia non habebant altitudinem terrae

13-5 Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:

१३-६ किंतु रवावुदिते दग्धानि तेषां मूलाप्रविष्टत्वाच्छुष्कतां गतानि च

13-6 kiṃ_tu ravāv_udite dagdhāni teṣāṃ mūlāpraviṣṭatvāc_śuṣkatāṃ gatāni ca

13-6 sole autem orto aestuaverunt et quia non habebant radicem aruerunt

13-6 And when the sun was up, they were scorched; and because they had no root, they withered away.

१३-७ अपरं कतिपयबीजेषु कण्टकानां मध्ये पतितेषु कण्टकान्येधित्वा तानि जगसुः

13-7 aparaṃ katipaya-bijeṣu kaṅṭkānām madhye patiteṣu kaṅṭakāny_edhitvā tāni jagrasuḥ

13-7 alia autem ceciderunt in spinas et creverunt spinae et suffocaverunt ea

13-7 And some fell among thorns; and the thorns sprung up, and choked them:

१३-८ अपरं च कतिपयबीजानि ऊर्वरायां पतितानि। तेषां मध्ये कानिचिच्छातगुणानि कानिचित् षष्टिगुणानि कानिचिच्च त्रिंशद्गुणानि फलानि फलितवन्ति

13-8 aparaṃ ca katipaya-bijāni ūrvarāyām patitāni | teṣāṃ madhye kāni_cic_śata-guṇāni kāni_cit ṣaṣṭi-guṇāni kāni_cic_ca triṃśad-guṇāni phalāni phalitavanti

13-8 alia vero ceciderunt in terram bonam et dabant fructum aliud centesimum aliud sexagesimum aliud tricesimum

13-8 But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.

१३-९ श्रोतुं यस्य श्रुती आसाते स शृणुयात्

13-9 śrotuṃ yasya śrutī āsāte sa śṛṇuyāt

13-9 qui habet aures audiendi audiat

13-9 Who hath ears to hear, let him hear.

१३-१० अनन्तरं शिष्यैरागत्य सोऽपृच्छ्यत। भवता तेभ्यः कुतो दृष्टान्तकथा कथ्यते

13-10 anantaram śiṣyair_ā-gatya so'pṛcchyata | bhavatā tebhyaḥ kuto dṛṣṭānta-kathā kathyate

13-10 et accedentes discipuli dixerunt ei quare in parabolis loqueris eis

13-10 And the disciples came, and said unto him, Why speakest thou unto them in parables?

१३-११ ततः स प्रत्यवदत् । स्वर्गराज्यस्य निगूढां कथां वेदितुं युष्मभ्यं सामर्थ्यम् अदायि । किंतु तेभ्यो नादायि

13-11 tataḥ sa praty_avadat | svarga-rājyasya ni-gūḍhām kathām vedituṃ yuṣmabhyam sāmārthyam adāyi | kiṃ_tu tebhyo nādāyi

13-11 qui respondens ait illis quia vobis datum est nosse mysteria regni caelorum illis autem non est datum

13-11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

१३-१२ यस्माद्यस्यान्तिके वर्धते तस्मायेव दायिष्यते । तस्मात् तस्य बाहुल्यं भविष्यति । किंतु यस्यान्तिके न वर्धते तस्य यत् किंचनास्ते तद् अपितस्माद् आदायिष्यते

13-12 yasmād_yasyāntike vardhate tasmāy_eva dāyiṣyate | tasmāt tasya bāhulyam bhaviṣyati | kiṃ_tu yasyāntike na vardhate tasya yat kiṃ_canāste tad apitasmād ā_dāyiṣyate

13-12 qui enim habet dabitur ei et abundabit qui autem non habet et quod habet auferetur ab eo

13-12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

१३-१३ ते पश्यन्तोऽपि न पश्यन्ति । शृण्वन्तोऽपि न शृण्वन्ति । बुध्यमाना अपि न बुध्यन्ते च । तस्मात् तेभ्यो दृष्टान्तकथा कथ्यते । यथा

13-13 te paśyanto'pi na paśyanti | śṛṇvanto'pi na śṛṇvanti | budhyamānā api na budhyante ca | tasmāt tebhyo dṛṣṭānta-kathā kathyate | yathā

13-13 ideo in parabolis loquor eis quia videntes non vident et audientes non audiunt neque intellegunt

13-13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.

१३-१४ कर्णैः श्रोष्यथ त्व्यं वै किंतु यूयं न भोत्स्यथ । नेत्रैर्द्रक्ष्यथ यूयं च परिज्ञातुं न शक्यथ

13-14 kaṛṇaiḥ śroṣyatha tñyaṃ vai kiṃ_tu yūyaṃ na bhotsyatha | netrair_drakṣyatha yūyaṃ ca pari_jñātuṃ na śakṣyatha

13-14 et adimpletur eis prophetia Esaiæ dicens auditu audietis et non intellegetis et videntes videbitis et non videbitis

13-14 And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:

१३-१५ ते मानुषा यथा नैव परिपश्यन्ति लोचनैः । कर्णैर्यथा न शृण्वन्ति न बुध्यन्ते च मानवैः । व्यावर्त्तितेषु चित्तेषु काले कुत्रापि तैर्जनैः । मत्तस्ते मनुजाः स्वस्था यथा नैव भवन्ति च । तथा तेषां मनुष्याणां क्रियन्ते स्थूलबुद्धयः । बधिरीभूतकर्णाश्च जाताश्च मुद्रिता दृशः । यद् एतानि वचनानि यिशयियभविष्यद्वादिना प्रोक्तानि तेषु तानि फलन्ति

13-15 te mānuṣā yathā naiva pari_paśyanti locanaiḥ | kaṛṇair_yathā na śṛṇvanti na budhyante ca mānavaiḥ | vyāvarttiteṣu citteṣu kāle kutrāpi tair_janaiḥ | mattas_te manujāḥ svasthā yathā naiva bhavanti ca | tathā teṣāṃ manuṣyāṇām kriyante sthūla-buddhayaḥ | badhiri-bhūta-kaṛṇāś_ca jātāś_ca mudritā dṛśaḥ | yad etāni vacanāni yiśaiya-bhaviṣyad-vādinā proktāni teṣu tāni phalanti

13-15 incrassatum est enim cor populi huius et auribus graviter audierunt et oculos suos cluserunt nequando oculis videant et auribus audiant et corde intellegant et convertantur et sanem eos

13-15 For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.

१३-१६ किंतु युष्माकं नयनानि धन्यानि यस्मात्तानि बीक्षन्ते । धन्याश्च युष्माकं शब्दग्रहाः यस्मात् तैराकर्ण्यते

13-16 kiṃ_tu yuṣmākaṃ nayanāni dhanyāni yasmāt_tāni bīkṣante | dhanyāś_ca yuṣmākaṃ śabda-grahāḥ ysmāt tair_ā_karṇyate

13-16 vestri autem beati oculi quia vident et aures vestrae quia audiunt

13-16 But blessed are your eyes, for they see: and your ears, for they hear.

१३-१७ मया यूयं तथ्यम् उच्यध्वे । युष्माभिर् यद्यद्वीक्ष्यते तद्बहवो भविष्यद्वादिनो धार्मिकाश्च मानवा दिदृक्षन्तोऽपि द्रष्टुं नालभन्त । पुनश्च यूयं यद्यच्छृणुथ तत्ते शुश्रूषमाणा अपि श्रोतुं नालभन्त

13-17 mayā yūyaṃ tathyam ucyadhve | yuṣmābhir_ yad_ yad_ vikṣyate tad_ bahavo bhaviṣyad-vādinō dhārmikāś_ ca mānavā didr̥kṣanto'pi draṣṭuṃ nālabhanta | punaś_ ca yūyaṃ yad_ yac_ chṛṇutha tat_ te śuśrūṣamāṇā api śrotuṃ nālabhanta

13-17 amen quippe dico vobis quia multi prophetae et iusti cupierunt videre quae videtis et non viderunt et audire quae auditis et non audierunt

13-17 For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

१३-१८ कृषीवलीयदृष्टान्तस्यार्थं शृणुत । मार्गपार्श्वे बीजान्युप्तानि तस्यार्थ एषः

13-18 kṛṣīvalīya-dṛṣṭāntasyārthaṃ śṛṇuta | mārga-pārśve bijāny_ uptāni tasyārtha eṣaḥ

13-18 vos ergo audite parabolam seminantis

13-18 Hear ye therefore the parable of the sower.

१३-१९ यदा कश्चिद् राज्यस्य कथां निशम्य न बुध्यते तदा पापात्मागत्य तदीयमनस उप्तां कथां हरन्नयति

13-19 yadā kaś_ cid rājyasya kathāṃ ni-śamya na budhyate tadā pāpātmāgatya tadiya-manasa uptāṃ kathāṃ haran_ nayati

13-19 omnis qui audit verbum regni et non intellegit venit malus et rapit quod seminatum est in corde eius hic est qui secus viam seminatus est

13-19 When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

१३-२० अपरं पाषाणस्थले बीजान्युप्तानि तस्यार्थ एषः । कश्चित्कथां श्रुत्वैव हर्षचित्तेन गृह्णाति

13-20 aparaṃ pāṣāṇa-sthale bijāny_ uptāni tasyārtha eṣaḥ | kaś_ cit_ kathāṃ śrutvaiva harṣa-cittena gṛhṇāti

13-20 qui autem supra petrosa seminatus est hic est qui verbum audit et continuo cum gaudio accipit illud

13-20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it;

१३-२१ किंतु तस्य मनसि मूलाप्रविष्टत्वात्स किञ्चित् कालमात्रं स्थिरस्तिष्ठति । पश्चात् तत्कथाकारणात् कोऽपि क्लेशस्ताडना वा चेज्जायते तर्हि स तत्क्षणाद्विघ्नमेति

13-21 kiṃ_ tu tasya manasi mūlāpraviṣṭatvāt_ sa kiṃ_ cit_ kāla-mātraṃ sthiraś_ tiṣṭhati | paścāt_ tat_ kathā-kāraṇāt_ ko'pi kleśas_ tāḍanā vā cej_ jāyate tarhi sa tat_ kṣaṇād_ vighnam_ eti

13-21 non habet autem in se radicem sed est temporalis facta autem tribulatione et persecutione propter verbum continuo scandalizatur

13-21 Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

१३-२२ अपरं कण्टकानां मध्ये बीजान्युप्तानि तदर्थ एषः । केनचित् कथायां श्रुतायां

सांसारिकचिन्ताभिर्भ्रान्तिभिश्च सा ग्रस्यते । तेन सा विफला भवति

13-22 aparaṃ kaṅṭakānāṃ madhye bijāny_ uptāni tadartha eṣaḥ | kena_ cit_ kathāyāṃ śrutāyāṃ sāmsārika- cintābhir_ bhrāntibhiś_ ca sā grasate | tena sā vi-phalā bhavati

13-22 qui autem est seminatus in spinis hic est qui verbum audit et sollicitudo saeculi istius et fallacia divitiarum suffocat verbum et sine fructu efficitur

13-22 He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

१३-२३ अपरम् उर्वरायां बीजान्युप्तानि तदर्थ एषः । ये तां कथां श्रुत्वा बुध्यते ते फलिताः सन्तः

केचिच्छतगुणानि केचित् षष्टिगुणानि केचित् त्रिंशद्गुणानि फलानि जनयन्ति

13-23 aparaṃ urvarāyāṃ bijāny_ uptāni tadartha eṣaḥ | ye tāṃ kathāṃ śrutvā budhyate te phalitāḥ santaḥ ke_ cic_ śata- guṇāni ke_ cit_ ṣaṣṭi-guṇāni ke_ cit_ triṃśad-guṇāni phalāni janayanti

13-23 qui vero in terra bona seminatus est hic est qui audit verbum et intellegit et fructum adfert et facit aliud quidem centum aliud autem sexaginta porro aliud triginta

13-23 But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

१३-२४ अनन्तरं सोऽपराम् एकां दृष्टान्तकथाम् उपस्थाय तेभ्यः कथयामास । स्वर्गीयराज्यं तादृशेन केनचिद् गृहस्थेनोपमीयते येन स्वीयक्षेत्रे प्रशस्तबीजान्यौष्यत

13-24 anantaram so'parām ekām dr̥ṣṭānta-kathām upa-sthāya tebhyaḥ kathayām_āsa | svargīya-rājyaṃ tādr̥śena kena_cid gṛhasyēnopamīyate yena svīya-kṣetre pra-śasta-bijāny_aupyata

13-24 aliam parabolam proposuit illis dicens simile factum est regnum caelorum homini qui seminavit bonum semen in agro suo

13-24 Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:

१३-२५ किंतु क्षणदायां सकललोकेषु सुप्तेषु तस्य रिपुरागत्य तेषां गोधूमबीजानां मध्ये वन्यवसबीजान्युत्वा वव्राज

13-25 kiṃ_tu kṣaṇa-dāyāṃ sakala-lokeṣu supteṣu tasya ripur_ā-gatya teṣāṃ godhūma-bijānāṃ madhye vanyayavasa-bijāny_uptvā vavrāja

13-25 cum autem dormirent homines venit inimicus eius et superseminavit zizania in medio tritici et abiit

13-25 But while men slept, his enemy came and sowed tares among the wheat, and went his way.

१३-२६ ततो यदा बीजेभ्योऽङ्कुरा जायमानाः कणिशानि धृतवन्तः । तदा वन्यवसान्यपि दृश्यमानान्यभवन्

13-26 tato yadā bijebhyo'ṅkarā jāyamānāḥ kaṇiśāni dhṛtavantaḥ | tadā vanyayavasāny_api dr̥śyamānāny_abhavan

13-26 cum autem crevisset herba et fructum fecisset tunc apparuerunt et zizania

13-26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

१३-२७ ततो गृहस्थस्य दासेया आगत्य तस्मै कथयां चक्रुः । हे महेच्छ भवता किं क्षेत्रे भद्रबीजानि नौष्यत । तथात्वे वन्यवसानि कुत आयन्

13-27 tato gṛha-sthasya dāseyā ā-gatya tasmai kathayāṃ cakruḥ | he maheccha bhavatā kiṃ kṣetre bhadra-bijāni nauptyata | tathātve vanyaya-vasāni kuta āyan

13-27 accedentes autem servi patris familias dixerunt ei domine nonne bonum semen seminasti in agro tuo unde ergo habet zizania

13-27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

१३-२८ तदानीं तेन ते प्रतिगदिताः । केनचिद् रिपुणा कर्मदमकारि । दासेयाः कथयामासुः । वयं गत्वा तान्युत्पाद्य क्षिपामो भवतः कीदृशीच्छा जायते

13-28 tadānīm tena te prati-gaditāḥ | kena_cid ripuṇā karmedam_akāri | dāseyāḥ kathayām_āsuḥ | vayaṃ gatvā tāny_ut-pāṭya kṣipāmo bhavataḥ kīdr̥śīcchā jāyate

13-28 et ait illis inimicus homo hoc fecit servi autem dixerunt ei vis imus et colligimus ea

13-28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

१३-२९ तेनावादि । नहि शङ्केऽहं वन्यवसोत्पादनकाले युष्माभिस्तैः साकं गोधूमा अप्युत्पाटिष्यन्ते

13-29 tenāvādi | na_hi śaṅke'haṃ vanyayavasotpāṭana-kāle yuṣmābhis_taiḥ sākam godhūmā apy_ut-pāṭiṣyante

13-29 et ait non ne forte colligentes zizania eradicetis simul cum eis et triticum

13-29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

१३-३० अतः शस्यकर्त्तनकालं यावद् उभयान्यपि सह वर्धन्ताम् । पश्चात् कर्त्तनकाले कर्त्तकान् वक्ष्यामि । यूयमादौ वन्यवसानि संगृह्य दाहयितुं वीटिका बद्ध्वा स्थापयत । किंतु सर्वे गोधूमा युष्माभिर्भाण्डागारं नीत्वा स्थाप्यन्ताम्

13-30 ataḥ śasya-karttana-kālam yāvad ubhayāny_api saha vardhantām | paścāt karttana-kāle karttakān vakṣyāmi | yūyam_ādau vanyaya-vasāni saṃ-gr̥hya dāhayituṃ vīṭikā baddhvā sthāpayata | kiṃ_tu sarve godhūmā yuṣmābhir_bhāṇḍāgāraṃ nītvā sthāpyantām

13-30 sinite utraque crescere usque ad messem et in tempore messis dicam messoribus colligite primum zizania et alligate ea fasciculos ad conburendum triticum autem congregare in horreum meum

13-30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

१३-३१ अनन्तरं सोऽपरामेकां दृष्टान्तकथामुत्थाप्य तेभ्यः कथितवान् । कश्चिन्मनुजः सर्षपबीजमेकं नीत्वा स्वक्षेत्रे उवाच

13-31 anantaram so'parām_ekām dṛṣṭānta-kathām ut-thāpya tebhyaḥ kathitavān | kaś_cin_manujaḥ sarṣapavijam_ekam nitvā sva-kṣetra uvāpa

13-31 aliam parabolam proposuit eis dicens simile est regnum caelorum grano sinapis quod accipiens homo seminavit in agro suo

13-31 Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field:

१३-३२ सर्षपबीजं सर्वस्माद् बीजात् क्षुद्रमपि तदश्कुरितं सर्वस्माश्शाकाद्भवद् भवति । स तादृशस्तरुर्भवति यस्य शाखासु नभसः खगा आगत्य निवसन्ति । स्वर्गीयराज्यं तादृशस्य सर्षपकस्य समम्

13-32 sarṣapavijam sarvasmād bījāt kṣudram_ api tad-aśkuritam sarvasmāś_śākād_ bṛhad bhavati | sa tādṛśas_tarur_bhavati yasya śākhāsu nabhasaḥ khagā ā-gatya ni_vasanti | svargīya-rājyaṃ tādṛśasya sarṣapaikasya samam

13-32 quod minimum quidem est omnibus seminibus cum autem creverit maius est omnibus holeribus et fit arbor ita ut volucres caeli veniant et habitent in ramis eius

13-32 Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

१३-३३ पुनरपि स उपमाकथामेकां तेभ्यः कथयां चकार । काचन योषिद् यत्किण्वमादाय द्रोणत्रयमितगोधूमचूर्णानां मध्ये सर्वेषां मिश्रीभवनपर्यन्तं समाच्छाद्य निधत्तवती । तत्किण्वमिव स्वर्गराज्यम्

13-33 punar_ api sa upamā-kathām_ ekām tebhyaḥ kathayām cakāra | kā_cana yoṣid yat_kiṇvam_ ā-dāya droṇa-traya-mita-godhūma-cūmānām madhye sarveṣāṃ miśrī-bhavana-paryantaṃ sam-āc-chādyā ni-dhattavatī | tat_kiṇvam_iva svarga-rājyaṃ

13-33 aliam parabolam locutus est eis simile est regnum caelorum fermento quod acceptum mulier abscondit in farinae satis tribus donec fermentatum est totum

13-33 Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

१३-३४ इत्थं यीशुर्मनुजनिवहानां संनिधावुपमाकथाभिरेतान्याख्यानानि कथितवान् । उपमां विना तेभ्यः कामपि कथां नाकथयत्

13-34 itthaṃ yīśur_manuja-nivahānām saṃ-nidhāv_upamā-kathābhir_etāny_ ā-khyānāni kathitavān | upamāṃ vinā tebhyaḥ kām_ api kathām_ nākathayat

13-34 haec omnia locutus est Iesus in parabolis ad turbas et sine parabolis non loquebatur eis

13-34 All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them:

१३-३५ एतेन । दृष्टान्तीयेन वाक्येन व्यादाय वदनं निजं । अहं प्रकाशयिष्यामि गुप्तवाक्यं पुराभवम् । यदेतद्वचनं भविष्यद्वादिना प्रोक्तमासीत् तत् सिद्धमभवत्

13-35 etena | dṛṣṭāntīyena vākyaena vy-ā-dāya vadanam nijam | ahaṃ pra_kāśayiṣyāmi gupta-vākyaṃ purā-bhavam | yad_etad-vacanam bhaviṣyad-vādinā proktam_ āsit tat_ siddham_ abhavat

13-35 ut impleretur quod dictum erat per prophetam dicentem aperiam in parabolis os meum eructabo abscondita a constitutione mundi

13-35 That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

१३-३६ सर्वांमनुजान् चिसृज्य यीशौ गृहं प्रविष्टे तच्छिष्या आगत्य यीशवे कथितवन्तः । क्षेत्रस्य वन्ययवसीयदृष्टान्तकथां भवान् अस्मान् स्पष्टीकृत्य वदतु

13-36 sarvān_manujān ci-sṛjya yīśau gṛham pra-viṣṭe tac-chiṣyā ā-gatya yīśave kathitavantaḥ | kṣetrasya vanyayavasiya-dṛṣṭānta-kathām bhavān asmān spaṣṭī-kṛtya vadatu

13-36 tunc dimissis turbis venit in domum et accesserunt ad eum discipuli eius dicentes dissere nobis parabolam zizaniorum agri

13-36 Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

१३-३७ ततः स प्रत्युवाच । येन भद्रबीजान्युप्यन्ते स मनुजपुत्रः

13-37 tataḥ sa praty_uvāca | yena bhadra-bijāny_upyante sa manuja-putraḥ

13-37 qui respondens ait qui seminat bonum semen est Filius hominis

13-37 He answered and said unto them, He that soweth the good seed is the Son of man;

१३-३८ क्षेत्रं जगत् । भद्रबीजानि राज्यस्य सन्तानाः । वन्यवसानि पापात्मानः सन्तानाः

13-38 kṣetraṃ jagat | bhadra-bijāni rājyasya santānāḥ | vanyavasāni pāpātmanaḥ santānāḥ

13-38 ager autem est mundus bonum vero semen hii sunt filii regni zizania autem filii sunt nequam

13-38 The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one;

१३-३९ येन रिपुणा तान्युप्तानि स शयतानः । कर्त्तनसमयश्च जगतः शेषः । कर्त्तकाः स्वर्गीयदूताः

13-39 yena ripuṇā tāny_uptāni sa śayatānaḥ | karttana-samayaś_ca jagataḥ śeṣaḥ | karttakāḥ svargīya-dūtāḥ

13-39 inimicus autem qui seminavit ea est diabolus messis vero consummatio saeculi est messorum autem angeli sunt

13-39 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

१३-४० यथा वन्यवसानि संगृह्य दाह्यन्ते तथा जगतः शेषे भविष्यति

13-40 yathā vanyaya-vasāni saṃ-grhya dāhyante tathā jagataḥ śeṣe bhaviṣyati

13-40 sicut ergo colliguntur zizania et igni conburuntur sic erit in consummatione saeculi

13-40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

१३-४१ अर्थान्मनुजसुतः स्वीयदूतान् प्रेषयिष्यति । तेन ते च तस्य राज्यात् सर्वान्

विघ्नकारिणोऽधार्मिकलोकानांश्च संगृह्य

13-41 arthān_manuja-sutaḥ sviya-dūtān preṣayiṣyati | tena te ca tasya rājyāt sarvān vighn-kāriṇo'dhārmika-lokānāṃś_ca saṃ-grhya

13-41 mittet Filius hominis angelos suos et colligent de regno eius omnia scandala et eos qui faciunt iniquitatem

13-41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

१३-४२ यत्र रोदनं दन्तघर्षणं च भवति तत्राग्निकुण्डे निक्षेप्यन्ति

13-42 yatra rodanaṃ danta-gharṣaṇaṃ_ca bhavati tatrāgni-kuṇḍe ni_kṣepsyanti

13-42 et mittent eos in caminum ignis ibi erit fletus et stridor dentium

13-42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

१३-४३ तदानीं धार्मिकलोकाः स्वेषां पितृ राज्ये भास्कर इव तेजस्विनो भविष्यन्ति । श्रोतुं यस्य श्रुती

आसाते स शृणुयात्

13-43 tadāniṃ dhārmika-lokāḥ sveṣāṃ pitṛ rājye bhās-kara iva tejasvino bhaviṣyanti | śrotuṃ yasya śruti āsāte sa śṛṇuyāt

13-43 tunc iusti fulgebunt sicut sol in regno Patris eorum qui habet aures audiat

13-43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

१३-४४ अपरं च क्षेत्रमध्ये निधिं पश्यन् यो गोपयति ततः परं सानन्दो गत्वा स्वीयसर्वस्वं विक्रीय

तत्क्षेत्रं क्रीणाति । स इव स्वर्गराज्यम्

13-44 aparaṃ ca kṣetra-madhye nidhiṃ paśyan yo gopayati tataḥ paraṃ sānando gatvā sviya-sarvasvaṃ vi-kriya tat-kṣetraṃ kṛiṇāti | sa iva svarga-rājyam

13-44 simile est regnum caelorum thesauro abscondito in agro quem qui invenit homo abscondit et prae gaudio illius vadit et vendit universa quae habet et emit agrum illum

13-44 Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

१३-४५ अन्यच्च यो वणिगुत्तमां मुक्तां गवेषयन्महार्घां मुक्तां विलोक्य

13-45 anyac_ca yo vaṇig_uttamāṃ muktāṃ gaveṣayan_mahārghāṃ muktāṃ vi-lokya

13-45 iterum simile est regnum caelorum homini negotiatori quaerenti bonas margaritas

13-45 Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls:

१३-४६ निजसर्वस्वं विक्रीय तां क्रीणाति । स इव स्वर्गराज्यम्

13-46 nija-sarvasvaṃ vi-kriya tāṃ kṛiṇāti | sa iva svarga-rājyam

13-46 inventa autem una pretiosa margarita abiit et vendidit omnia quae habuit et emit eam

13-46 Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

१३-४७ पुनश्च समुद्रे निक्षिप्तः सर्वप्रकारमीनसंग्राह्यानाय इव स्वर्गराज्यम्

13-47 punaś ca samudre ni-kṣiptaḥ sarva-prakāra-mīna-saṃgrāhyānāya iva svarga-rājyam

13-47 iterum simile est regnum caelorum sagenae missae in mare et ex omni genere congreganti

13-47 Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

१३-४८ तस्मिन् आनाये पूर्णे जना यथा रोद्धस्युत्तोल्य समुपविश्य प्रशस्तमीनान् संगृह्य भाजनेषु निदधते कुत्सितान् निक्षिपन्ति

13-48 tasmin ā-nāye pūrṇe janā yathā roddhasyuttolya sam-upa-viśya praśasta-mīnān saṃ-grhya bhājaneṣu ni-dadhate kutsitān ni-kṣipanti

13-48 quam cum impleta esset educentes et secus litus sedentes elegerunt bonos in vasa malos autem foras miserunt

13-48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

१३-४९ तथैव जगतः शेषे भविष्यति । फलतः स्वर्गीयदूता आगत्य

13-49 tathaiva jagataḥ śeṣe bhaviṣyati | phalataḥ svargi-ya-dūtā ā-gatya

13-49 sic erit in consummatione saeculi exibunt angeli et separabunt malos de medio iustorum

13-49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,

१३-५० पुण्यवज्जनानां मध्यात् पापिनः पृथक्कृत्वा वह्निकुण्डे निक्षेप्यन्ति । तत्र तौदनं दन्तैर्दन्तघर्षणं च भविष्यति

13-50 puṇyavaj-jaṇānāṃ madhyāt pāpinaḥ pṛthak-kṛtvā vahni-kuṇḍe ni-kṣepsyanti | tatra tōdanaṃ dantair-danta-gharṣaṇaṃ ca bhaviṣyati

13-50 et mittent eos in caminum ignis ibi erit fletus et stridor dentium

13-50 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

१३-५१ यीशुना ते पृष्टा युष्माभिः किमेतान्याख्यानान्यबुध्यन्त

13-51 yīśunā te pṛṣṭā yuṣmābhiḥ kim-etāny-ā-khyānāny-abudhyanta

13-51 intellexistis haec omnia dicunt ei etiam

13-51 Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.

१३-५२ तदा ते प्रत्यवदन् सत्यं प्रभो । तदानीं स कथितवान् । निजभाण्डागारात् नवीनपुरातनानि वस्तूनि निर्गमयति यो गृहस्थः स इव स्वर्गराज्यमधि शिक्षिताः सर्व उपदेष्टारः

13-52 tadā te praty-avadan satyaṃ prabho | tadāniṃ sa kathitavān | nija-bhāṇḍāgārāt navīna-purātanāni vastūni nir-gamayati yo gṛha-sthaḥ sa iva svarga-rājyam-adhi śikṣitāḥ sarva upa-deṣṭāraḥ

13-52 ait illis ideo omnis scriba doctus in regno caelorum similis est homini patri familias qui profert de thesauro suo nova et vetera

13-52 Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.

१३-५३ अनन्तरं यीशुरेताः सर्वा दृष्टान्तकथाः समाप्य तस्मात्स्थानात्प्रतस्थे

13-53 anantaraṃ yīśur-etāḥ sarvā dṛṣṭānta-kathāḥ sam-āpya tasmāt-sthānāt-pra-tasthe

13-53 et factum est cum consummasset Iesus parabolās istas transiit inde

13-53 And it came to pass, that when Jesus had finished these parables, he departed thence.

१३-५४ अपरं स्वदेशमागत्य जनान्भजनभवन उपदिष्टवान् । ते विस्मयं गत्वा कथितवन्त

एतस्यैतादृशं ज्ञानम् आश्चर्यं कर्म च कस्माद् अजायत

13-54 aparaṃ sva-deśam-ā-gatya janān-bhajana-bhavana upa-diṣṭavān | te vi-smayaṃ gatvā kathitavanta etasyaitādṛśaṃ jñānam āścaryaṃ karma ca kasmād-ajāyata

13-54 et veniens in patriam suam docebat eos in synagogis eorum ita ut mirarentur et dicerent unde huic sapientia haec et virtutes

13-54 And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works?

१३-५५ किमयं सूत्रधारस्य पुत्रो नहि । एतस्य मातुर्नाम च किं मरियम् नहि । एतस्य भगिन्यश्च किमस्माकं मध्ये न सन्ति

13-55 kim_ayam sūtra-dhārasya putro na_hi | etasya mātur_nāma ca kiṃ mariyam na_hi | etasya bhaginyaś_ca kim_asmākaṃ madhye na santi

13-55 nonne hic est fabri filius nonne mater eius dicitur Maria et fratres eius Iacobus et Ioseph et Simon et Iudas

13-55 Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?

१३-५६ तर्हि कस्मादयमेतानि लब्धवान्

13-56 tarhi kasmād_ayam_etāni labdhavān

13-56 et sorores eius nonne omnes apud nos sunt unde ergo huic omnia ista

13-56 And his sisters, are they not all with us? Whence then hath this man all these things?

१३-५७ इत्थं स तेषां विघ्नरूपो बभूव । ततो यीशुना निगदितम् । स्वदेशीयजनानां मध्यं विना भविष्यद्वादी कुत्राप्यन्यत्र नासम्मान्यो भवति

13-57 itthaṃ sa teṣāṃ vighna-rūpo babhūva | tato yīśunā nigaditam | svadeśīya-janānām madhyaṃ vinā bhaviṣyad-vādi kutrāpy_anyaत्रa nāsammānyo bhavati

13-57 et scandalizabantur in eo Iesus autem dixit eis non est propheta sine honore nisi in patria sua et in domo sua

13-57 And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.

१३-५८ तेषामविश्वासहेतोः स तत्र स्थाने बह्वैश्वर्यकर्माणि न कृतवान्

13-58 teṣām_a-viśvāsa-hetoḥ sa tatra sthāne bahv_āścarya-karmāṇi na kṛtavān

13-58 et non fecit ibi virtutes multas propter incredulitatem illorum

13-58 And he did not many mighty works there because of their unbelief.

१४-१ तदानीं राजा हेरोद् यीशोर्यशः श्रुत्वा निजदासेयाञ्जगाद

14-1 tadāniṃ rājā herod yīśor_yaśaḥ śrutvā nija-dāseyāñ_jagāda

14-1 in illo tempore audiit Herodes tetrarcha famam Iesu

14-1 At that time Herod the tetrarch heard of the fame of Jesus,

१४-२ एष मज्जयिता योहन् प्रभितेभ्यस्तस्योत्थानात् तेनेत्यमद्भुतं कर्म प्रकाशयते

14-2 eṣa majjayitā yohan pra-bhitebhyas_tasyotthānāt tenettham_adbhutam karma pra_kāśyate

14-2 et ait pueris suis hic est Iohannes Baptista ipse surrexit a mortuis et ideo virtutes inoperantur in eo

14-2 And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him.

१४-३ पुरा हेरोद् निजभ्रातुः फिलिपो जायाया हेरोदीयाया अनुरोधाद् योहनं धारयित्वा बद्ध्वा कारायां स्थापितवान्

14-3 purā herod nija-bhrātuḥ philipo jāyāyā herodiyāyā anu-rodhād yohanam dhārayitvā baddhvā kārayāṃ sthāpitavān

14-3 Herodes enim tenuit Iohannem et alligavit eum et posuit in carcere propter Herodiam uxorem fratris sui

14-3 For Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife.

१४-४ यतो योहन् उक्तवान् । एतस्याः संग्रहो भवतो नोचितः

14-4 yato yohan uktavān | etasyāḥ saṃ-graho bhavato nocitaḥ

14-4 dicebat enim illi Iohannes non licet tibi habere eam

14-4 For John said unto him, It is not lawful for thee to have her.

१४-५ तस्मान्नृपतिस्तं हन्तुमिच्छन्नपि लोकेभ्यो विभयां चकार । यतः सर्वे योहनं भविष्यद्वादिनं मेनिरे

14-5 tasmān_nṛ-patis_tam hantum_icchan_napi lokebhyo bibhayām cakāra | yataḥ sarve yohanam bhaviṣyad-vādinam menire

14-5 et volens illum occidere timuit populum quia sicut prophetam eum habebant

14-5 And when he would have put him to death, he feared the multitude, because they counted him as a prophet.

१४-६ किंतु हेरोदो जन्माहीयमह उपस्थिते हेरोदीयाया दुहिता तेषां समक्षं नृतित्वा हेरोदमप्रीणयत्

14-6 kiṃ_tu herodo janmāhiyamaha upa-sthite herodiyāyā duhitā teṣāṃ sam-akṣaṃ nṛtitvā herodam-aprīṇayat

14-6 die autem natalis Herodis saltavit filia Herodiadis in medio et placuit Herodi

14-6 But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod.

१४-७ तस्माद्भूपतिः शपथं कुर्वन् इति प्रत्यज्ञासीत् । त्वया यद्याच्यते तदेवाहं दास्यामि

14-7 tasmād_bhū-patiḥ śapatham kurvan iti praty_ajñāsīt | tvayā yad_yācyate tad_evāham dāsyāmi

14-7 unde cum iuramento pollicitus est ei dare quodcumque postulasset ab eo

14-7 Whereupon he promised with an oath to give her whatsoever she would ask.

१४-८ सा कुमारी स्वीयमातुः शिक्षां लब्धा बभाषे । मञ्जयितुर्योहन उत्तमाङ्गं भाजने समानीय मह्यं विश्राणय

14-8 sā kumārī sviya-mātuḥ śikṣāṃ labdhā babhāṣe | majjayitur_yohana uttamāṅgaṃ bhājane sam-ā-niya mahyaṃ vi_śrāṇaya

14-8 at illa praemonita a matre sua da mihi inquit hic in disco caput Iohannis Baptistae

14-8 And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger.

१४-९ ततो राजा शुशोच । किंतु भोजनायोपविशतां सङ्गिनां स्वकृतशपथस्य चानुरोधात् तत् प्रदातुम् आदिदेश

14-9 tato rājā śuśoca | kiṃ_tu bhojanāyopaviśatāṃ saṅgināṃ svakṛta-śapathasya cānu-rodhāt tat pra-dātum ā_dideśa

14-9 et contristatus est rex propter iuramentum autem et eos qui pariter recumbebant iussit dari

14-9 And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded it to be given her.

१४-१० पश्चात् कारां प्रति नरं प्रहित्य

14-10 paścāt kārāṃ prati naraṃ pra-hitya

14-10 misitque et decollavit Iohannem in carcere

14-10 And he sent, and beheaded John in the prison.

१४-११ योहन उत्तमाङ्गं छित्त्वा तत् भाजन आनाय्य तस्यै कुमार्यै व्यश्राणयत् । ततः सा स्वजनन्याः समीपं तन्निनाय

14-11 yohana uttamāṅgaṃ chittvā tat bhājana ā-nāyya tasyai kumāryai vy_śrāṇayat | tataḥ sā sva-jananyāḥ samīpaṃ tan_nināya

14-11 et adlatum est caput eius in disco et datum est puellae et tulit matri suae

14-11 And his head was brought in a charger, and given to the damsel: and she brought it to her mother.

१४-१२ पश्चाद्योहनः शिष्या आगत्य कायं नीत्वा श्मशाने स्थापयामासुस्ततो यीशोः संनिधिं ब्रजित्वा तद्वार्त्ता बभासिरे

14-12 paścād_yohanaḥ śiṣyā ā-gatya kāyaṃ nītvā śmaśāne sthāpayām_āsus_tato yīśoḥ saṃ-ni-dhiṃ vrajitvā tad-vārttāṃ babhāsire

14-12 et accedentes discipuli eius tulerunt corpus et sepelierunt illud et venientes nuntiaverunt Iesu

14-12 And his disciples came, and took up the body, and buried it, and went and told Jesus.

१४-१३ अनन्तरं यीशुरिति निशम्य नावा निर्जनस्थानम् एकाकी गतवान् । पश्चान्मानवास्तच्छ्रुत्वा नानानगरेभ्य आगत्य पदैस्तत्पश्चाद् ईयुः

14-13 anantaram yīśur_iti ni-śamya nāvā nir-jana-sthānam ekāki gatavān | paścān_mānavās_tac_chrutvā nānā-nagarebhya ā-gatya padais_tat-paścād iyuḥ

14-13 quod cum audisset Iesus secessit inde in navicula in locum desertum seorsum et cum audissent turbae secutae sunt eum pedestres de civitatibus

14-13 When Jesus heard of it, he departed thence by ship into a desert place apart: and when the people had heard thereof, they followed him on foot out of the cities.

१४-१४ तदानीं यीशुर्बहिरागत्य महान्तं जननिवहं निरीक्ष्य तेषु कारुणिकः सन् तेषां पीडितजनान्
निरामयाञ्चकार

14-14 tadāniṃ yīsur_bahir-ā-gatya mahāntaṃ janani-vahaṃ nir-ikṣya teṣu kāruṇikaḥ san teṣāṃ pīḍita-janān nir-
āmayāñ_cakāra

14-14 et exiens vidit turbam multam et misertus est eius et curavit languidos eorum

14-14 And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

१४-१५ ततः परं संध्यायां शिष्यास्तदन्तिकमागत्य कथयां चक्रुः। इदं निर्जनस्थानं वेलाप्यवसन्नाः।
तस्मान्मनुजान् स्वस्वग्रामं गन्तुं स्वार्थं भक्ष्याणि क्रेतुं च भवांस्तान् विसृशतु

14-15 tataḥ paraṃ saṃ-dhyāyāṃ śiṣyās_tad-antikam_ā-gatya kathayāṃ cakruḥ | idaṃ nir-jana-sthānaṃ velāpy_ava-
sannāḥ | tasmān_manujān sva-sva-grāmaṃ gantaṃ svārthaṃ bhakṣyāṇi kretaṃ ca bhavāṃs_tān vi_sṛṣatu

14-15 vespere autem facto accesserunt ad eum discipuli eius dicentes desertus est locus et hora iam praeteriit dimitte turbas ut euntes in castella emant sibi escas

14-15 And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.

१४-१६ किंतु यीशुस्तानवादीत्। तेषां गमने प्रयोजनं नास्ति। यूयमेव तान् भोजयत

14-16 kiṃ_tu yīśus_tān_avādīt | teṣāṃ gamane pra-yojanaṃ nāsti | yūyam_eva tān bhojayata

14-16 Iesus autem dixit eis non habent necesse ire date illis vos manducare

14-16 But Jesus said unto them, They need not depart; give ye them to eat.

१४-१७ तदा ते प्रत्यवदन्। अस्माकमत्र पूपपञ्चकं मीनद्वयं चास्ते

14-17 tadā te praty_avadan | asmākam_atra pūpa-pañcakaṃ mīna-dvayaṃ cāste

14-17 responderunt ei non habemus hic nisi quinque panes et duos pisces

14-17 And they say unto him, We have here but five loaves, and two fishes.

१४-१८ तदानीं तेनोक्तं। तानि मदन्तिकमानयत

14-18 tadāniṃ tenoktaṃ | tāni mad-antikam_ā_nayata

14-18 qui ait eis adferte illos mihi huc

14-18 He said, Bring them hither to me.

१४-१९ अनन्तरं स मनुजान् यवसोपर्युपवेष्टुम् आज्ञापयामास। अपर तत् पूपपञ्चकं मीनद्वयं च गृह्णन्
स्वर्गं प्रति निरीक्ष्येश्वरीयगुणान् अनूद्य भङ्क्त्वा शिष्येभ्यो दत्तवान्। शिष्याश्च लोकेभ्यो ददुः

14-19 anantaram sa manujān yavasopary_upa-veṣṭum ā-jñāpayām_āsa | apara tat pūpa-pañcakaṃ mīna-dvayaṃ ca
gṛhṇan svargaṃ prati nir-ikṣyēśvārīya-guṇān anūdyā bhakṅktvā śiṣyebhyo dattavān | śiṣyās_ca lokebhyo daduḥ

14-19 et cum iussisset turbam discumbere supra faenum acceptis quinque panibus et duobus piscibus aspiciens in caelum benedixit et fregit et dedit discipulis panes discipuli autem turbis

14-19 And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude.

१४-२० ततः सर्वे भुक्त्वा परितृप्तवन्तः। ततस्तदवशिष्टभक्ष्यैः पूर्णान् द्वादशलकान् गृहीतवन्तः

14-20 tataḥ sarve bhuktvā paritṛptavantaḥ | tatas_tad-avaśiṣṭa-bhakṣyaiḥ pūrṇān dvādaśa-lakān gṛhītavantaḥ

14-20 et manducaverunt omnes et saturati sunt et tulerunt reliquias duodecim cofinos fragmentorum plenos

14-20 And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full.

१४-२१ ते भोक्तारः स्त्रीर्बालकांश्च विहाय प्रायेण पञ्च सहस्राणि पुमांस आसन्

14-21 te bhoktāraḥ strīr_bālakāṃś_ca vi-hāya prāyeṇa pañca sahasrāṇi pumāṃsa āsan

14-21 manducantium autem fuit numerus quinque milia virorum exceptis mulieribus et parvulis

14-21 And they that had eaten were about five thousand men, beside women and children.

१४-२२ तदनन्तरं यीशुर्लोकानां विसर्जनकाले शिष्यान् तरणिमारोढुं स्वाग्रे पारं यातुं च
गाठमादिष्टवान्

14-22 tad-anantaram yīsur_lokānāṃ vi-sarjana-kāle śiṣyān taraṇim_ā-roḥṭhuṃ svāgre pāraṃ yātuṃ ca gāṭham_ā-
diṣṭavān

14-22 et statim iussit discipulos ascendere in navicula et praecedere eum trans fretum donec dimitteret turbas
14-22 And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

१४-२३ ततो लोकेषु विसृष्टेषु स विविक्ते प्रार्थयितुं गिरिमेकं गत्वा सन्ध्यां यावत्तत्रैकाकी स्थितवान्

14-23 tato lokeṣu vi-sṛṣṭeṣu sa vi-vikte prārthayitum girim_ekam gatvā sandhyāṃ yāvat_tatraikāki sthitavān

14-23 et dimissa turba ascendit in montem solus orare vespere autem facto solus erat ibi

14-23 And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone.

१४-२४ किंतु तदानीं सम्मुखवातत्वात् सरित्पतेर्मध्ये तरङ्गैस्तरणिर्दोलायमानाभवत्

14-24 kiṃ_tu tadāniṃ sam-mukha-vātatvāt sarit-pater_madhye taraṅgais_taraṇir_dolāyamānābhavāt

14-24 navicula autem in medio mari iactabatur fluctibus erat enim contrarius ventus

14-24 But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

१४-२५ तदा स यामिन्याश्चतुर्थप्रहरे पद्भ्यां व्रजन् तेषामन्तिकं गतवान्

14-25 tadā sa yāminyāś_caturtha-prahare padbhyāṃ vrajan teṣām_antikaṃ gatavān

14-25 quarta autem vigilia noctis venit ad eos ambulans supra mare

14-25 And in the fourth watch of the night Jesus went unto them, walking on the sea.

१४-२६ किंतु शिष्यास्तं सागरोपरि व्रजन्तं विलोक्य समुद्विग्ना जगदुः। एष भूत इति शङ्कमाना उच्चैः

शब्दायां चक्रिरे च

14-26 kiṃ_tu śiṣyās_taṃ sāgaropari vrajantaṃ vi-lokya sam-ud-vignā jagaduḥ | eṣa bhūta iti śaṅkamānā uccaiḥ śabdāyāṃ cakrire ca

14-26 et videntes eum supra mare ambulantem turbati sunt dicentes quia fantasma est et prae timore clamaverunt

14-26 And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.

१४-२७ तदैव यीशुस्तानवदत्। सुस्थिरा भवत। मा भैष्ट। एषोऽहम्

14-27 tadaiva yīśus_tān_avadat | su-sthirā bhavata | mā bhaiṣṭa | eṣo'ham

14-27 statimque Iesus locutus est eis dicens habete fiduciam ego sum nolite timere

14-27 But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.

१४-२८ ततः पितर इत्युक्तवान्। हे प्रभो यदि भवानेव तर्हि मां भवत्समीपं यातुमाज्ञापयतु

14-28 tataḥ pitara ity_uktavān | he prabho yadi bhavān_eva tarhi māṃ bhavat-samīpaṃ yātum_ā_jñāpayatu

14-28 respondens autem Petrus dixit Domine si tu es iube me venire ad te super aquas

14-28 And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.

१४-२९ ततः तेनादिष्टः पितरस्तरणितोऽवरुह्य यीशोरन्तिकं प्राप्तुं तोयोपरि वव्राज

14-29 tataḥ tenādiṣṭaḥ pitaras_taraṇito'va-ruhya yīśor_antikaṃ prāptum toyopari vavrāja

14-29 at ipse ait veni et descendens Petrus de navicula ambulabat super aquam ut veniret ad Iesum

14-29 And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

१४-३० किंतु प्रचण्डं पवनं विलोक्य भयान् तोये मङ्गुम् आरेभे। तस्माद् उच्चैः शब्दायमानः

कथितवान्। हे प्रभो मामवतु

14-30 kiṃ_tu pra-caṇḍaṃ pavanaṃ vi-lokya bhayān toyē maṅgum ārebhe | tasmād uccaiḥ śabdāyānaḥ kathitavān | he prabho mām_avatu

14-30 videns vero ventum validum timuit et cum coepisset mergi clamavit dicens Domine salvum me fac

14-30 But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me.

१४-३१ यीशुस्तक्षणात् करं प्रसार्य तं धरन् उक्तवान्। ह स्तोकप्रत्ययिन् त्वं कुतः समशेथाः

14-31 yīśus_tat-kṣaṇāt karaṃ pra-sārya taṃ dharan uktavān | ha stoka-pratyayin tvam kutaḥ sam_aśethāḥ

14-31 et continuo Iesus extendens manum adprehendit eum et ait illi modicae fidei quare dubitasti

14-31 And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

१४-३२ अनन्तरं तयोस्तरणिमारूढयोः पवनो निववृते

14-32 anantaram tayos_taranim_ā-rūḍhayoḥ pavano ni_vavṛte

14-32 et cum ascendissent in naviculam cessavit ventus

14-32 And when they were come into the ship, the wind ceased.

१४-३३ तदानीं ये तरण्यामासन् । त आगत्य तं प्रणम्य कथितवन्तः यथार्थस्त्वमेवेश्वरसुतः

14-33 tadānim ye tarṇyām_āsan | ta ā-gatya taṃ pra-ṇamya kathitavantaḥ yathārthas_tvam_aveśvara-sutaḥ

14-33 qui autem in navicula erant venerunt et adoraverunt eum dicentes vere Filius Dei es

14-33 Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

१४-३४ अनन्तरं पारं प्राप्य ते गिनेषूनामकं नगरमुपतस्थुः

14-34 anantaram pāram prāpya te gineṣūnāmakaṃ nagaram_upa_tasthuḥ

14-34 et cum transfretassent venerunt in terram Gennesar

14-34 And when they were gone over, they came into the land of Gennesaret.

१४-३५ तदा तत्रत्या जना यीशुं परिचीय तद्देशस्य चतुर्दिशो वार्तां प्रहित्य यत्र यावन्तः पीडिता आसन् तावत् एव तदन्तिकमानयामासुः

14-35 tadā tatrtyā janā yīśuṃ pari-ciya tad-deśasya catur-diśo vārttāṃ pra-hitya yatra yāvantaḥ pīḍitā āsan tāvata eva tad-antikam_ā-nayām_āsuḥ

14-35 et cum cognovissent eum viri loci illius miserunt in universam regionem illam et obtulerunt ei omnes male habentes

14-35 And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased;

१४-३६ अपरं तदीयवसनस्य ग्रन्थिमात्रं स्प्रष्टुं विनीय यावन्तो जनास्तत् स्पर्शं चक्रिरे । ते सर्व एव निरामया बभूवुः

14-36 aparaṃ tadiya-vasanasya granthi-mātraṃ spraṣṭuṃ vi-ni-ya yāvanto janās_tat sparśaṃ cakrire | te sarva eva nir-āmayā babhūvuḥ

14-36 et rogabant eum ut vel fimbriam vestimenti eius tangerent et quicumque tetigerunt salvi facti sunt

14-36 And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

१५-१ अपरं यिरूशालमगरीयाः कतिपया अध्यापकाः फिरूशिनश्च यीशोः समीपमागत्य कथयामासुः

15-1 aparaṃ yirūśālam-nagarīyāḥ katipayā adhyāpakāḥ phirūśinaś_ca yīśoḥ samīpam_ā-gatya kathayām_āsuḥ

15-1 tunc accesserunt ad eum ab Hierosolymis scribae et Phariseae dicentes

15-1 Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying,

१५-२ तव शिष्याः किमर्थम् अप्रक्षालितकरैर्भक्षित्वा परम्परागतं प्राचीनानां व्यवहारं लङ्घन्ते

15-2 tava śiṣyāḥ kim-artham a-pra-kṣālita-karair_bhakṣitvā param-parā-gataṃ prācīnānām vy-ava-hāraṃ laṅghante

15-2 quare discipuli tui transgrediuntur traditionem seniorum non enim lavant manus suas cum panem manducant

15-2 Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

१५-३ ततो यीशुः प्रत्युवाच । यूयं परम्परागतताचारेण कुत ईश्वराज्ञां लङ्घध्वे

15-3 tato yīśuḥ praty_uvāca | yūyaṃ param-parā-gatatācāreṇa kuta īśvarājñāṃ laṅghadhve

15-3 ipse autem respondens ait illis quare et vos transgredimini mandatum Dei propter traditionem vestram

15-3 But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?

१५-४ ईश्वर इत्याज्ञापयत् त्वं निजपितरौ संमन्येथाः । येन च निजपितरौ निन्द्येते स निश्चितं म्रियेत

15-4 īśvara ity_ājñāpayat tvam nija-pitarau sam_manyethāḥ | yena ca nija-pitarau nindyete sa niś-citaṃ mriyeta

15-4 nam Deus dixit honora patrem et matrem et qui maledixerit patri vel matri morte moriatur

15-4 For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death.

१५-५ किंतु यूयं वदथ यः स्वजनकं स्वजनीं वा वाक्यमिदं वदति युवां मत्तो यल्लभेथे तत् न्यविद्यत

15-5 kiṃ_tu yūyaṃ vadatha yaḥ sva-janakam sva-janānim vā vākyaṃ_idam vadati yuvāṃ matto yal_labhethe tat ny_avidyata

15-5 vos autem dicitis quicumque dixerit patri vel matri munus quodcumque est ex me tibi proderit

15-5 But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me;

१५-६ स निजपितरौ पुनर्न संमंस्यते । इत्थं यूयं परम्परागतेन स्वेषामाचारेणेश्वरीयाज्ञां लुम्पथ

15-6 sa nija-pitarau punar_na sam_mamsyate | ittham yūyaṃ param-parā-gatena sveṣām_ācāreṇeśvariyaññāṃ lumpatha

15-6 et non honorificabit patrem suum aut matrem et irritum fecistis mandatum Dei propter traditionem vestram

15-6 And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition.

१५-७ रे कपटिनः सर्वे यिशयियो युष्मानधि भविष्यद्वचनान्येतानि सम्यगुक्तवान्

15-7 re kapaṭinaḥ sarve yīśayiyo yuṣmān_adhi bhaviṣyad-vacanāny_etāni samyag_uktavān

15-7 hypocritae bene prophetavit de vobis Esaias dicens

15-7 Ye hypocrites, well did Esaias prophesy of you, saying,

१५-८ वदनैर्मनुजा एते समायान्ति मदन्तिकम् । तथाधरैर्मदीयं च मानं कुर्वन्ति ते नराः

15-8 vadanair_manujā ete sam_ā_yānti mad-antikam | tathādharair_madiyaṃ ca mānaṃ kurvanti te narāḥ

15-8 populus hic labiis me honorat cor autem eorum longe est a me

15-8 This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me.

१५-९ किंतु तेषां मनो मत्तो मत्तो विदूर एव तिष्ठति । शिक्षयन्तो विधीन् त्राज्ञा भजन्ते मां मुधैव ते

15-9 kiṃ_tu teṣāṃ mano matto matto vi-dūra eva tiṣṭhati | śikṣayanto vi-dhīn nr-ājñā bhajante māṃ mudhaiva te

15-9 sine causa autem colunt me docentes doctrinas mandata hominum

15-9 But in vain they do worship me, teaching for doctrines the commandments of men.

१५-१० ततो यीशुर्लोकान् आहूय प्रोक्तवान् । यूयं श्रुत्वा बुध्यध्वम्

15-10 tato yīśur_lokān ā-hūya proktavān | yūyaṃ śrutvā budhyadhvam

15-10 et convocatis ad se turbis dixit eis audite et intellegite

15-10 And he called the multitude, and said unto them, Hear, and understand:

१५-११ यन्मुखं प्रविशति तन्मनुजममेध्यं न करोति । किंतु यदास्यान्निर्गच्छति तदेव मानुषमेधीकरोति

15-11 yan-mukhaṃ pra_viśati tan_manujam_a-medhyaṃ na karoti | kiṃ_tu yadāsyān_nir_gacchati tad_eva mānuṣa-medhyī_karoti

15-11 non quod intrat in os coinquinat hominem sed quod procedit ex ore hoc coinquinat hominem

15-11 Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

१५-१२ तदानीं शिष्या आगत्य तस्मै कथयां चक्रुः । एतां कथां श्रुत्वा फिरूशिनो व्यरज्यन्त । तत् किं भवता ज्ञायते

15-12 tadānīm śiṣyā ā-gatya tasmai kathayāṃ cakruḥ | etāṃ kathāṃ śrutvā phirūśino vy_arajyanta | tat kiṃ bhavatā jñāyate

15-12 tunc accedentes discipuli eius dixerunt ei scis quia Phariseae audito verbo scandalizati sunt

15-12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying?

१५-१३ स प्रत्यवदत् । मम स्वर्गस्थः पिता यं कंचिदङ्कुरं नारोपयत् स उत्पाट्यते

15-13 sa praty_avadat | mama svarga-sthaḥ pitā yaṃ kaṃ_cid_aṅkuraṃ nāropayat sa ut_pāṭyate

15-13 at ille respondens ait omnis plantatio quam non plantavit Pater meus caelestis eradicabitur

15-13 But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up.

१५-१४ ते तिष्ठन्तु ते अन्धमनुजानाम् अन्धमार्गदर्शका एव । यदन्धोऽन्धं पन्थानं दर्शयति तर्ह्युभौ गर्ते पततः

15-14 te tiṣṭhantu te andha-manujānām andha-mārga-darśakā eva | yad_andho'ndhaṃ panthānaṃ darśayati tarhy_ubhau gartte patataḥ

15-14 sinites illos caeci sunt duces caecorum caecus autem si caeco ducatum praestet ambo in foveam cadunt

15-14 Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

१५-१५ तदा पितरस्तं प्रत्यवदत् । दृष्टान्तमिममस्मान्बोधयतु

15-15 tadā pitaras_tam praty_avadat | dṛṣṭāntam_imam_asmān_bodhayatu
15-15 respondens autem Petrus dixit ei edisserere nobis parabolam istam
15-15 Then answered Peter and said unto him, Declare unto us this parable.

१५-१६ यीशुना प्रोक्तम् । यूयमद्य यावत्किमबोधाः स्थ ।

15-16 yīśunā proktam | yūyam_adya yāvat_kim_a-bodhāḥ stha |
15-16 at ille dixit adhuc et vos sine intellectu estis
15-16 And Jesus said, Are ye also yet without understanding?

१५-१७ कथाम् इमां किं न बुध्यध्वे । यदास्यं प्रविशति तद् उदरे पतन्बहिर्निर्याति

15-17 kathām imāṃ kiṃ na budhyadhve | yad_āsyam pra_viśati tad udare patan_bahir_nir_yāti
15-17 non intellegitis quia omne quod in os intrat in ventrem vadit et in secessum emittitur
15-17 Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?

१५-१८ किंत्वास्याद्यन्निर्याति तदन्तःकरणान्निर्यातत्वान्मनुजममेध्यं करोति

15-18 kiṃ_tv_āsyād_yan_nir_yāti tad_antaḥ-karaṇān_nir-yāta-tvān_manujam_a-medhyam karoti
15-18 quae autem procedunt de ore de corde exeunt et ea coinquinant hominem
15-18 But those things which proceed out of the mouth come forth from the heart; and they defile the man.

१५-१९ यतोऽन्तःकरणात् कुचिन्ता बधः पारदारिकता वेश्यागमनं चौर्यं मिथ्यासाक्ष्यम् ईश्वरनिन्दा
चैतानि सर्वाणि निर्यान्ति

15-19 yato'ntaḥ-karaṇāt ku-cintā badhaḥ pāradārikatā veśyāgamaṇam cauryam mithyā-sākṣyam īśvara-nindā caitāni sarvāṇi nir_yānti
15-19 de corde enim exeunt cogitationes malae homicidia adulteria fornicationes furta falsa testimonia blasphemiae
15-19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

१५-२० एतानि मनुष्यानपवित्रीकुर्वन्ति । किंत्वप्रक्षालितकरेण भोजनं मनुजममेध्यं न करोति

15-20 etāni manuṣyān_a-pavitri_kurvanti | kiṃ_tv_a-pra-kṣālita-kareṇa bhojanaṃ manujam_a-medhyam na karoti
15-20 haec sunt quae coinquinant hominem non lotis autem manibus manducare non coinquinat hominem
15-20 These are the things which defile a man: but to eat with unwashen hands defileth not a man.

१५-२१ अनन्तरं शीशुस्तस्मात् स्थानात् प्रस्थाय सोर्सीदोन्नगरयोः सीमामुपतस्थौ

15-21 anantaram śīśus_tasmāt sthānāt pra-sthāya sor-sīdon-nagarayoḥ simām_upa_tasthau
15-21 et egressus inde Iesus secessit in partes Tyri et Sidonis
15-21 Then Jesus went thence, and departed into the coasts of Tyre and Sidon.

१५-२२ तदा तत्सीमातः काचित् किनानीया योषिदागत्य तमुच्चैरुवाच । हे प्रभो दायूदः सन्तान ।

ममैका दुहितास्ते । सा भूतग्रस्ता सती महाक्लेशं प्राप्नोति मम दयस्व

15-22 tadā tat-sīmātaḥ kā_cit kināniyā yoṣid_ā-gatya tam_uccair_uvāca | he prabho dāyūdaḥ santāna | mamaikā duhitāste | sā bhūta-grastā satī mahā-kleśam prāpnoti mama dayasva
15-22 et ecce mulier chanaana a finibus illis egressa clamavit dicens ei miserere mei Domine Fili David filia mea male a daemonio vexatur
15-22 And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil.

१५-२३ किंतु यीशुस्तां किमपि नोक्तवान् । ततः शिष्या आगत्य तं निवेदयामासुः । एषा योषिदस्माकं
पश्चाद् उच्चैराहूयागच्छति । एनां विसृजतु

15-23 kiṃ_tu yīśus_tām kim_āpi noktavan | tataḥ śiṣyā ā-gatya tam_ni-vedayām_āsuḥ | eṣā yoṣid_asmākam paścād_uccair_ā-hūyā_gacchati | enām vi_sṛjatu
15-23 qui non respondit ei verbum et accedentes discipuli eius rogabant eum dicentes dimitte eam quia clamat post nos
15-23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.

१५-२४ तदा स प्रत्यवदत्। इस्रायेलोत्रस्य हरितमेषान् विना कस्याप्यन्यस्य समीपं नाहं प्रेषितोऽस्मि

15-24 tadā sa praty_avadat | isrāyel-gotrasya hārīta-meṣān vinā kasyāpy_anyasya samīpaṃ nāhaṃ preṣīto'smi

15-24 ipse autem respondens ait non sum missus nisi ad oves quae perierunt domus Israhel

15-24 But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

१५-२५ ततः सा नारी समागत्य तं प्रणम्य जगाद। हे प्रभो मामुपकुरु

15-25 tataḥ sā nārī sam-ā-gatya taṃ pra-ṇamya jagāda | he prabho mām_upa_kuru

15-25 at illa venit et adoravit eum dicens Domine adiuva me

15-25 Then came she and worshipped him, saying, Lord, help me.

१५-२६ स उक्तवान्। बालकानां भक्ष्यमादाय सारमेयेभ्यो दानं नोचितम्

15-26 sa uktavān | bālakānāṃ bhakṣyam_ā-dāya sārameyebhyo dānaṃ nocitam

15-26 qui respondens ait non est bonum sumere panem filiorum et mittere canibus

15-26 But he answered and said, It is not meet to take the children's bread, and to cast it to dogs.

१५-२७ तदा सा बभाषे। हे प्रभो तत्सत्यं तथापि प्रभोर्मञ्चाद्यदुच्छिष्टं पतति तत्सारमेयाः खादन्ति

15-27 tadā sā babhāṣe | he prabho tat_satyaṃ tathāpi prabhormañcādyaducchiṣṭaṃ patati tat_sārameyāḥ khādanti

15-27 at illa dixit etiam Domine nam et catelli edunt de micis quae cadunt de mensa dominorum suorum

15-27 And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.

१५-२८ ततो यीशुः प्रत्यवदत्। हे योषित्तव विश्वासो महान्तस्मात्तव मनोभिलषितं सिद्ध्यतु। तेन तस्याः कन्या तस्मिन्नेव दण्डे निरामयाभवत्

15-28 tato yīśuḥ praty_avadat | he yoṣit_tava vi-śvāso mahān_tasmāt_tava manobhilaṣitaṃ siddhyatu | tena tasyāḥ kanyā tasmin_neva daṇḍe nir-āmayābhavat

15-28 tunc respondens Iesus ait illi o mulier magna est fides tua fiat tibi sicut vis et sanata est filia illius ex illa hora

15-28 Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

१५-२९ अनन्तरं यीशस्तस्मात्स्थानात्प्रस्थाय गालीलसागरस्य संनिधिमागत्य धराधरआरुह्य तत्रोपविवेश

15-29 anantaram yīśas_tasmāt_sthānāt_pra-sthāya gālīl-sāgarasya saṃ-nidhim_ā-gatya dharādhara_ā-ruhya tatropa_viveśa

15-29 et cum transisset inde Iesus venit secus mare Galilaeae et ascendens in montem sedebat ibi

15-29 And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there.

१५-३० पश्चाज्जननिवहो बहून् खञ्जान्धमूकशुष्करमानुषान् आदाय यीशोः समीपमागत्य तच्चरणान्तिके स्थापयामासुः। ततः स तान् निरामयान् अकरोत्

15-30 paścāj_jana-nivaho bahūn khañjāndha-mūka-śuṣka-kara-mānuṣān ā-dāya yīśoḥ samīpam_ā-gatya tac-caraṇāntike sthāpayām_āsuḥ | tataḥ sa tān nir-āmayān akarot

15-30 et accesserunt ad eum turbae multae habentes secum mutos clodos caecos debiles et alios multos et proiecerunt eos ad pedes eius et curavit eos

15-30 And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them:

१५-३१ इत्थं मूका वाक्यं वदन्ति शुष्कराः स्वास्थ्यमायान्ति पङ्गवो गच्छन्ति अन्धा वीक्षन्ते इति विलोक्य लोका विस्मयं मन्यमाना इस्रायेल ईश्वरं धन्यं बभाषिरे

15-31 itthaṃ mūka vākyaṃ vadanti śuṣka-karaḥ svāsthyam_ā_yānti paṅgavo gacchanti andhā vīkṣante iti vi-lokya lokā vi-smayaṃ manyamānā isrāyela īśvaram dhanyaṃ babhāṣire

15-31 ita ut turbae mirarentur videntes mutos loquentes clodos ambulantes caecos videntes et magnificabant Deum Israhel

15-31 Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

१५-३२ तदानीं यीशुः स्वशिष्यान् आहूय गदितवान् । एतज्जननिवहेषु मम दया जायते । एते दिनत्रयं मया साकं सन्ति । एषां भक्षवस्तु च किञ्चिदपि नास्ति । तस्मादहमेतानकृताहारान् न विस्रक्ष्यामि तथैव ते वर्त्ममध्ये क्लाम्येयुः

15-32 tadānīm yīśuḥ sva-śiṣyān ā-hūya gaditavān | etaj-jana-nivaheṣu mama dayā jāyate | ete dina-trayaṃ mayā sākaṃ santi | eṣāṃ bhakṣa-vastu ca kiṃ cid_āpi nāsti | tasmād_aham_etān_akṛtāhārān na vi_srakṣyāmi tathaiva te vartma-madhye klāmyeyuḥ

15-32 Iesus autem convocatis discipulis suis dixit misereor turbae quia triduo iam perseverant mecum et non habent quod manducant et dimittere eos ieiunos nolo ne deficiant in via

15-32 Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.

१५-३३ तदा शिष्या ऊचुः । एतस्मिन् प्रान्तरमध्य एतावतो मर्त्यान् तर्पयितुं वयं कुत्र पूपान् प्राप्स्यामः

15-33 tadā śiṣyā ūcuḥ | etasmin prāntara-madhyā etāvato martyān tarpayituṃ vayaṃ kutra pūpān prāpsyāmaḥ

15-33 et dicunt ei discipuli unde ergo nobis in deserto panes tantos ut saturemus turbam tantam

15-33 And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?

१५-३४ यीशुरपृच्छत् । युष्माकं निकटे कति पूपा आसते । त ऊचुः सप्तपूपा अल्पाः क्षुद्रमीनाश्च सन्ति

15-34 yīśur_apṛcchat | yuṣmākaṃ ni-kaṭe kati pūpā āsate | ta ūcuḥ sapta-pūpā alpāḥ kṣudra-mīnāś_ca santi

15-34 et ait illis Iesus quot panes habetis at illi dixerunt septem et paucos pisciculos

15-34 And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes.

१५-३५ तदानीं स लोकनिवहं भूमावुपवेष्टुम् आदिश्य

15-35 tadānīm sa loka-nivahaṃ bhūmāv_upa-veṣṭum ā-diśya

15-35 et praecepit turbae ut discumberet super terram

15-35 And he commanded the multitude to sit down on the ground.

१५-३६ तान् सप्तपूपान् मीनांश्च गृह्णन् ईश्वरीयगुणान् अनूद्य भङ्क्त्वा शिष्येभ्यो ददौ । शिष्या लोकेभ्यो ददुः

15-36 tān sapta-pūpān mīnāś_ca gṛhṇan īśvariya-guṇān anūdyā bhanktvā śiṣyebhyo dadau | śiṣyā lokebhyo daduḥ

15-36 et accipiens septem panes et pisces et gratias agens fregit et dedit discipulis suis et discipuli dederunt populo

15-36 And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude.

१५-३७ ततः सर्वे भुक्त्वा तृप्तवन्तः । तदवशिष्टभक्ष्येण सप्तडलकान् परिपूर्य संजगृहः

15-37 tataḥ sarve bhuktvā tṛptavantaḥ | tad-avaśiṣṭa-bhakṣyeṇa sapta-ḍalakān pari-pūrya saṃ_jagrḥuḥ

15-37 et comederunt omnes et saturati sunt et quod superfluit de fragmentis tulerunt septem sportas plenas

15-37 And they did all eat, and were filled: and they took up of the broken meat that was left seven baskets full.

१५-३८ ते भोक्तारो योषितो बालकांश्च विहाय प्रायेण चतुःसहस्राणि पुरुषा आसन्

15-38 te bhoktāro yoṣito bālakāś_ca vi-hāya prāyeṇa catuḥ-sahasrāṇi puruṣā āsan

15-38 erant autem qui manducaverant quattuor milia hominum extra parvulos et mulieres

15-38 And they that did eat were four thousand men, beside women and children.

१५-३९ ततः परं स जननिवहं विसृज्य तरणिमारुह्य मगदलाप्रदेशं गतवान्

15-39 tataḥ paraṃ sa jana-nivahaṃ vi-sṛjya taraṇim_ā-ruhya magdalā-pra-deśaṃ gatavān

15-39 et dimissa turba ascendit in naviculam et venit in fines Magedan

15-39 And he sent away the multitude, and took ship, and came into the coasts of Magdala,

१६-१ तदानीं फिरूशिनः सिदूनकिनश्चागत्य तं परीक्षितुं नभसीयं किञ्चन लक्ष्म दर्शयितुं तस्मै निवेदयामासुः

16-1 tadānīm phirūśinaḥ sidūnakiṇaś_ca-gatya taṃ pariḥṣituṃ nabhasīyaṃ kiṃ cana lakṣma darśayituṃ tasmai ni-vedayām_āsuḥ

16-1 et accesserunt ad eum Pharisaei et Sadducei temptantes et rogaverunt eum ut signum de caelo ostenderet eis

16-1 The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven.

१६-२ ततः स उक्तवान् । सन्ध्यायां नभसो रक्तत्वाद् यूयं वदथ । श्वो निर्मलं दिनं भविष्यति

16-2 tataḥ sa uktavān | sandhyāyām nabhaso raktatvād yūyaṃ vadatha | śvo nir-malaṃ dinaṃ bhaviṣyati

16-2 at ille respondens ait eis facto vespere dicitis serenum erit rubicundum est enim caelum

16-2 He answered and said unto them, When it is evening, ye say, It will be fair weather: for the sky is red.

१६-३ प्रातःकालेन च नभसो रक्तत्वान्मलिनत्वाच्च वदथ झञ्झाद्य भविष्यति । हे कपटिनो यदि यूयम् अन्तरीक्षस्य लक्ष्म बोद्धुं शक्नुथ तर्हि कालस्यैतस्य लक्ष्म कथं बोद्धुं न शक्नुथ

16-3 prātaḥ-kālena ca nabhaso raktatvān_malinatvāc_ca vadatha jhañjhādy bhaviṣyati | he kapaṭino yadi yūyam antarīkṣasya lakṣma boddhuṃ śaknutha tarhi kālasyaityasya lakṣma katham boddhuṃ na śknutha

16-3 et mane hodie tempestas rutilat enim triste caelum

16-3 And in the morning, It will be foul weather to day: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?

१६-४ एतत्कालस्य दुष्टो व्यभिचारी च वंशो लक्ष्म गवेषयति । किंतु यूनसो भविष्यद्वादिनो लक्ष्म विनान्यत् किमपि लक्ष्म तान्न दर्शयिष्यते । तदानीं स तान्विहाय प्रतस्थे

16-4 etat-kālasya duṣṭo vy_abhi-cārī ca vaṃśo lakṣma gaveṣayati | kiṃ_tu yūnaso bhaviṣyad-vādino lakṣma vinānyat kim_apa lakṣma tān_na darśayiṣyate | tadānīm sa tān_vi-hāya pra_tasthe

16-4 faciem ergo caeli diiudicare nostis signa autem temporum non potestis generatio mala et adultera signum quaerit et signum non dabitur ei nisi signum Ionae et relictis illis abiit

16-4 A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.

१६-५ अनन्तरमन्यपारगमनकाले तस्य शिष्याः पूपमानेतुं विस्मृतन्तः

16-5 anantaram_anya-pāra-gamana-kāle tasya śiṣyāḥ pūpam_ā-netuṃ vi-smṛantaḥ

16-5 et cum venissent discipuli eius trans fretum obliti sunt panes accipere

16-5 And when his disciples were come to the other side, they had forgotten to take bread.

१६-६ यीशुस्तानवादीत् । यूयं फिरूशिनां सिदूकिनां च किण्वं प्रति सावधानाः सतर्काश्च भवत

16-6 yīśus_tān_avādīt | yūyaṃ phirūśinām sidūkinām ca kiṇvaṃ prati sāvadhānāḥ sa-tarkāś_ca bhavata

16-6 qui dixit illis intuemini et cavete a fermento Pharisaeorum et Sadducaeorum

16-6 Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.

१६-७ तेन ते परम्परं विविच्य कथयितुमारेभिरे । वयं पूपानानेतुं विस्मृतन्त एतत्कारणाद् इति कथयति

16-7 tena te param-param vi-vicya kathayitum_ā_rebhire | vayaṃ pūpān_ā-netuṃ vi-smṛanta etat-kāraṇād iti kathayati

16-7 at illi cogitabant inter se dicentes quia panes non accepimus

16-7 And they reasoned among themselves, saying, It is because we have taken no bread.

१६-८ किंतु यीशुस्तद् विज्ञाय तानवोचत् । हे स्तोकविश्वासिनो यूयं पूपानानयनमधि कुतः परम्परमेतद् विविङ्कथ

16-8 kiṃ_tu yīśus_tad vi-jñāya tān_avocat | he stoka-viśvāsino yūyaṃ pūpān_ā-nayanam_adhi kutaḥ param-param_etad vi_viṅktha

16-8 sciens autem Iesus dixit quid cogitatis inter vos modicae fidei quia panes non habetis

16-8 Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?

१६-९ युष्माभिः किमद्यापि न ज्ञायते । पञ्चभिः पूपैः पञ्चसहस्रपुरुषेषु भोजितेषु भक्ष्योच्छिष्टपूर्णान् कति डलकान् समगृहीत

16-9 yuṣmābhiḥ kim_adyāpi na jñāyate | pañcabhiḥ pūpaiḥ pañca-sahasra-puruṣeṣu bhojiteṣu bhakṣyocchiṣṭa-pūrṇān kati ḍalakān sam_agrḥṇīta

16-9 nondum intellegitis neque recordamini quinque panum quinque milium hominum et quot cofinos sumpsistis

16-9 Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?

१६-१० तथा सप्तभिः पूषैश्चतुःसहस्रपुरुषेषु भोजितेषु कति डलकान् समगृह्णीत तत्किं युष्माभिर्न स्मर्यते

16-10 tathā saptabhiḥ pūpaiś_catuḥ-sahasra-puruṣeṣu bhojiteṣu kati ḍalakān sam_agṛhṇīta tat_kiṃ yuṣmābhir_na smaryate

16-10 neque septem panum quattuor milium hominum et quot sportas sumpsistis

16-10 Neither the seven loaves of the four thousand, and how many baskets ye took up?

१६-११ तस्मात् फिरूशिनां सिदूकिनां च किण्वं प्रति सावधानास्तिष्ठत । कथामिमाम् अहं पूपानधि नाकथयम् । एतद् यूयं कुतो न बुध्यध्वे

16-11 tasmāt phirūśinām sidūkinām ca kiṅvaṃ prati sāvadhānās_tiṣṭhata | kathām_imām ahaṃ pūpān_adhi nākathayam | etad yūyaṃ kuto na budhyadhve

16-11 quare non intellegitis quia non de pane dixi vobis cavete a fermento Pharisaeorum et Sadducaeorum

16-11 How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?

१६-१२ तदानीं पूपकिण्वं प्रति सावधानास्तिष्ठतेति नोक्त्वा फिरूशिनां सिदूकिनां च उपदेशं प्रति सावधानास्तिष्ठतेति कथितवान् इति तैबोधि

16-12 tadāniṃ pūpa-kiṅvaṃ prati sāvadhānās_tiṣṭateti noktvā phirūśinām sidūkinām ca upa-deśaṃ prati sāvadhānās_tiṣṭhateti kathitavān iti tai_abodhi

16-12 tunc intellexerunt quia non dixerit cavendum a fermento panum sed a doctrina Pharisaeorum et Sadducaeorum

16-12 Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

१६-१३ अपरं च यीशुः कैसरियाफिलिपिप्रदेशमागत्य शिष्यान् अपृच्छत् । योऽहं मनुजसुतः सोऽहं कः । लोकैरहं किमुच्ये । तदानीं ते कथितवन्तः

16-13 aparaṃ ca yīśuḥ kaisariyā-philipi-pradeśam_ā-gatya śiṣyān apr̥cchat | yo'haṃ manuja-sutaḥ so'haṃ kaḥ | lokair_ahaṃ kim_ucye | tadāniṃ te kathitavantāḥ

16-13 venit autem Iesus in partes Caesareae Philippi et interrogabat discipulos suos dicens quem dicunt homines esse Filium hominis

16-13 When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?

१६-१४ केचिद् वदन्ति त्वं मज्जयिता योहन् । केचिद्वदन्ति त्वं एलियः । केचिच्च वदन्ति त्वं यिरिमियो वा कश्चिद् भविष्यद्वादीति

16-14 ke_cid vadanti tvam majjayitā yohan | ke_cid vadanti tvam eliyaḥ | ke_cic_ca vadanti tvam yirimiyo vā kaś_cid bhaviṣyad-vādīti

16-14 at illi dixerunt alii Iohannem Baptistam alii autem Heliam alii vero Hieremiam aut unum ex prophetis

16-14 And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

१६-१५ पश्चात् स तान् पप्रच्छ । यूयं मां कं वदथ

16-15 paścāt sa tān papraccha | yūyaṃ māṃ kaṃ vadatha

16-15 dicit illis vos autem quem me esse dicitis

16-15 He saith unto them, But whom say ye that I am?

१६-१६ ततः शिमोन् पितर उवाच । त्वममरेश्वरस्याभिषिक्तपुत्रः

16-16 tataḥ śimon pitara uvāca | tvam_amaśvarasyābhiṣikta-putraḥ

16-16 respondens Simon Petrus dixit tu es Christus Filius Dei vivi

16-16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

१६-१७ ततो यीशुः कथितवान् । हे यूनासः पुत्र शिमोन् त्वं धन्यः यतः कोलपि मनुजस्त्वय्येतज्ज्ञानं नोदपादयत् । किंतु मम स्वर्गस्थः पितोदपादयत्

16-17 tato yīśuḥ kathitavān | he yūnasaḥ putra śimon tvam dhanyaḥ yataḥ kolpi manujas_tvayy_etaj_jñānaṃ nodapādayat | kiṃ_tu mama svarga-sthaḥ pitodapādayat

16-17 respondens autem Iesus dixit ei beatus es Simon Bar Iona quia caro et sanguis non revelavit tibi sed Pater meus qui in caelis est

16-17 And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

१६-१८ अतोऽहं त्वां वदामि । त्वं पितरः प्रस्तरः । अहं च तस्य प्रस्तरस्योपरि स्वमण्डलीं निर्मास्यामि ।
तेन निरयो बलात् तां पराजेतुं न शक्यति

16-18 ato'ham tvāṃ vadāmi | tvāṃ pitarah̄ (prastarah̄) | aham ca tasya prastarasyo pari sva-maṇḍaliṃ nir_māsyāmi | tena nir-ayo balāt tāṃ parā-jetum na śkṣyati

16-18 et ego dico tibi quia tu es Petrus et super hanc petram aedificabo ecclesiam meam et portae inferi non praevallebunt adversum eam

16-18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

१६-१९ अहं तुभ्यं स्वर्गीयराज्यस्य कुञ्चिकां दास्यामि । तेन यत्किञ्चन त्वं पृथिव्यां भन्त्स्यसि तत्स्वर्गे भन्त्स्यते । यच्च किञ्चन मह्यां मोक्ष्यसि तत्स्वर्गे मोक्ष्यते

16-19 aham tubhyaṃ svargīya-rājyasya kuñcikāṃ dāsyāmi | tena yat_kiṃ_cana tvāṃ pṛthivyāṃ bhantsyasi tat-svarge bhantsyate | yac_ca kiṃ_cana mahyāṃ mokṣyasi tat_svarge mokṣyate

16-19 et tibi dabo claves regni caelorum et quodcumque ligaveris super terram erit ligatum in caelis et quodcumque solveris super terram erit solutum in caelis

16-19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

१६-२० पश्चात् स शिष्यानादिशत् । अहमभिषिक्तो यीशुरिति कथां कस्मैचिदपि यूयं मा कथयत

16-20 paścāt sa śiṣyān_ādiśat | aham_abhiṣikto yīśur_iti kathāṃ kasmai_cid_api yūyaṃ mā kathayata

16-20 tunc praecepit discipulis suis ut nemini dicerent quia ipse esset Iesus Christus

16-20 Then charged he his disciples that they should tell no man that he was Jesus the Christ.

१६-२१ अन्यच्च यिरूशालमगरं गत्वा प्राचीनलोकेभ्यः प्रधानयाजकेभ्य उपाध्यायेभ्यश्च बहुदुःखभोगस्तैर्हतत्वं तृतीयदिने पुनरुत्थानं च ममावश्यकम् एताः कथा यीशुस्तत्कालमारभ्य शिष्यान् ज्ञापयितुम् आरब्धवान्

16-21 anyac_ca yirūśālam-nagaram gatvā prācīna-lokebhyah̄ pradhāna-yājakebhya upādhyāyebhyaś_ca bahu-duḥkha-bhogas_tair_hatatvaṃ ṛtīya-dīne punar_ut-thānaṃ ca mamāvāśyakam etāḥ kathā yīśus_tat-kālam_ā-rabhya śiṣyān jñāpayitum ā-rabdhavān

16-21 exinde coepit Iesus ostendere discipulis suis quia oporteret eum ire Hierosolimam et multa pati a senioribus et scribis et principibus sacerdotum et occidi et tertia die resurgere

16-21 From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

१६-२२ तदानीं पितरस्तस्य करं धृत्वा तर्जयित्वा कथयितुमारब्धवान् । हे प्रभो तत्तत्तो दूरं यातु । त्वां प्रति कदापि न घटिष्यते

16-22 tadāniṃ pitaras_tasya karaṃ dhṛtvā tarjayitvā kathayitum_ā-rabdhavān | he prabho tat_tavtto dūraṃ yātu | tvāṃ prati kadāpi na ghaṭiṣyate

16-22 et adsumens eum Petrus coepit increpare illum dicens absit a te Domine non erit tibi hoc

16-22 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

१६-२३ किंतु स वदनं परावृत्य पितरं जगाद । हे विघ्नकारिन् मत्सम्मुखाद् दूरीहव । त्वं मां बाधसे । ईश्वरीयकार्यान्मानुषीयकार्यं तुभ्यं रोचते

16-23 kiṃ_tu sa vadanam parā-vṛtya pitarāṃ jagāda | he vighna-kārin mat-sam-mukhād dūri_hava | tvāṃ māṃ bādhasē | īśvarīya-kāryān_mānuṣīya-kāryam tubhyaṃ rocate

16-23 qui conversus dixit Petro vade post me Satana scandalum es mihi quia non sapis ea quae Dei sunt sed ea quae hominum

16-23 But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.

१६-२४ अनन्तरं यीशुः स्वीयशिष्यान् उक्तवान् । यः कश्चिन्मम पश्चाद्गामी भवितुम् इच्छति स स्वं दाम्यतु तथा स्वक्रुशं गृह्णन् मत्पश्चादायातु

16-24 anantaram yīśuḥ svīya-śiṣyān uktavān | yaḥ kaś_cin_mama paścād-gāmi bhavitum icchati sa svaṃ dāmyatu tathā sva-kruśam gṛhṇan mat-paścād_ā_yātu

16-24 tunc Iesus dixit discipulis suis si quis vult post me venire abneget semet ipsum et tollat crucem suam et sequatur me

16-24 Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

१६-२५ यतो यः प्राणान् रक्षितुमिच्छति स तान् हारयिष्यति । किंतु यो मदर्थं निजप्राणान् हारयति स तान् प्राप्स्यति

16-25 yato yaḥ prāṇān rakṣitum icchati sa tān hārayiṣyati | kiṁ tu yo mad-arthaṁ nija-prāṇān hārayati sa tān prāpsyati

16-25 qui enim voluerit animam suam salvam facere perdet eam qui autem perdidit animam suam propter me inveniet eam

16-25 For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

१६-२६ मानुषो यदि सर्वं जगल्लभते निजप्राणान् हारयति तर्हि तस्य को लाभः । मनुजो निजप्राणानां विनिमयेन वा किं दातुं शक्नोति

16-26 mānuṣo yadi sarvaṁ jagal labhate nija-prāṇān hārayati tarhi tasya ko lābhaḥ | manujo nija-prāṇānāṁ vi-ni-mayena vā kiṁ dātuṁ śaknoti

16-26 quid enim prodest homini si mundum universum lucretur animae vero suae detrimentum patiat aut quam dabit homo commutationem pro anima sua

16-26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

१६-२७ मनुजसुतः स्वदूतैः साकं पितुः प्रभावेणागमिष्यति । तदा प्रतिमनुजं स्वस्वकर्मानुसारात् फलं दास्यति

16-27 manuja-sutaḥ sva-dūtaiḥ sākaṁ pituḥ pra-bhāveṇāgamīṣyati | tadā prati-manujaṁ sva-sva-karmānusārāt phalaṁ dāsyati

16-27 Filius enim hominis venturus est in gloria Patris sui cum angelis suis et tunc reddet unicuique secundum opus eius

16-27 For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

१६-२८ अहं युष्मान् तथ्यं वच्मि । सराज्यं मनुजसुतम् आगतं न पश्यन्तो मृत्युं न स्वादिष्यन्ति । एतादृशाः कतिपयजना अत्रापि दण्डायमानाः सन्ति

16-28 ahaṁ yuṣmān tathyaṁ vacmi | sa-rājyaṁ manuja-sutam ā-gataṁ na paśyānto mṛtyuṁ na svādiṣyanti | etādrśāḥ katipaya-janā atrāpi daṇḍāyamānāḥ santi

16-28 amen dico vobis sunt quidam de hic stantibus qui non gustabunt mortem donec videant Filium hominis venientem in regno suo

16-28 Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

१७-१ अनन्तरं षड्दिनेभ्यः परं यीशुः पितरं याकूबं तत्सहजं योहनं च गृह्णन् उच्चाद्रेर्विविक्तस्थानम् आगत्य तेषां समक्षं रूपमन्यद्धार

17-1 anantaraṁ ṣaḍ-dīnebhyāḥ paraṁ yīśuḥ pitaraṁ yākūbaṁ tat-sahajaṁ yohanaṁ ca gṛhṇan uccādrer_vi-vikta-sthānam ā-gatya teṣāṁ sam-akṣaṁ rūpam_anyaḍ_dadhāra

17-1 et post dies sex adsumpsit Iesus Petrum et Iacobum et Iohannem fratrem eius et ducit illos in montem excelsum seorsum

17-1 And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,

१७-२ तेन तदास्यं तेजस्वि तदाभरणम् आलोकवत् पाण्डरमभवत्

17-2 tena tadāsyāṁ tejasvi tadābharaṇam ā-lokavat paṇḍaram_abhavad

17-2 et transfiguratus est ante eos et resplenduit facies eius sicut sol vestimenta autem eius facta sunt alba sicut nix

17-2 And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

१७-३ अन्यच्च तेन साकं संलपन्तौ मूसा एलियश्च तेभ्यो दर्शनं ददतुः

17-3 anyac_ca tena sākaṁ saṁ-lapantau mūsā eliyaś_ca tebhyo darśanaṁ dadatuḥ

17-3 et ecce apparuit illis Moses et Helias cum eo loquentes

17-3 And, behold, there appeared unto them Moses and Elias talking with him.

१७-४ तदानीं पितरो यीशुं जगाद । हे प्रभो स्थितिरत्रास्माकं शुभा । यदि भवतानुमन्यते तर्हि भवदर्थमेकं मूसार्थमेकम् एलियार्थं चैकं इति त्रीणि दूष्याणि निर्माम

17-4 tadāniṃ pitaro yīśuṃ jagāda | he prabho sthitir_atrāsmākaṃ śubhā | yadi bhavatānu_manyate tarhi bhavad-artham_ekam mūsārtham_ekam eliyārtham caikaṃ iti trīṇi dūṣyāṇi nir_māma

17-4 respondens autem Petrus dixit ad Iesum Domine bonum est nos hic esse si vis faciamus hic tria tabernacula tibi unum et Mosi unum et Heliae unum

17-4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

१७-५ एतत्कथनकाल एक उज्ज्वलः पयोदस्तेषामुपरि छायां कृतवान् । वारिदाद् एषा नभसीया वाग्बभूव । ममायं प्रियः पुत्रः । अस्मिन् मम महासन्तोष एतस्य वाक्यं यूयं निशामयत

17-5 etat-kathana-kāla eka uj-jvalaḥ payodas_teṣām_upari chāyāṃ kṛtavān | vāri-dād eṣā nabhasiyā vāg_babhūva | mamāyaṃ priyaḥ putraḥ | asmin mama mahā-santoṣa etasya vākyaṃ yūyaṃ ni_śamayata

17-5 adhuc eo loquente ecce nubes lucida obumbravit eos et ecce vox de nube dicens hic est Filius meus dilectus in quo mihi bene conplacuit ipsum audite

17-5 While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

१७-६ किंतु वाचमेतां शृण्वन्त एव शिष्या भृशं शङ्कमाना न्युब्जा न्यपतन्

17-6 kiṃ_tu vācam_etāṃ śṛṇvanta eva śiṣyā bhṛśaṃ śaṅkamānā ny_ubjā ny_apatan

17-6 et audientes discipuli ceciderunt in faciem suam et timuerunt valde

17-6 And when the disciples heard it, they fell on their face, and were sore afraid.

१७-७ तदा यीशुरागत्य तेषां गात्राणि स्पृशनुवाच । उत्तिष्ठत मा भैष्ट

17-7 tadā yīsur_ā-gatya teṣāṃ gātrāṇi sprīśan_uvāca | ut_tiṣṭhata mā bhaiṣṭa

17-7 et accessit Iesus et tetigit eos dixitque eis surgite et nolite timere

17-7 And Jesus came and touched them, and said, Arise, and be not afraid.

१७-८ तदानीं नेत्राण्युन्मील्य यीशुं विना कमपि न ददृशुः

17-8 tadāniṃ netrāṇy_un-mīlya yīśuṃ vinā kam_āpi na dadṛśuḥ

17-8 levantes autem oculos suos neminem viderunt nisi solum Iesum

17-8 And when they had lifted up their eyes, they saw no man, save Jesus only.

१७-९ ततः परम् अद्रेरवरोहणकाले यीशुस्तान् इत्यादिदेश । मनुजसुतस्य मृतानां मध्यादुत्थानं यावन्न जायते तावद्युष्माभिरेतद्दर्शनं कस्मैचिदपि न कथयितव्यम्

17-9 tataḥ param adrer_ava-rohaṇa-kāle yīśus_tān ity_ā_dideśa | manuja-sutasya mṛtānāṃ madhyād_ut-thānaṃ yāvan_na jāyate tāvad_yuṣmābhir_etad-darśanaṃ kasmai_cid_āpi na kathayitavyam

17-9 et descendentibus illis de monte praecepit Iesus dicens nemini dixeritis visionem donec Filius hominis a mortuis resurgat

17-9 And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

१७-१० तदा शिष्यास्तं पप्रच्छ । प्रथमम् एलिय आयास्यतीति कुत उपाध्यायैरुच्यते

17-10 tadā śiṣyās_tam papraccha | prathamam eliya ā_yāsyatīti kuta upādhyāyair_ucyate

17-10 et interrogaverunt eum discipuli dicentes quid ergo scribae dicunt quod Heliam oporteat primum venire

17-10 And his disciples asked him, saying, Why then say the scribes that Elias must first come?

१७-११ ततो यीशुः प्रत्यवादीत् । एलियः प्रागेत्य सर्वाणि साधयिष्यतीति सत्यं

17-11 tato yīśuḥ praty_avādīt | eliyaḥ prāg-etya sarvāṇi sādhaiṣyatīti satyam

17-11 at ille respondens ait eis Helias quidem venturus est et restituet omnia

17-11 And Jesus answered and said unto them, Elias truly shall first come, and restore all things.

१७-१२ किंत्वहं युष्मान्वचिम् । एलिय एत्य गतः । ते तमपरिचित्य तस्मिन्यथेच्छं व्यवजहुः ।

मनुजसुतेनापि तेषामन्तिके तादृग्दुःखं भोक्तव्यम्

17-12 kiṃ_tv_aḥaṃ yuṣmān_vacmi | eliya etya gataḥ | te tam_a-pari-citya tasmin_yathecchaṃ vy_ava_jahruḥ | manuja-sutenāpi teṣām_antike tādr̥g_duḥkhaṃ bhoktavyam

17-12 dico autem vobis quia Helias iam venit et non cognoverunt eum sed fecerunt in eo quaecumque voluerunt sic et Filius hominis passurus est ab eis

17-12 But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.

१७-१३ तदानीं स मज्जयितारं योहनम् अधि कथामेतां व्याहृतवान् । इत्थं तच्छिष्या बुबुधिरे

17-13 tadānīm sa majjayitāraṃ yohanam adhi kathām_etām vy-ā-hṛtavān | itthaṃ tac-chiṣyā bubudhire

17-13 tunc intellexerunt discipuli quia de Iohanne Baptista dixisset eis

17-13 Then the disciples understood that he spake unto them of John the Baptist.

१७-१४ पश्चात्तेषु जननिवहस्यान्तिकमागतेषु कश्चिन्मनुजस्तदन्तिकमेत्य जानूनी पातयित्वा कथितवान्

17-14 paścāt_teṣu jana-nivahasyāntikam_ā-gateṣu kaś_cin_manujas_tad-antikam_etya jānūnī pātayitvā kathitavān

17-14 et cum venisset ad turbam accessit ad eum homo genibus provolutus ante eum

17-14 And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying,

१७-१५ हे प्रभो मत्पुत्रं प्रति कृपां विदधातु । सोऽपस्मारामयेन भृशं व्यथितः सन् पुनः पुनर्वह्नौ

मुहुर्जलमध्ये पतति

17-15 he prabho mat-putraṃ prati kṛpām_vi_dadhātu | so'pa-smārāmayena bhṛśaṃ vyathitaḥ san punaḥ punar_vahnau muhur_jala-madhye patati

17-15 et dicens Domine miserere filii mei quia lunaticus est et male patitur nam saepe cadit in ignem et crebro in aquam

17-15 Lord, have mercy on my son: for he is lunatick, and sore vexed: for oftentimes he falleth into the fire, and oft into the water.

१७-१६ तस्माद्भवतः शिष्याणां समीपे तमानयं किंतु ते तं स्वास्थं कर्तुं न शक्ताः

17-16 tasmād_bhavataḥ śiṣyāṇāṃ samīpe tam_ā-nayaṃ kiṃ_tu te taṃ svāsthaṃ kartuṃ na śaktāḥ

17-16 et obtuli eum discipulis tuis et non potuerunt curare eum

17-16 And I brought him to thy disciples, and they could not cure him.

१७-१७ तदा यीशुः कथितवान् । रे अविश्वासिनः । रे विपथगामिनः । पुनः कतिकालान् अहं युष्माकं

संनिधौ स्थास्यामि । कतिकालान् वा युष्मान् सहिष्ये

17-17 tadā yīśuḥ kathitavān | re a-viśvāsinaḥ | re vi-patha-gāminaḥ | punaḥ kati-kālān ahaṃ yuṣmākaṃ saṃ-nidhau sthāsyāmi | kati-kālān vā yuṣmān sahiṣye

17-17 respondens Iesus ait o generatio incredula et perversa quousque ero vobiscum usquequo patiar vos adferte huc illum ad me

17-17 Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.

१७-१८ तमत्र ममान्तिकमानय । पश्चाद्दीशुना तर्जित एव स भूतस्तं विहाय गतवान् । तद्वण्ड एव स

बालको निरामयोऽभूत्

17-18 tam_atra mamāntikam_ā-naya | paścād_yīśunā tarjita eva sa bhūtas_taṃ vi-hāya gatavān | tad-daṇḍa eva sa bālako nir-āmayo'bhūt

17-18 et increpavit ei Iesus et exiit ab eo daemonium et curatus est puer ex illa hora

17-18 And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour.

१७-१९ ततः शिष्या गुप्तं यीशुमुपागत्य बभाषिरे । कुतो वयं तं भूतं त्याजयितुं न शक्ताः

17-19 tataḥ śiṣyā guptaṃ yīśuṃ_upāgatya babhāṣire | kuto vayaṃ taṃ bhūtaṃ tyājayitūṃ na śaktāḥ

17-19 tunc accesserunt discipuli ad Iesum secreto et dixerunt quare nos non potuimus eicere illum

17-19 Then came the disciples to Jesus apart, and said, Why could not we cast him out?

१७-२० यीशुना ते प्रोक्ताः युष्माकमप्रत्ययात् । युष्मानहं तथ्यं वच्मि । यदि युष्माकं सर्षकमात्रोऽपि विश्वासो जायते तर्हि युष्माभिरस्मिञ्शैले त्वमितः स्थानात् तत् स्थानं याहीति ब्रूते स तदैव चलिष्यति । युष्माकं किमप्यसाध्यं च कर्म न स्थास्यति

17-20 yīśunā te proktāḥ yuṣmākam_a-pratyayāt | yuṣmān_ahaṃ tathyam vacmi | yadi yuṣmākam sarṣpaika-mātro'pi viśvāso jāyate tarhi yuṣmābhir_asmiñ_śaile tvam_itaḥ sthānāt tat sthānaṃ yāhīti brūte sa tadaiva calīṣyati | yuṣmākam kim_apy_a-sādhyam ca karma na sthāsyati

17-20 dicit illis propter incredulitatem vestram amen quippe dico vobis si habueritis fidem sicut granum sinapis dicetis monti huic transi hinc et transibit et nihil impossibile erit vobis

17-20 And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

१७-२१ किंतु प्रार्थनोऽपवासौ विनैतादृशो भूतो न त्याज्यते

17-21 kiṃ_tu prārthano'pavāsau vinaitādr̥śo bhūto na tyājyate

17-21 hoc autem genus non eicitur nisi per orationem et ieiunium

17-21 Howbeit this kind goeth not out but by prayer and fasting.

१७-२२ अपरं तेषां गालीलप्रदेशे भ्रमणकाले यीशुना ते गदिताः । मनुजसुतो जनानां करेषु समर्पिष्यते तैर्हनिष्यते च

17-22 aparaṃ teṣāṃ gālīl-pradeśe bhramaṇa-kāle yīśunā te gaditāḥ | manuḥ-suto janānāṃ kareṣu sam_arpiṣyate tair_haniṣyate ca

17-22 conversantibus autem eis in Galilaea dixit illis Iesus Filius hominis tradendus est in manus hominum

17-22 And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men:

१७-२३ किंतु तृतीयेऽह्नि स उत्थापयिष्यते । तेन ते भृशं दुःखिता बभूवुः

17-23 kiṃ_tu tṛtīye'hni sa ut_thāpayiṣyate | tena te bhṛśaṃ duḥkhitā babhūvuḥ

17-23 et occident eum et tertio die resurget et contristati sunt vehementer

17-23 And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.

१७-२४ तदनन्तरं तेषु कफर्नाहूमगरमागतेषु करसंग्राहिणः पितरान्तिकमागत्य पप्रच्छुः । युष्माकं गुरुः किं मन्दिरार्थं करं न ददाति

17-24 tad-anantaram teṣu kapharnāhūm-nagaram_ā-gateṣu kara-saṃgrāhiṇaḥ pitarāntikam_ā-gatya papracchuḥ | yuṣmākam guruḥ kiṃ mandirārthaṃ karaṃ na dadāti

17-24 et cum venissent Capharnaum accesserunt qui didragma accipiebant ad Petrum et dixerunt magister vester non solvit didragma

17-24 And when they were come to Capernaum, they that received tribute money came to Peter, and said, Doth not your master pay tribute?

१७-२५ ततः पितरः कथितवान् ददाति । ततस्तस्मिन् गृहमध्यमागते तस्य पितरः कथाकथनात् पूर्वमेव यीशुरुवाच । हे शिमोन् मेदिन्या राजानः स्वस्वापत्येभ्यः किं विदेशिभ्यः केभ्यः करं गृह्णन्ति

17-25 tataḥ pitarāḥ kathitavān dadāti | tatas_tasmin gṛha-madhyam_ā-gate tasya pitarāḥ kathā-kathanāt pūrvam_eva yīśur_uvāca | he śimōn medinyā rājānaḥ sva-svāpatyebhyaḥ kiṃ vi-deśibhyaḥ kebhyaḥ karaṃ gṛhṇanti

17-25 ait etiam et cum intrasset domum praevenit eum Iesus dicens quid tibi videtur Simon reges terrae a quibus accipiunt tributum vel census a filiis suis an ab alienis

17-25 He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?

१७-२६ अत्र त्वं किं बुध्यसे । ततः पितर उक्तवान् विदेशिभ्यः । तदा यीशुरुक्तवान् तर्हि सन्ताना मुक्ताः सन्ति

17-26 atra tvam kiṃ budhyase | tataḥ pitara uktavān vi-deśibhyaḥ | tadā yīśur_uktavān tarhi santānā muktāḥ santi

17-26 et ille dixit ab alienis dixit illi Iesus ergo liberi sunt filii

17-26 Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

१७-२७ तथापि यथास्माभिस्तेषामन्तरायो न जन्यते तत्कृते जलधेस्तीरे गत्वा वडिशं क्षिप । तेनादौ यो मीन उत्थास्यति तं धृत्वा तन्मुखे मोचिते तोलकैकं रूप्यं प्राप्स्यसि । तद्गृहीत्वा तव मम च कृते तेभ्यो देहि

17-27 tathāpi yathāsmābhis_ṭeṣām_antarāyo na janyate tat-kr̥te jala-dhes-tīre gatvā vaḍiṣaṃ kṣipa | tenādau yo mīna ut-thāsyati taṃ dhṛtvā tan-mukhe mocite tolakaikaṃ rūpyaṃ prāpsyasi | tad_gṛhītvā tava mama ca kṛte tebhyo dehi

17-27 ut autem non scandalizemus eos vade ad mare et mitte hamum et eum piscem qui primus ascenderit tolle et aperto ore eius invenies staterem illum sumens da eis pro me et te

17-27 Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

१८-१ तदानीं शिष्या यीशोः समीपमागत्य पृष्टवन्तः । स्वर्गराज्ये कः श्रेष्ठः

18-1 tadāniṃ śiṣyā yīśoḥ samīpam_ā-gatya pṛṣṭavantaḥ | svarga-rājye kaḥ śreṣṭhaḥ

18-1 in illa hora accesserunt discipuli ad Iesum dicentes quis putas maior est in regno caelorum

18-1 At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

१८-२ ततो यीशुः क्षुद्रमेकं बालकं स्वसमीपमानीय तेषां मध्ये निधाय जगाद

18-2 tato yīśuḥ kṣudram_ekaṃ bālakaṃ sva-samīpam_ā-nīya ṭeṣāṃ madhye ni-dhāya jagāda

18-2 et advocans Iesus parvulum statuit eum in medio eorum

18-2 And Jesus called a little child unto him, and set him in the midst of them,

१८-३ युष्मान् अहं सत्यं ब्रवीमि । यूयं मनोविनिमयेन क्षुद्रबालवत् न सन्तः स्वर्गराज्यं प्रवेष्टुं न शक्नुथ

18-3 yuṣmān ahaṃ satyaṃ bravīmi | yūyaṃ mano-vinimayena kṣudra-bālavat na santaḥ svarga-rājyaṃ pra-veṣṭuṃ na śaknutha

18-3 et dixit amen dico vobis nisi conversi fueritis et efficiamini sicut parvuli non intrabitis in regnum caelorum

18-3 And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

१८-४ यः कश्चिदेतस्य क्षुद्रबालकस्य सममात्मानं नम्रीकरोति स एव स्वर्गराज्ये श्रेष्ठः

18-4 yaḥ kaś_cid_etasya kṣudra-bālakasya samam_ātmānaṃ namrī_karoti sa eva svarga-rājye śreṣṭhaḥ

18-4 quicumque ergo humiliaverit se sicut parvulus iste hic est maior in regno caelorum

18-4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

१८-५ यः कश्चिदेतादृशं क्षुद्रबालकमेकं मम नाम्नि गृह्णाति स मामेव गृह्णाति

18-5 yaḥ kaścid_etadr̥śaṃ kṣudra-bālakamekaṃ mama nāmni gṛhṇāti sa mām_eva gṛhṇāti

18-5 et qui susceperit unum parvulum talem in nomine meo me suscipit

18-5 And whoso shall receive one such little child in my name receiveth me.

१८-६ किंतु यो जनो मयि कृतविश्वासानामेतेषां क्षुद्रप्राणिनाम् एकस्यापि विघ्नं जनयति

कण्ठबद्धपेषणीकस्य तस्य सागरागाधजले मज्जनं श्रेयः

18-6 kiṃ_tu yo jano mayi kṛta-viśvāsānām_eteṣāṃ kṣudra-prāṇinām_ekasyāpi vighnaṃ janayati kaṅṭha-baddha-peṣaṇīkasya tasya sāgarāgādha-jale majjanaṃ śreyaḥ

18-6 qui autem scandalizaverit unum de pusillis istis qui in me credunt expedit ei ut suspendatur mola asinaria in collo eius et demergatur in profundum maris

18-6 But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

१८-७ विघ्नाज्जगतः संतापो भविष्यति । विघ्नोऽवश्यं जनयिष्यते । किंतु येन मनुजेन विघ्नो जनिष्यते

तस्यैव संतापो भविष्यति

18-7 vi-ghnāj_jagataḥ saṃ-tāpo bhaviṣyati | vi-ghno'vaśyaṃ janayiṣyate | kiṃ_tu yena manujena vigh-no janiṣyate tasyaiva saṃ-tāpo bhaviṣyati

18-7 vae mundo ab scandalis necesse est enim ut veniant scandala verumtamen vae homini per quem scandalum venit

18-7 Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!

१८-८ तस्मात्तव करश्चरणो वा यदि त्वां बाधते तर्हि तं छित्त्वा निक्षिप । द्विकरस्य द्विपदस्य वा तवानन्तवह्नौ निक्षेपात् कञ्जस्य वा छिन्नहस्तस्य तव जीवने प्रवेशि वरम्

18-8 tasmāt_tava karaś_caraṇo vā yadi tvām bādhatē tarhi taṃ chittvā ni_kṣipa | dvi-karasya dvi-padasya vā tavānanta-vahnau ni-kṣepāt kañjasya vā chinna-hastasya tava jivane pra-veśi varam

18-8 si autem manus tua vel pes tuus scandalizat te abscide eum et proice abs te bonum tibi est ad vitam ingredi debilem vel clodum quam duas manus vel duos pedes habentem mitti in ignem aeternum

18-8 Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

१८-९ अपरं तव नेत्रं यदि त्वां बाधते तर्हि तदप्युत्पाट्य निक्षिप । द्विनेत्रस्य नरकाग्नौ निक्षेपात् कणस्य तव जीवने प्रवेशो वरम्

18-9 aparaṃ tava netraṃ yadi tvām bādhatē tarhi tad_apy_ut-pāṭya ni_kṣipa | dvi-netrasya narakāgnau ni-kṣepāt kaṇasya tava jivane pra-veśo varam

18-9 et si oculus tuus scandalizat te erue eum et proice abs te bonum tibi est unoculum in vitam intrare quam duos oculos habentem mitti in gehennam ignis

18-9 And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

१८-१० तस्मादवधद्धं । एतेषां क्षुद्रप्राणिनाम् एकम् अपि मा तुच्छीकुरुत यतो युष्मानहं तथ्यं ब्रवीमि । स्वर्गे तेषां दूता मम स्वर्गस्थस्य पितुरास्यं नित्यं पश्यन्ति

18-10 tasmād_ava_dhaddhaṃ | eteṣāṃ kṣudra-prāṇinām ekam api mā tucchī_kuruta yato yuṣmān_ahaṃ tathyam bravīmi | svarge teṣāṃ dūtā mama svarga-sthasya pitur_āsyam nityam paśyanti

18-10 videte ne contemnatis unum ex his pusillis dico enim vobis quia angeli eorum in caelis semper vident faciem Patris mei qui in caelis est

18-10 Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

१८-११ एवं ये ये हारितास्तान् रक्षितुं मनुजपुत्र आगच्छत्

18-11 evaṃ ye ye hāritās_tān rakṣituṃ manuja-putra āgacchat

18-11 venit enim Filius hominis salvare quod perierat

18-11 For the Son of man is come to save that which was lost.

१८-१२ यूयमत्र किं विविङ्ग्ध्वे । कस्यचिद् यदि शतं मेषाः सन्ति तेषाम् एको हार्यते च । तर्हि स एकोनशतं मेषान् विहाय पर्वतं गत्वा तं हारितमेकं किं न मृहयते

18-12 yūyam_atra kiṃ viviṅgdhve | kasya_cid yadi śataṃ meṣāḥ santi teṣāṃ eko hāryate ca | tarhi sa ekona-śataṃ meṣān vi-hāya parvataṃ gatvā taṃ hāritam_ekam kiṃ na mṛhayate

18-12 quid vobis videtur si fuerint alicui centum oves et erraverit una ex eis nonne relinquet nonaginta novem in montibus et vadit quaerere eam quae erravit

18-12 How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

१८-१३ यदि च कदाचित् तन्मेषादेशं लभते तर्हि युष्मानहं सत्यं कथयामि सोऽविपथगामिभ्य एकोनशतमेषेभ्योऽपि तदेकहेतोरधिकम् आह्लादते

18-13 yadi ca kadā_cit tan-meṣād_deśaṃ labhate tarhi yuṣmān_ahaṃ satyam kathayāmi so'vi-patha-gāmibhya ekona-śata-meṣebhyo'pi tad-eka-hetor_adhikam ā_hlādate

18-13 et si contigerit ut inveniat eam amen dico vobis quia gaudebit super eam magis quam super nonaginta novem quae non erraverunt

18-13 And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray.

१८-१४ तद्वद् एतेषां क्षुद्रप्राणिनाम् एकोऽपि नश्यतीति युष्माकं स्वर्गस्थपितुर्नाभिमतम्

18-14 tdavad eteṣāṃ kṣudra-prāṇinām ekolpi naśyatīti yuṣmākaṃ svarga-stha-pitur_nābhi-matam

18-14 sic non est voluntas ante Patrem vestrum qui in caelis est ut pereat unus de pusillis istis

18-14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

१८-१५ यद्यपि यव भ्राता त्वयि किमप्यपराध्यति तर्हि गत्वा युवयोर्द्वयोः स्थितयोस्तस्यापराधं तं ज्ञापय

18-15 yady_apy yava bhrātā tvayi kim_apy_apa_rādhyati tarhi gatvā yuvayor_dvayoh sthitayos_tasyāpa-rādham taṃ jñāpaya

18-15 si autem peccaverit in te frater tuus vade et corripe eum inter te et ipsum solum si te audierit lucratus es fratrem tuum

18-15 Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

१८-१६ तत्र स यदि तव वाक्यं शृणोति तर्हि त्वं स्वभ्रातरं प्राप्तवान्। किंतु यदि न शृणोति तर्हि द्वाभ्यां त्रिभिर्वा साक्षिभिः सर्वं वाक्यं यथा निश्चितं जायते तदर्थम् एकं द्वौ वा साक्षिणौ गृहीत्वा याहि

18-16 tatra sa yadi tava vākyaṃ śṛṇoti tarhi tvam sva-bhrātaram prāptavān | kiṃ_tu yadi na śṛṇoti tarhi dvābhyāṃ tribhir_vā sāksibhiḥ sarvaṃ vākyaṃ yathā niś-citaṃ jāyate tad-artham ekaṃ dvau vā sāksinau gṛhītvā yāhi

18-16 si autem non te audierit adhibe tecum adhuc unum vel duos ut in ore duorum testium vel trium stet omne verbum

18-16 But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

१८-१७ तेन स यदि तयोर्वाक्यं न मान्यते तर्ह स तव समीपे देवपूजक इव चण्डाल इव च भविष्यति

18-17 tena sa yadi tayor_vākyaṃ na mānyate tarh sa tava samīpe deva-pūjaka iva caṇḍāla iva ca bhaviṣyati

18-17 quod si non audierit eos dic ecclesiae si autem et ecclesiam non audierit sit tibi sicut ethnicus et publicanus

18-17 And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

१८-१८ अहं युष्मान् सत्यं वदामि। युष्माभिः पृथिव्यां यद् बध्यते तत् स्वर्गे भन्त्स्यते

18-18 ahaṃ yuṣmān satyaṃ vadāmi | yuṣmābhiḥ pṛthivyāṃ yad badhyate tat svarge bhantsyate

18-18 amen dico vobis quaecumque alligaveritis super terram erunt ligata et in caelo et quaecumque solveritis super terram erunt soluta et in caelo

18-18 Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.

१८-१९ मेदिन्यां यन्मोच्यते स्वर्गेऽपि तन्मोक्ष्यते। पुनरहं युष्मान् वदामि। मेदिन्यां युष्माकं यदि द्वावेकवाक्यीभूय कश्चित् प्रार्थयेते तर्हि मम स्वर्गस्थपित्रा तत् तयोः कृते सम्पन्नं भविष्यति

18-19 medinyāṃ yan_mocyate svarge'pi tan_mokṣyate | punar_ahaṃ yuṣmān vadāmi | medinyāṃ yuṣmākaṃ yadi dvāv_eka-vākyaī-bhūya kaś_cit prārthayete tarhi mama svarga-stha-pitrā tat tayoh kṛte sam-pannaṃ bhaviṣyati

18-19 iterum dico vobis quia si duo ex vobis consenserint super terram de omni re quacumque petierint fiet illis a Patre meo qui in caelis est

18-19 Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

१८-२० यतो यत्र द्वौ त्रयो वा मम नाम्नि मिलन्ति तत्रैवाहं तेषां मध्येऽस्मि

18-20 yato yatra dvau trayo vā mama nāmni milanti tatraivāhaṃ teṣāṃ madhye'smi

18-20 ubi enim sunt duo vel tres congregati in nomine meo ibi sum in medio eorum

18-20 For where two or three are gathered together in my name, there am I in the midst of them.

१८-२१ तदानीं पितरस्तत्समीपमागत्य कथितवान्। हे पर्थो मम भ्राता मम यद्यपराध्यति तर्हि तं कतिकृत्वः क्षमिष्ये। किं सप्तकृत्वः।

18-21 tadāniṃ pitaras_tat-samīpam ā-gatya kathitavān | he parbho mama bhrātā mama yady_apa_rādhyati tarhi taṃ kati-kṛtvaḥ kṣamiṣye | kiṃ sapta-kṛtvaḥ |

18-21 tunc accedens Petrus ad eum dixit Domine quotiens peccabit in me frater meus et dimittam ei usque septies

18-21 Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

१८-२२ यीशुस्तं जगाद। त्वां केवलं सप्तकृत्वो यावन्न वदामि। किंतु सप्तत्या गुणितं सप्तकृत्वो यावत्

18-22 yīśus_taṃ jagāda | tvāṃ kevalaṃ sapta-kṛtvo yāvan_na vadāmi | kiṃ_tu sapত্যā guṇitaṃ sapta-kṛtvo yāvat

18-22 dicit illi Iesus non dico tibi usque septies sed usque septuagies septies

18-22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

१८-२३ अपरं निजदासैः सह जिगणयिषुः कश्चिद् राजेव स्वर्गराज्यम्

18-23 aparaṃ nija-dāsaiḥ saha jigaṇayiṣuḥ kaś cid rājeva svarga-rājyam

18-23 ideo adsimilatum est regnum caelorum homini regi qui voluit rationem ponere cum servis suis

18-23 Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

१८-२४ आरब्धे तस्मिन् गणेन सार्धसहस्रमुद्रापूरितानां दशसहस्रपुटकानाम्

एकोऽधमर्णस्तत्समक्षमानायि

18-24 ā-rabdhe tasmin gaṇena sārḍha-sahasra-mudrāpūritānāṃ daśa-sahasra-putakānām eko'dhamarṇas_tat-samakṣam_ānāyi

18-24 et cum coepisset rationem ponere oblatu est ei unus qui debebat decem milia talenta

18-24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.

१८-२५ तस्य परिशोधनाय द्रव्याभावात् परिशोधनार्थं स तदीयभार्यापुत्रादिसर्वस्वं च विक्रीयताम् इति तत्प्रभुरादिदेश

18-25 tasya pari-śodhanāya dravyābhāvāt pari-śodhanārthaṃ sa tādīya-bhāryāputrādi-sarvasvaṃ ca vi-kriyatām iti tat-prabhur_ā_dideśa

18-25 cum autem non haberet unde redderet iussit eum dominus venundari et uxorem eius et filios et omnia quae habebat et reddi

18-25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

१८-२६ तेन स दासस्तस्य पादयोः पतन् प्रणम्य कथितवान् । हे प्रभो भवता धैर्ये कृते मया सर्वं परिशोधिष्यते

18-26 tena sa dāsas_tasya pādayoḥ patan pra-ṇamya kathitavān | he prabho bhavatā dhairye kṛte mayā sarvaṃ pari-śodhiṣyate

18-26 procidens autem servus ille orabat eum dicens patientiam habe in me et omnia reddam tibi

18-26 The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

१८-२७ तदानीं दासस्य प्रभुः सकरुणः सब् सकलर्णं क्षमित्वा तं तत्याज

18-27 tadāniṃ dāsasya prabhuḥ sa-karuṇaḥ sab sakalarṇaṃ kṣamitvā taṃ tatyāja

18-27 misertus autem dominus servi illius dimisit eum et debitum dimisit ei

18-27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

१८-२८ किंतु तस्मिन् दासे बहिर्याते तस्य शतं मुद्राचतुर्थांशान् यो धारयति तं सहदासं दृष्ट्वा तस्य कण्ठं निष्पीड्य गदितवान् । मम यत्प्राप्यं तत्परिशोधय

18-28 kiṃ tu tasmin dāse bahir-yāte tasya śataṃ mudrācaturthāṃśān yo dhārayati taṃ saha-dāsaṃ dṛṣṭvā tasya kaṇṭhaṃ niṣ-pīḍya gaditavān | mama yat_pṛāpyaṃ tat_pari_śodhaya

18-28 egressus autem servus ille invenit unum de conservis suis qui debebat ei centum denarios et tenens suffocabat eum dicens redde quod debes

18-28 But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest.

१८-२९ तदा तस्य सहदासस्तत्पादयोः पतित्वा विनीय बभाषे । त्वया धैर्ये कृते मया सर्वं परिशोधिष्यते

18-29 tadā tasya saha-dāsas_tat_pādayoḥ patitvā vi-nīya babhāṣe | tvayā dhairye kṛte mayā sarvaṃ pari_śodhiṣyate

18-29 et procidens conservus eius rogabat eum dicens patientiam habe in me et omnia reddam tibi

18-29 And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

१८-३० तथापि स तन्नाङ्गीकृत्य यावत् सर्वमृणं न परिशोधितवान् तावत् तं कारायां स्थापयामास

18-30 tathāpi sa tan_nāṅgī-kṛtya yāvt sarvam_ṛṇaṃ na pari-śodhitavān tāvt taṃ kārayāṃ sthāpayām_āsa

18-30 ille autem noluit sed abiit et misit eum in carcerem donec redderet debitum

18-30 And he would not: but went and cast him into prison, till he should pay the debt.

१८-३१ तदा तस्य सहदासास्तस्यैतादृग् आचरणं विलोक्य प्रभोः समीपं गत्वा सर्वं वृत्तान्तं निवेदयामासुः

18-31 tadā tasya saha-dāsās_tasyaitādr̥g ā-caraṇam vi-lokya prabhoḥ samīpaṃ gatvā sarvaṃ vṛtāntaṃ ni-vedayām_āsuḥ

18-31 videntes autem conservi eius quae fiebant contristati sunt valde et venerunt et narraverunt domino suo omnia quae facta erant

18-31 So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done.

१८-३२ तदा तस्य प्रभुस्तमाहूय जगाद । रे दुष्ट दास । त्वया मत्संनिधौ प्रार्थिते मया तव सर्वमृणं त्यक्तम्

18-32 tadā tasya prabhus_tam_ā-hūya jagāda | re duṣṭa dāsa | tvayā mat-saM-nidhau prArthite mayA tava sarvam_rṇam tyaktam

18-32 tunc vocavit illum dominus suus et ait illi serve nequam omne debitum dimisi tibi quoniam rogasti me

18-32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

१८-३३ यथा चाहं त्वयि करुणां कृतवान् तथैव त्वत्सहदासे करुणाकरणं किं तव नोचितम्

18-33 yathā cāhaṃ tvayi karuṇāṃ kṛtavān tathaiva tvat-saha-dāse karuṇā-karaṇam kiṃ tava nocitam

18-33 non ergo oportuit et te misereri conservi tui sicut et ego tui misertus sum

18-33 Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee?

१८-३४ इति कथयित्वा तस्य प्रभुः क्रुद्धयन् निजप्राप्यं यावत् स न परिशोधितवान् तावत् प्रहारकानां करेषु तं समर्पितवान्

18-34 iti kathayitvā tasya prabhuḥ kruddhyan nija-prāpyaṃ yāvt sa na pari-śodhitavān tāvt pra-hārakānāṃ kareṣu taṃ sam-arpitavān

18-34 et iratus dominus eius tradidit eum tortoribus quoadusque redderet universum debitum

18-34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

१८-३५ यदि यूयं स्वान्तःकरणैः स्वस्वसहजानाम् अपराधान् न क्षमध्वे तर्हि मम स्वर्गस्थः पितापि युष्मान् प्रतीत्यं करिष्यति

18-35 yadi yūyaṃ svāntaḥ-karaṇaiḥ sva-sva-sahajānām apa-rādhān na kṣamadhve tarhi mama svarga-sthaḥ pitāpi yuṣmān pratītyaṃ kariṣyati

18-35 sic et Pater meus caelestis faciet vobis si non remiseritis unusquisque fratri suo de cordibus vestris

18-35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

१९-१ अनन्तरम् एतासु कथासु समाप्तासु यीशुर्गालीलप्रदेशात्प्रस्थाय यर्दन्तीरस्थं यिहूदाप्रदेशं प्राप्तः

19-1 anantaram etāsu kathāsu sam-āptāsu yīsur_gālīl-pradeśāt pra-sthāya yardan-tīra-sthaṃ yihūdā-pradeśaṃ prāptaḥ

19-1 et factum est cum consummasset Iesus sermones istos migravit a Galilaea et venit in fines Iudaeae trans Iordanem

19-1 And it came to pass, that when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judaea beyond Jordan;

१९-२ तदा तत्पश्चाज्जननिवहे गते स तत्र तान् निरामयान् अकरोत्

19-2 tadā tat-pāścāj_jana-nivahe gate sa tatra tān nir-āmayān akarot

19-2 et secutae sunt eum turbae multae et curavit eos ibi

19-2 And great multitudes followed him; and he healed them there.

१९-३ तदनन्तरं फिरूशिनस्तत्समीपमागत्य परीक्षितुं तं पप्रच्छुः । कस्मादपि कारणान्नरेण स्वजाया प्रित्याज्या न वा

19-3 tad-anantaram phirūśinas_tat-samīpaṃ ā-gatya parīkṣitūṃ taṃ papracchuḥ | kasmād_āpi kāraṇān_nareṇa sva-jāyā pri-tyājyā na vā

19-3 et accesserunt ad eum Pharisaei temptantes eum et dicentes si licet homini dimittere uxorem suam quacumque ex causa

19-3 The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

१९-४ स प्रत्युवाच । प्रथमम् ईश्वरो नरत्वेन नारीत्वेन च मनुजान् ससर्ज

19-4 sa praty_uvāca | prathamam īśvaro naratvena nārītvena ca manujān sasarja

19-4 qui respondens ait eis non legistis quia qui fecit ab initio masculum et feminam fecit eos

19-4 And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female,

१९-५ तस्मात् कथितवान् । मानुषः स्वपितरौ परित्याज्य स्वपत्न्याम् आसक्ष्यते । तौ द्वौ जनावेकाङ्गौ भविष्यतः । किमेतद् युष्माभिर्न पठितम्

19-5 tasmāt kathitavān | mānuṣaḥ sva-pitarau pari-tyājya sva-patnyām ā_sakṣyate | tau dvau janāv_ekāṅgau bhaviṣyataḥ | kim_etad yuṣmābhir_na paṭhitam

19-5 et dixit propter hoc dimittet homo patrem et matrem et adherebit uxori suae et erunt duo in carne una

19-5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?

१९-६ अतस्तौ पुनर्न द्वौ तयोरेकाङ्गत्वं जातम् ईश्वरेण यच्च समयुज्यत मनुजो न तद्भिन्द्यात्

19-6 atas_tau punar_na dvau tayor_ekāṅgatvaṃ jātam īśvareṇa yac_ca sam_ayujyata manujo na tad_bhindyāt

19-6 itaque iam non sunt duo sed una caro quod ergo Deus coniunxit homo non separet

19-6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

१९-७ तदानीं ते तं प्रत्यवदन् । तथात्वे त्याज्यपत्रं दत्त्वा स्वां स्वां जायां त्यक्तुं व्यवस्थां मूसाः कथं लिलेख

19-7 tadānīm te taṃ praty_avadan | tathātve tyājya-patraṃ dattvā svām svām jāyām tyaktuṃ vy-ava-sthām mūsāḥ katham lilekha

19-7 dicunt illi quid ergo Moses mandavit dari libellum repudii et dimittere

19-7 They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?

१९-८ ततः स कथितवान् । युष्माकं मनसां काठिन्याद्युष्मान् स्वां स्वां जायां त्यक्तुम् अन्वमन्यत । किंतु प्रथमादेशो विधिर्नासीत्

19-8 tataḥ sa kathitavān | yuṣmākaṃ manasām kāṭhinyād_yuṣmān svām svām jāyām tyaktum anv_amanyata | kim_tu prathamād_eṣo vidhir_nāsīt

19-8 ait illis quoniam Moses ad duritiam cordis vestri permisit vobis dimittere uxores vestras ab initio autem non sic fuit

19-8 He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.

१९-९ अतो युष्मानहं वदामि । व्यभिचारं विना यो निजजायां त्यजेदन्याञ्च विवहेत् स परदारान् गच्छति । यश्च त्यक्तां नारीं विवहति सोऽपि परदारेषु रमते

19-9 ato yuṣmān_ahaṃ vadāmi | vy-abhi-cāraṃ vinā yo nija-jāyām tyajed_anyañ_ca vi_vahet sa para-dārān gacchati | yaś_ca tyaktām nārīm vi_vahati so'pi para-dāreṣu ramate

19-9 dico autem vobis quia quicumque dimiserit uxorem suam nisi ob fornicationem et aliam duxerit moechatur et qui dimissam duxerit moechatur

19-9 And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

१९-१० तदा तस्य शिष्यास्तं बभाषिरे । यदि स्वजायया साकं पुंस एतादृक् सम्बन्धो जायते तर्हि विवहनमेव न भर्दम्

19-10 tadā tasya śiṣyās_taṃ babhāṣire | yadi sva-jāyayā sākaṃ puṃsa etādṛk sam-bandho jāyate tarhi vi-vahanam_eva na bhardam

19-10 dicunt ei discipuli eius si ita est causa homini cum uxore non expedit nubere

19-10 His disciples say unto him, If the case of the man be so with his wife, it is not good to marry.

१९-११ ततः स उक्तवान् । येभ्यस्तत्सामर्थ्यम् अदायि तान् विनान्यः कोऽपि मनुज एतन्मतं ग्रहीतुं न शक्नोति

19-11 tataḥ sa uktavān | yebhyas_tat-sāmarthyam adāyi tān vinānyaḥ ko'pi manuja etan-mataṃ grahituṃ na śaknoti

19-11 qui dixit non omnes capiunt verbum istud sed quibus datum est

19-11 But he said unto them, All men cannot receive this saying, save they to whom it is given.

१९-१२ कतिपया जननक्लीबाः कतिपया नरकृतक्लीबाः स्वर्गराज्याय कतिपयाः स्वकृतक्लीबाश्च सन्ति ।
ये ग्रहीतुं शक्नुवन्ति ते गृह्णन्तु

19-12 katipayā janana-klibāḥ katipayā nara-kṛta-klibāḥ svarga-rājyāya katipayāḥ sva-kṛta-klibāś_ca santi | ye grahituṃ śaknuvanti te gṛhṇantu

19-12 sunt enim eunuchi qui de matris utero sic nati sunt et sunt eunuchi qui facti sunt ab hominibus et sunt eunuchi qui se ipsos castraverunt propter regnum caelorum qui potest capere capiat

19-12 For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

१९-१३ अपरं यथा स शिशूनां गात्रेषु हस्तं दत्त्वा प्रार्थयते तदर्थं तत्समीपं शिशव आनीयन्त । तत
आनयितुं शिष्यास्तिरस्कृतवन्तः

19-13 aparaṃ yathā sa śīśūnāṃ gātreṣu hastam dattvā prārthayate tad-arthaṃ tat-samīpaṃ śīśava āniyanta | tata ānayatīn śiṣyās_tiras-kṛtavantaḥ

19-13 tunc oblatis sunt ei parvuli ut manus eis inponeret et oraret discipuli autem increpabant eis

19-13 Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them.

१९-१४ किंतु तीशुरुवाच । शिशवो मदन्तिकम् गच्छन्तु । तान् मा वारयत । एतादृशां शिशूनाम् एव
स्वर्गराज्यं

19-14 kiṃ_tu tīśur_uvāca | śīśavo mad-antikam_gacchantu | tān mā vārayata | etādrśāṃ śīśūnām eva svarga-rājyaṃ

19-14 Iesus vero ait eis sinit parvulos et nolite eos prohibere ad me venire talium est enim regnum caelorum

19-14 But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.

१९-१५ ततः स तेषां गात्रेषु हस्तं दत्त्वा तस्मात् स्थानात् प्रतस्थे

19-15 tataḥ sa teṣāṃ gātreṣu hastam dattvā tasmāt sthānāt pra_tasthe

19-15 et cum inposuisset eis manus abiit inde

19-15 And he laid his hands on them, and departed thence.

१९-१६ अपरम् एक आगत्य तं पप्रच्छ । हे परमगुरो अनन्तायुः प्राप्तुं मया किं किं सत्कर्म कर्तव्यम्

19-16 aparaṃ eka ā-gatya taṃ papraccha | he parama-guro anantāyuhḥ prāptuṃ mayā kiṃ kiṃ sat-karma kartavyam

19-16 et ecce unus accedens ait illi magister bone quid boni faciam ut habeam vitam aeternam

19-16 And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?

१९-१७ ततः स उवाच । मां परमं कुतो वदसि । विश्वेश्वरं न कोऽपि परमः । किंतु यद्यनन्तायुः प्राप्तुं
वाञ्छसि तर्ह्याज्ञाः पालय

19-17 tataḥ sa uvāca | māṃ paramaṃ kuto vadasi | viśveśvaraṃ na ko'pi paramaḥ | kiṃ_tu yady_anantāyuhḥ prāptuṃ vāñchasi tarhy_ājñāḥ pālaya

19-17 qui dixit ei quid me interrogas de bono unus est bonus Deus si autem vis ad vitam ingredi serva mandata

19-17 And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.

१९-१८ तदा स पृष्टवान् । काः का आज्ञाः । ततो यीशुः कथितवान् । नरं मा हन्याः । परदारान् मा
गच्छेः । मा चोरयेः । मृषासाक्ष्यं मा दद्याः

19-18 tadā sa pṛṣṭavān | kāḥ kā ā-jñāḥ | tato yīśuḥ kathitavān | naraṃ mā hanyāḥ | para-dārān mā gaccheḥ | mā corayeh | mṛṣā-sākṣyaṃ mā dadyāḥ

19-18 dicit illi quae Iesus autem dixit non homicidium facies non adulterabis non facies furtum non falsum testimonium dices

19-18 He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

१९-१९ निजपितरौ संमन्यस्व । स्वसमीपवासिनि स्ववत् प्रेम कुरु

19-19 nija-pitarau saṃ_manyasva | sva-samīpa-vāsini svavat prema kuru

19-19 honora patrem et matrem et diliges proximum tuum sicut te ipsum
19-19 Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.

१९-२० स युवा कथितवान् । आ बाल्याद् एताः पालयामि । इदानीं किं न्यूनम् आस्ते

19-20 sa yuvā kathitavān | ā bālyād etāḥ pālayāmi | idānīm kiṃ nyūnam āste
19-20 dicit illi adulescens omnia haec custodivi quid adhuc mihi deest
19-20 The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

१९-२१ ततो यीशुरवदत् । यदि सिद्धो भवितुं वाञ्छसि तर्हि गत्वा निजसर्वस्वं विक्रीय दरिद्रेभ्यो
वितर । ततः स्वर्गे वित्तं लप्स्यसे । आगच्छ । मत्पश्चाद्वर्ती च भव

19-21 tato yīśur_avadat | yadi siddho bhavitum vāñchasi tarhi gatvā nija-sarvasvaṃ vi-kriya daridrebhyo vi_tara | tataḥ
svarge vittaṃ lapsyase | ā_gaccha | mat-paścād-varttī ca bhava
19-21 ait illi Iesus si vis perfectus esse vade vende quae habes et da pauperibus et habebis thesaurum in caelo et veni
sequere me
19-21 Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have
treasure in heaven: and come and follow me.

१९-२२ एतां वाचं श्रुत्वा स युवा स्वीयबहुसम्पत्तेर्विषण्णः सन् चलितवान्

19-22 etāṃ vācaṃ śrutvā sa yuvā svīya-bahu-sampatter_vi-ṣaṇṇaḥ san calitavān
19-22 cum audisset autem adulescens verbum abiit tristis erat enim habens multas possessiones
19-22 But when the young man heard that saying, he went away sorrowful: for he had great possessions.

१९-२३ तदा यीशुः स्वशिष्यान् अवदत् । धनिनां स्वर्गराज्यप्रवेशो महादुष्कर इति युष्मान् अहं तथ्यं
वदामि

19-23 tadā yīśuḥ sva-śiṣyān avadat | dhanināṃ svarga-rājya-praveśo mahā-duṣkara iti yuṣmān ahaṃ tathyaṃ vadāmi
19-23 Iesus autem dixit discipulis suis amen dico vobis quia dives difficile intrabit in regnum caelorum
19-23 Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of
heaven.

१९-२४ पुनरपि युष्मानहं वदामि । धनिनां स्वर्गराज्यप्रवेशात् सूचीछिद्रेण महाङ्गमनं सुकरम्

19-24 punar_api yuṣmān_ahaṃ vadāmi | dhanināṃ svarga-rājya-praveśāt sūcī-chidreṇa mahāṅga-gamaṇaṃ sukaram
19-24 et iterum dico vobis facilius est camelum per foramen acus transire quam divitem intrare in regnum caelorum
19-24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter
into the kingdom of God.

१९-२५ इति वाक्यं निशम्य शिष्या अतिचमत्कृत्य कथयामासुः

19-25 iti vākyaṃ ni-śamya śiṣyā ati-camat-kṛtya kathayām_āsuḥ
19-25 auditis autem his discipuli mirabantur valde dicentes quis ergo poterit salvus esse
19-25 When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved?

१९-२६ तर्हि कस्य परित्राणं भवितुं शक्नोति । तदा स तान् दृष्ट्वा कथयामास । तन्मानुषाणामशक्यं
भवति । किंत्वीश्वरस्य सर्वं शक्यम्

19-26 tarhi kasya pari-trāṇaṃ bhavitum śaknoti | tadā sa tān dṛṣṭvā kathayām_āsa | tan_mānuṣāṇām_a-śakyaṃ bhavati
| kiṃ_tv_īśvarasya sarvaṃ śakyaṃ
19-26 aspiciens autem Iesus dixit illis apud homines hoc impossibile est apud Deum autem omnia possibilia sunt
19-26 But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible.

१९-२७ तदा पितरस्तं गदितवान् । पश्य वयं सर्वं परित्यज्य भवतः पश्चाद्वर्त्तिनोऽभवाम । वयं किं
प्राप्स्यामः

19-27 tadā pitaras_taṃ gaditavān | paśya vayaṃ sarvaṃ pari_tyajya bhavataḥ paścād-varttino'bhavāma | vayaṃ kiṃ
prāpsyāmaḥ
19-27 tunc respondens Petrus dixit ei ecce nos reliquimus omnia et secuti sumus te quid ergo erit nobis
19-27 Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have
therefore?

१९-२८ ततो यीशुः कथितवान्। युष्मानहं तथ्यं वदामि। यूयं मम पश्चाद्वर्तिनो जाता इति
कारणान्त्रवीनसृष्टिकाले यदा मनुजसुतः स्वीयैश्वर्यसिंहासन उपवेक्ष्यति तदा यूयमपि
द्वादशसिंहासनेषूपविश्य इस्त्रायेलीयद्वादशवंशानां विचारं करिष्यथ

19-28 tato yīśuḥ kathitavān | yuṣmān_ahaṃ tathyam vadāmi | yūyam mama paścād-varttino jātā iti kāraṇān_nnavīna-
srṣṭi-kāle yadā manuja-sutaḥ svīyaiśvarya-simhāsana upa_vekṣyati tadā yūyam_apa dvādaśa-simhāsaneṣūpa-viśya
isrāyeliya-dvādaśa-vamśānām vi-cāraṃ kariṣyatha

19-28 Iesus autem dixit illis amen dico vobis quod vos qui secuti estis me in regeneratione cum sederit Filius hominis in
sede maiestatis suae sedebitis et vos super sedes duodecim iudicantes duodecim tribus Israhel

19-28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the
Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

१९-२९ अन्यच्च यः कश्चिन्मम नामकारणाद्गृहं वा भ्रातरं वा भगिनीं वा पितरं वा मातरं वा जायां वा
बालकं वा भूमिं परित्यजति स तेषां शतगुणं लप्स्यते। अनन्तायुसोऽधिकारित्वं च प्राप्स्यति

19-29 anyac_ca yaḥ kaś_cin_mama nāma-kāraṇād_gṛhaṃ vā bhrātaraṃ vā bhaginiṃ vā pitaraṃ vā mātaraṃ vā jāyāṃ
vā bālakam vā bhūmiṃ pari_tyajati sa teṣāṃ śata-guṇam lapsyate | anantāyuso'dhikāritvam ca prāpsyati

19-29 et omnis qui reliquit domum vel fratres aut sorores aut patrem aut matrem aut uxorem aut filios aut agros propter
nomen meum centuplum accipiet et vitam aeternam possidebit

19-29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or
lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.

१९-३० किंतु अग्रिया अनेके जनाः पश्चात् पश्चातीयाश्चानेके लोका अग्रे भविष्यन्ति

19-30 kiṃ_tu agrīyā aneke janāḥ paścāt paścātiyāś_cāneke lokā agre bhaviṣyanti

19-30 multi autem erunt primi novissimi et novissimi primi

19-30 But many that are first shall be last; and the last shall be first.

२०-१ स्वर्गराज्यम् एतादृशा केनचिद् गृहस्थेन समं योऽतिप्रभाते निजद्राक्षाक्षेत्रे कृषकान् नियोक्तुं
गतवान्

20-1 svarga-rājyam etādrśā kena-cid gṛha-sthena samaṃ yo'ti-pra-bhāte nija-drākṣā-kṣetre kṛṣakān ni-yoktuṃ gataṃ

20-1 simile est enim regnum caelorum homini patri familias qui exiit primo mane conducere operarios in vineam suam

20-1 For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire
labourers into his vineyard.

२०-२ पश्चात् तैः साकं दिनैकभृतिं मुद्राचतुर्थांशं निरूप्य तान् द्राक्षाक्षेत्रे प्रेरयामास

20-2 paścāt taiḥ sākaṃ dinaika-bhṛtiṃ mudrā-caturthāṃśaṃ ni-rūpya tān drākṣā-kṣetre prerayām_āsa

20-2 conventione autem facta cum operariis ex denario diurno misit eos in vineam suam

20-2 And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.

२०-३ अनन्तरं प्रहरैकवेलायां गत्वा हट्टे कतिपयान् निष्कर्मकान् विलोक्य तानवदत्

20-3 anantaram pra-haraika-velāyāṃ gatvā haṭṭe katipayān niṣ-karmakān vi-lokya tān_avadat

20-3 et egressus circa horam tertiam vidit alios stantes in foro otiosos

20-3 And he went out about the third hour, and saw others standing idle in the marketplace,

२०-४ यायमपि मम द्राक्षाक्षेत्रं यात। युष्मभ्यम् अहं योग्यभृतिं दास्यामि। ततस्ते वव्रजुः

20-4 yāyam_apa mama drākṣā-kṣetraṃ yāta | yuṣmabhyam_ahaṃ yogya-bhṛtiṃ dāsyāmi | tatas_te vavrajūḥ

20-4 et illis dixit ite et vos in vineam et quod iustum fuerit dabo vobis

20-4 And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their
way.

२०-५ पुनश्च स द्वितियतृतीययोः प्रहरयोर्बहिर्गत्वा तथैव कृतवान्

20-5 punaś_ca sa dvitiya-tṛtiyayoḥ pra-harayor_bahir-gatvā tathaiva kṛtavān

20-5 illi autem abierunt iterum autem exiit circa sextam et nonam horam et fecit similiter

20-5 Again he went out about the sixth and ninth hour, and did likewise.

२०-६ ततो दण्डद्वयावशिष्टायां वेलायां बहिर्गत्वापरान् कतिपयजनान् निष्कर्मकान् विलोक्य पृष्ठवान् ।
यूयं किमर्थम् अत्र सर्वं दिनं निष्कर्माणस्तिष्ठथ

20-6 tato daṇḍha-dvayāvaśiṣṭāyāṃ velāyāṃ bahir_gatvāparān katipaya-janān niṣ-karmakān vilokya pṛṣṭavān | yūyaṃ kim-artham atra sarvaṃ dinaṃ niṣ-karmāṇas_tisṭhatha

20-6 circa undecimam vero exiit et invenit alios stantes et dicit illis quid hic statis tota die otiosi

20-6 And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

२०-७ ते प्रत्यवदन् । अस्मान् न कोऽपि कर्मणि नियुङ्क्ते । तदानीं स कथितवान् । यूयमपि मम
द्राक्षाक्षेत्रं यात । तेन योग्यां भृतिं लप्स्यथ

20-7 te praty_avadan | asmān na ko'pi karmaṇi ni_yuṅkte | tadāniṃ sa kathitavān | yūyam_api mama drākṣā-kṣetraṃ yāta | tena योग्यां भृतिं लप्स्यथा

20-7 dicunt ei quia nemo nos conduxit dicit illis ite et vos in vineam

20-7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive.

२०-८ तदनन्तरं सन्ध्यायां सत्यां स एव द्राक्षाक्षेत्रपतिरध्यक्षं गदितवान् । कृषकान् आहूय
शेषजनमारभ्य प्रथमं यावत् तेभ्यो भृतिं देहि

20-8 tad-anantaram sandhyāyāṃ satyāṃ sa eva drākṣā-kṣetra-patir_adhy-akṣaṃ gaditavān | kṛṣakān ā-hūya śeṣa-janam_ā-rabhya prathamam yāvat tebhyo bhṛtiṃ dehi

20-8 cum sero autem factum esset dicit dominus vineae procuratori suo voca operarios et redde illis mercedem incipiens a novissimis usque ad primos

20-8 So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first.

२०-९ तेन ये दण्डद्वयआवस्थिते समायातास्तेषाम् एकैको जनो मुद्राचतुर्थांशं प्राप्नोत्

20-9 tena ye daṇḍa-dvayaāvasthite sam-ā-yātās_teṣām ekaiko jano mudrā-caturthāṃśaṃ prāpnōt

20-9 cum venissent ergo qui circa undecimam horam venerant acceperunt singulos denarios

20-9 And when they came that were hired about the eleventh hour, they received every man a penny.

२०-१० तदानीं प्रथमनियुक्ता जना आगत्यानुमितवन्तो वयमधिकं प्राप्स्यामः । किंतु तैरपि
मुद्राचतुर्थांशोऽलाभि

20-10 tadāniṃ prathama-niyuktā janā ā-gatyānu-mitavanto vayam_adhikaṃ prāpsyāmaḥ | kiṃ_tu tair_api mudrā-caturthāṃśo'labhi

20-10 venientes autem et primi arbitrati sunt quod plus essent accepturi acceperunt autem et ipsi singulos denarios

20-10 But when the first came, they supposed that they should have received more; and they likewise received every man a penny.

२०-११ ततस्ते तं गृहीत्वा तेन क्षेत्रपतिना साकं वाग्युद्धं कुर्वन्तः कथयामासुः

20-11 tatas_te taṃ gṛhītvā tena kṣetra-patinā sākaṃ vāg-yuddhaṃ kurvantaḥ kathayām_āsuḥ

20-11 et accipientes murmurabant adversus patrem familias

20-11 And when they had received it, they murmured against the goodman of the house,

२०-१२ वयं कृत्स्नं दिनं तापक्लेशौ सोढवन्तः । किंतु पश्चातीया ये जना दण्डद्वयमात्रं
परिश्रान्तवन्तस्तेऽस्माभिः समानांशाः कृताः

20-12 vayam kṛtsnaṃ dinaṃ tāpa-kleśau soḍhavantaḥ | kiṃ_tu paścātiyā ye janā daṇḍa-dvaya-mātraṃ pari-śrāntavantas_te'smābhiḥ samānāṃśāḥ kṛtāḥ

20-12 dicentes hii novissimi una hora fecerunt et pares illos nobis fecisti qui portavimus pondus diei et aestus

20-12 Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

२०-१३ ततः स तेषामेकं प्रत्युवाच । हे वत्स मया त्वां प्रति कोऽप्यन्यायो न कृतः । किं त्वया
मत्समक्षं मुद्राचतुर्थांशो नाङ्गीकृतः

20-13 tataḥ sa teṣām_ekaṃ praty_uvāca | he vatsa mayā tvāṃ prati ko'py_anyaīyo na kṛtaḥ | kiṃ tvayā mat-samakṣam mudrā-caturthāṃśo nāṅgi-kṛtaḥ

20-13 at ille respondens uni eorum dixit amice non facio tibi iniuriam nonne ex denario convenisti mecum
20-13 But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?

२०-१४ तस्मात् तव यत् प्राप्यं तदादाय याहि । तुभ्यं यति पश्चातीयनियुक्तलोकायापि तति
दातुमिच्छामि

20-14 tasmāt tava yat prāpyam tad_ā-dāya yāhi | tubhyam yati paścātiya-niyukta-lokāyāpi tati dātum_icchāmi
20-14 tolle quod tuum est et vade volo autem et huic novissimo dare sicut et tibi
20-14 Take that thine is, and go thy way: I will give unto this last, even as unto thee.

२०-१५ स्वेच्छया निजद्रव्यव्यवहरणं किं मया न कर्तव्यम् । मम दातृत्वात् त्वया किम् ईर्ष्यादृष्टिः
क्रियते

20-15 svecchayā nija-dravya-vyavaharaṇam kiṃ mayā na kartavyam | mama dātṛtvāt tvayā kim īrṣyā-dṛṣṭiḥ kriyate
20-15 aut non licet mihi quod volo facere an oculus tuus nequam est quia ego bonus sum
20-15 Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?

२०-१६ इत्थम् अग्रीयलोकाः पश्चातीया भविष्यन्ति । पश्चातीयजनाश्चाग्रीया भविष्यन्ति । आहूता बहवः
किंत्वल्पे मनोभिलाषिताः

20-16 ittham agrīya-lokāḥ paścātiyā bhaviṣyanti | paścātiya-janāś_cāgrīyā bhaviṣyanti | ā-hūtā bahavaḥ kiṃ_tv_alpe
manobhilaṣitāḥ
20-16 sic erunt novissimi primi et primi novissimi multi sunt enim vocati pauci autem electi
20-16 So the last shall be first, and the first last: for many be called, but few chosen.

२०-१७ तदनन्तरं यीशुर्यिरूशालमगरं गच्छन् मार्गमध्ये शिष्यान् एकान्ते बभाषे

20-17 tad-anantaram yīsur_yirūśālam-nagaram gacchan mārga-madhye śiṣyān ekānte babhāṣe
20-17 et ascendens Iesus Hierosolymam adsumpsit duodecim discipulos secreto et ait illis
20-17 And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them,

२०-१८ पश्य वयं यिरूशालमगरं यामः । तत्र प्रधानयाजकाध्यापकानां करेषु मनुष्यपुत्रः समर्पिष्यते

20-18 paśya vayam yirūśālam-nagaram yāmaḥ | tatra pradhāna-yājakādhyāpakānāṃ kareṣu manuṣya-putraḥ
sam_arpīṣyate
20-18 ecce ascendimus Hierosolymam et Filius hominis tradetur principibus sacerdotum et scribis et condemnabunt
eum morte
20-18 Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes,
and they shall condemn him to death,

२०-१९ त्र च तं हन्तुमाज्ञाप्य तिरस्कृत्य वेत्रेण प्रहर्तुं क्रुशे घातयितुं चान्यदेशीयानां करेषु
समर्पिष्यन्ति । किंतु स तृतीयदिवसे श्मशानाद् उत्थापिष्यते

20-19 tr ca taṃ hantum_ā-jñāpya tiras-kṛtya vetreṇa pra-hartuṃ kruśe ghātayituṃ cānya-deśīyānāṃ kareṣu
sam_arpīṣyanti | kiṃ_tu sa tṛtiya-divase śmaśānād ut-thāpiṣyate
20-19 et tradent eum gentibus ad deludendum et flagellandum et crucifigendum et tertia die resurget
20-19 And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise
again.

२०-२० तदानीं सिवदीयस्य नारी स्वपुत्रावादाय यीशोः समीपम् एत्य प्रणम्य कंचनानुग्रहं तं ययाचे

20-20 tadāniṃ sivadiyasya nārī sva-putrāv_ā-dāya yīśoḥ samīpam etya pra-ṇamya kaṃ_canānugrahaṃ taṃ yayāce
20-20 tunc accessit ad eum mater filiorum Zebedaei cum filiis suis adorans et petens aliquid ab eo
20-20 Then came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing
of him.

२०-२१ तदा यीशुस्तां प्रोक्तवान् । त्वं किं याचसे । ततः सा बभाषे । भवतो राजत्वे ममानयोः

सुतयोरेकं भवदक्षिणपार्श्वे द्वितीयं वामपार्श्वे उपवेष्टुम् आज्ञापयतु

20-21 tadā yīśu_ṭāṃ proktavān | tvaṃ kiṃ yācase | tataḥ sā babhāṣe | bhavato rājatve mamānayoḥ sutayor_ekaṃ
bhavad-dakṣiṇa-pārśve dvitīyaṃ vāma-pārśva upa-veṣṭuṃ ā-jñāpayatu
20-21 qui dixit ei quid vis ait illi dic ut sedeant hii duo filii mei unus ad dexteram tuam et unus ad sinistram in regno tuo

20-21 And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.

२०-२२ यीशुः प्रत्युवाच । युवाभ्यां यद्याच्यते तन्न बुध्यते । अहं येन कंसेन पास्यामि युवाभ्यां किं तेन पातुं शक्यते । अहं च येन मज्जनेन मज्जिष्ये युवाभ्यां किं तेन मज्जयितुं शक्यते । ते जगदुः शक्यते

20-22 yīśuḥ praty_uvāca | yuvābhyāṃ yad_yācyate tan_na budhyate | ahaṃ yena kaṃsena pāsyaṃi yuvābhyāṃ kiṃ tena pātuṃ śakyate | ahaṃ ca yena majjanena majjiṣye yuvābhyāṃ kiṃ tena majjayitum śakyate | te jagaduḥ śakyate
20-22 respondens autem Iesus dixit nescitis quid petatis potestis bibere calicem quem ego bibiturus sum dicunt ei possumus

20-22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.

२०-२३ तदा स उक्तवान् । युवां मम कंसेनावश्यं पास्यथः मम मज्जनेन च युवामपि मज्जिष्येथे किंतु येषां कृते मत्तातेन निरूपितम् इदं तान् विहायान्यं कमपि मदक्षिणपार्श्वे वामपार्श्वे च समुपवेशयितुं ममाधिकारो नास्ति

20-23 tadā sa uktavān | yuvāṃ mama kaṃsenāvaśyaṃ pāsyaṭhaḥ mama majjanena ca yuvāṃ_āpi majjiṣyethe kiṃ_tu yeṣāṃ kṛte mat-tātena ni-rūpitam idaṃ tān vi-hāyānyaṃ kam_āpi mad-dakṣiṇa-pārśve vāma-pārśve ca sam-upa-veśayitum mamādhikāro nāsti

20-23 ait illis calicem quidem meum bibetis sedere autem ad dexteram meam et sinistram non est meum dare vobis sed quibus paratum est a Patre meo

20-23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.

२०-२४ एतां कथां श्रुत्वान्ये दशशिष्यास्तौ भ्रातरौ प्रति चुकुपुः

20-24 eṭāṃ kathāṃ śrutvānye daśa-śiṣyās_tau bhrātarau prati cukupuḥ

20-24 et audientes decem indignati sunt de duobus fratribus

20-24 And when the ten heard it, they were moved with indignation against the two brethren.

२०-२५ किंतु यीशुः स्वसमीपं तानाहूय जगाद । अन्यदेशीयलोकानां नरपतयस्तान् अधिकुर्वन्ति । ये तु महान्तस्ते तान् शासति इति यूयं जानीथ

20-25 kiṃ_tu yīśuḥ sva-samīpaṃ tān_ā-hūya jagāda | anya-deśīya-lokānāṃ nara-patayas_tān adhi_kurvanti | ye tu mahāntas_te tān śāsati iti yūyaṃ jānītha

20-25 Iesus autem vocavit eos ad se et ait scitis quia principes gentium dominantur eorum et qui maiores sunt potestatem exercent in eos

20-25 But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

२०-२६ किंतु युष्माकं मध्ये न तथा भवेत् । युष्माकं यः कश्चिन्महान् बुभूषति स युष्मान् सेवेत

20-26 kiṃ_tu yuṣmākaṃ madhye na tathā bhavet | yuṣmākaṃ yaḥ kaś_cin_mahān bubhūṣati sa yuṣmān seveta

20-26 non ita erit inter vos sed quicumque voluerit inter vos maior fieri sit vester minister

20-26 But it shall not be so among you: but whosoever will be great among you, let him be your minister;

२०-२७ यश्च युष्माकं मध्ये मुख्यो बुभूषति स युष्माकं दासो भवेत्

20-27 yaś_ca yuṣmākaṃ madhye mukhyo bubhūṣati sa yuṣmākaṃ dāso bhavet

20-27 et qui voluerit inter vos primus esse erit vester servus

20-27 And whosoever will be chief among you, let him be your servant:

२०-२८ इत्थं मनुजपुत्रः सेव्यो भवितुं नहि । किंतु सेवितुं बहूनां परित्राणमूल्यार्थं स्वप्राणान् दातुं चागतः

20-28 itthaṃ manuja-putraḥ sevyo bhavitum na_hi | kiṃ_tu sevitum bahūnāṃ pari-trāṇa-mūlyārthaṃ sva-prāṇān dātum cā-gataḥ

20-28 sicut Filius hominis non venit ministrari sed ministrare et dare animam suam redemptionem pro multis

20-28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

२०-२९ अनन्तरं यिरीहोनगरात् तेषां बहिर्गमनसमये तस्य पश्चाद् बहवो लोका वव्रजुः

20-29 anantaram yiriho-nagarāt teṣāṃ bahir-gamana-samaye tasya paścād bahavo lokā vavrajūḥ

20-29 et egredientibus eis ab Hiericho secuta est eum turba multa

20-29 And as they departed from Jericho, a great multitude followed him.

२०-३० अपरं वर्त्मपार्श्व उपविशन्तौ द्वावन्धौ तेन मार्गेण यीशोर्गमनं निशम्य प्रोच्चैः कथयामासतुः । हे प्रभो दायूदः सन्तान आवयोर्दयां विधेहि

20-30 aparaṃ vartma-pārśva upa-viśantau dvāv_andhau tena mārgeṇa yīśor_gamaṇaṃ ni-śamya proccaiḥ kathayām_āsatuḥ | he prabho dāyūdaḥ santāna āvayor_dayām vi_dhehi

20-30 et ecce duo caeci sedentes secus viam audierunt quia Iesus transiret et clamaverunt dicentes Domine miserere nostri Fili David

20-30 And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou Son of David.

२०-३१ ततो लोकाः सर्वे तुष्णीम्भवतम् इत्युक्त्वा तौ तर्जयामासुः । तथापि तौ पुनरुच्चैः कथयामासतुः । हे प्रभो दायूदः सन्तान आवां दयस्व

20-31 tato lokāḥ sarve tuṣṇīm_bhavatam ity_uktvā tau tarjayām_āsuḥ | tathāpi tau punar_uccaiḥ kathayām_āsatuḥ | he prabho dāyūdaḥ santāna āvām dayasva

20-31 turba autem increpabat eos ut tacerent at illi magis clamabant dicentes Domine miserere nostri Fili David

20-31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, thou Son of David.

२०-३२ तदानीं यीशुः स्थगितः सन् तावाहूय भाषितवान् । युवयोः कृते मया किं कर्तव्यम् । युवां किं कामयेथे

20-32 tadāniṃ yīśuḥ sthagitaḥ san tāv_ā-hūya bhāṣitavān | yuvayoḥ kṛte mayā kiṃ kartavyam | yuvām kiṃ kāmayethe

20-32 et stetit Iesus et vocavit eos et ait quid vultis ut faciam vobis

20-32 And Jesus stood still, and called them, and said, What will ye that I shall do unto you?

२०-३३ तदा तावुक्तवन्तौ । प्रभो नेत्राणि नौ प्रसन्नानि भवेयुः

20-33 tadā tāv_uktavantau | prabho netrāṇi nau pra-sannāni bhaveyūḥ

20-33 dicunt illi Domine ut aperiantur oculi nostri

20-33 They say unto him, Lord, that our eyes may be opened.

२०-३४ तदानीं यीशुस्तौ प्रति प्रसन्नः सन्तयोर्नेत्राणि पस्पर्श । तेनैव तौ सुवीक्षां चक्राते तत्पश्चाज्जगमतुश्च

20-34 tadāniṃ yīśus_tau prati pra-sannaḥ san_tayor_netraṇi pasparśa | tenaiva tau su-vikṣāṃ cakrāte tat-paścāj_jagmatuś_ca

20-34 misertus autem eorum Iesus tetigit oculos eorum et confestim viderunt et secuti sunt eum

20-34 So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him.

२१-१ अनन्तरं तेषु यिरूशालमनगरस्य समीपवर्तिनो जैतुननामकधराधरस्य समीपस्थितं बैत्फगिग्रामम् आगतेषु यीशुः शिष्यद्वयं प्रेषयन् जगाद

21-1 anantaram teṣu yirūśālam-nagarasya samīpa-varttino jaituna-nāmaka-dharādharasya samīpa-sthitaṃ baitphagi-grāmam ā-gateṣu yīśuḥ śiṣya-dvayaṃ preṣayan jagāda

21-1 et cum adpropinquassent Hierosolymis et venissent Bethfage ad montem Oliveti tunc Iesus misit duos discipulos

21-1 And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,

२१-२ युवां सम्मुखस्थग्रामं गत्वा बद्धां यां सवत्सां गर्दभीं हठात् प्राप्स्यथ । तां मोचयित्वा मदन्तिकम् आनयतम्

21-2 yuvām sam-mukha-stha-grāmaṃ gatvā baddhām yām sa-vatsām gardabhīm haṭhāt prāpsyatha | tāṃ mocayitvā mad-antikam ā_nayatam

21-2 dicens eis ite in castellum quod contra vos est et statim invenietis asinam alligatam et pullum cum ea solvite et adducite mihi

21-2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me.

२१-३ तत्र यदि कश्चित् कश्चिद् वक्ष्यति तर्हि वदिष्यथः । एतस्यां प्रभोः प्रयोजनमास्ते । तेन स तत्क्षणात् प्रहेष्यति

21-3 tatra yadi kaś_cit kaś_cid vakṣyati tarhi vadiṣyathaḥ | etasyāṃ prabhoḥ pra-yojanam_āste | tena sa tat-kṣṇāt pra_heṣyati

21-3 et si quis vobis aliquid dixerit dicite quia Dominus his opus habet et confestim dimittet eos

21-3 And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

२१-४ सीयोनः कन्यकां यूयं भाषध्वमिति भारतीम्

21-4 siyonaḥ kanyakāṃ yūyaṃ bhāṣadhvam_iti bhāratīm

21-4 hoc autem factum est ut impleretur quod dictum est per prophetam dicentem

21-4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,

२१-५ पश्य ते नम्रशीलः सन् नृप आरुह्य गर्दभीम् । अर्थादारुह्य तद्वत्समायास्यति त्वदन्तिकम् । भविष्यद्वादिनोक्तं वचनमिदं तदा सफलमभूत्

21-5 paśya te namra-śīlaḥ san nṛpa ā-ruhya gardabhīm | arthādāruhya tad-vatsam_ā_yāsyati tvad-antikam | bhaviṣyad-vādinoktaṃ vacanam_idaṃ tadā sa-phalam_abhūt

21-5 dicite filiae Sion ecce rex tuus venit tibi mansuetus et sedens super asinam et pullum filium subiugalis

21-5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

२१-६ अनन्तरं तौ शिष्यौ शीशोर्यथानिदेशं

21-6 anantaram tau śiṣyau śīśor_yathā-nideśam

21-6 euntes autem discipuli fecerunt sicut praecepit illis Iesus

21-6 And the disciples went, and did as Jesus commanded them,

२१-७ तं ग्रामं गत्वा गर्दभीं तद्वत्सं च समानीतवन्तौ । पश्चात् तदुपरि स्वीयवसनानि पातयित्वा तमारोहयामासतुः

21-7 taṃ grāmaṃ gatvā gardabhīm tad-vatsam ca sam-ā-nitavantau | paścāt tad-upari sviya-vasanāni pātayitvā tam_ā-rohayām_āsatuḥ

21-7 et adduxerunt asinam et pullum et inposuerunt super eis vestimenta sua et eum desuper sedere fecerunt

21-7 And brought the ass, and the colt, and put on them their clothes, and they set him thereon.

२१-८ ततो बहवो लोका निजवसनानि पथि प्रसारयितुमारेभिरे । कतिपया जनाश्च पादपपर्णादिकं छित्त्वा पथि विस्तारयांआसुः

21-8 tato bahavo lokā nija-vasanāni pathi prasārayitum_ā_rebhire | katipayā janāś_ca pādapa-parṇādikaṃ chittvā pathi vi-stārayām_āsuḥ

21-8 plurima autem turba straverunt vestimenta sua in via alii autem caedebant ramos de arboribus et sternerant in via

21-8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way.

२१-९ अग्रगामिनः पश्चाद्गामिनश्च मनुजा उच्चैर्जय जय दायूदः सन्तानेति जगदुः परमेश्वरस्य नाम्ना य आयाति स धन्यः । सर्वोपरिस्थस्वर्गेऽपि जयति

21-9 agra-gāmiṇaḥ paścād-gāmiṇaś_ca manuḥ uccair_jaya jaya dāyūdaḥ santāneti jagaduḥ parameśvarasya nāmnā ya ā_yāti sa dhanyaḥ | sarvoparistha-svarge'pi jayati

21-9 turbae autem quae praecedebant et quae sequebantur clamabant dicentes osanna Filio David benedictus qui venturus est in nomine Domini osanna in altissimis

21-9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.

२१-१० इत्थं तस्मिन् यिरूशालं प्रविष्टे कोऽयमिति कथनात् कृत्स्नं नगरं चञ्चलमभवत्

21-10 itthaṃ tasmin yirūśālaṃ pra-viṣṭe ko'yam_iti kathanāt kṛtsnaṃ nagaram cañcalam_abhavat

21-10 et cum intrasset Hierosolymam commota est universa civitas dicens quis est hic

21-10 And when he was come into Jerusalem, all the city was moved, saying, Who is this?

२१-११ तत्र लोकाः कथयामासुः । एष गालीलप्रदेशीयनासरतीयभविष्यद्वादी यीशुः

21-11 tatra lokāḥ kathayām āsuḥ | eṣa gālīl-pradeśīya-nāsaratiya-bhaviṣyad-vādī yīśuḥ

21-11 populi autem dicebant hic est Iesus propheta a Nazareth Galilaeae

21-11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

२१-१२ अनन्तरं यीशुश्वरस्य मन्दिरं प्रविश्य तन्मध्यात् क्रयविक्रयिणो बहिश्चकार । वणिजां मुद्रासनानि कपोतविक्रयिणां चासनानि च न्युब्जयामास

21-12 anantaram yīśur īśvarasya mandiram pra-vīśya tan-madhyāt kraya-vikrayiṇo bahiś cakāra | vaṇijāṃ mudrāsanāni kapota-vikrayiṇāṃ cāsanāni ca ny-ubjayām āsa

21-12 et intravit Iesus in templum Dei et eiciebat omnes vendentes et ementes in templo et mensas nummulariorum et cathedras vendentium columbas evertit

21-12 And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves,

२१-१३ अपरं तानुवाच । एषा लिपिरास्ते । मम गृहं प्रार्थनागृहमिति

21-13 aparam tān uvāca | eṣā lipir āste | mama gṛham prārthanā-gṛham iti

21-13 et dicit eis scriptum est domus mea domus orationis vocabitur vos autem fecistis eam speluncam latronum

21-13 And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

२१-१४ तदनन्तरम् अन्धखञ्जलोकास्तस्य समीपमागताः । स तान् निरामयान् कृतवान्

21-14 tad-anantaram andha-khañja-lokāstasya samīpam ā-gatāḥ | sa tān nir-āmayān kṛtavān

21-14 et accesserunt ad eum caeci et claudi in templo et sanavit eos

21-14 And the blind and the lame came to him in the temple; and he healed them.

२१-१५ यदा प्रधानयाजका अध्यापकाश्च तेन कृतान्येतानि चित्रकर्माणि ददृशुः जय जय दायूदः

सन्तान मन्दिरे बालकानाम् एतादृशम् उच्चध्वनिं शुश्रुवुश्च तदा महाक्रुद्धा बभूवुः तं पप्रच्छुश्च

21-15 yadā pradhāna-yājakā adhyāpakāś ca tena kṛtāny etāni citra-karmāṇi dadṛśuḥ jaya jaya dāyūdaḥ santāna mandire bālakānām etādṛśam ucca-dhvanim śuśruvuś ca tadā mahā-kruddhā babhūvuḥ taṃ papracchuś ca

21-15 videntes autem principes sacerdotum et scribae mirabilia quae fecit et pueros clamantes in templo et dicentes osanna Filio David indignati sunt

21-15 And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased,

२१-१६ इमे यद्वदन्ति तत् किं त्वं शृणोषि । ततो यीशुस्तान् अवोचत् । सत्यम् स्तन्यपायिशिशूनां च

बालकानां वक्तव्यं । स्वकीयं महिमानं त्वं संप्रकाशयति स्वयं । एतद्वाक्यं यूयं किं नापठत

21-16 ime yad vadanti tat kiṃ tvaṃ śṛṇoṣi | tato yīśuś tān avocat | satyam stanya-pāyi-śīśūnām ca bālakānām vaktrataḥ | svakiyaṃ mahimānaṃ tvaṃ saṃ pra-kāśayati svayaṃ | etad-vākyaṃ yūyaṃ kiṃ nāpaṭhata

21-16 et dixerunt ei audis quid isti dicant Iesus autem dicit eis utique numquam legistis quia ex ore infantium et lactantium perfecisti laudem

21-16 And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

२१-१७ ततस्तान् विहाय स नगराद् बैथनियाग्रामं गत्वा तत्र रजनीं यापयामास

21-17 tatas tān vi-hāya sa nagarād baithaniyā-grāmaṃ gatvā tatra rajanīm yāpayām āsa

21-17 et relictis illis abiit foras extra civitatem in Bethaniam ibique mansit

21-17 And he left them, and went out of the city into Bethany; and he lodged there.

२१-१८ अनन्तरं प्रभाते सति यीशुः पुनरपि नगरमागच्छन् क्षुधार्तो बभूव

21-18 anantaram pra-bhāte sati yīśuḥ punar api nagaram ā-gacchan kṣudhārto babhūva

21-18 mane autem revertens in civitatem esuriit

21-18 Now in the morning as he returned into the city, he hungered.

२१-१९ ततो मार्गपार्श्व उडुम्बरवृक्षमेकं विलोक्य तत्समीपं गत्वा पत्राणि विना किमपि न प्राप्य तं पादपं प्रोवाच । अद्यारभ्य कदापि त्वयि फलं न भवतु । तेन तत्क्षणात् स उडुम्बरमहीरुहः शुष्कतां गतः

21-19 tato mārṅga-pārśva uḍumbara-vṛkṣam_ekam vi-lokya tat-samīpaṃ gatvā patrāṇi vinā kim_āpi na prāpya taṃ pāda-paṃ provāca | adyārabhya kadāpi tvayi phalaṃ na bhavatu | tena tat-kṣaṇāt sa uḍumbara-mahī-ruhaḥ śuṣkatāṃ gataḥ
21-19 et videns fici arborem unam secus viam venit ad eam et nihil invenit in ea nisi folia tantum et ait illi numquam ex te fructus nascatur in sempiternum et arefacta est continuo ficulnea

21-19 And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away.

२१-२० तद्दृष्ट्वा शिष्या आश्चर्यं विज्ञाय कथयामासुः । आः उडुम्बरपादपोऽतितूर्णं शुष्कोऽभवत्

21-20 tad_dṛṣṭvā śiṣyā āścaryaṃ vi-jñāya kathayām_āsuḥ | āḥ uḍumbara-pādapo'ti-tūrṇaṃ śuṣko'bhavat

21-20 et videntes discipuli mirati sunt dicentes quomodo continuo aruit

21-20 And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered away!

२१-२१ ततो यीशुस्तानुवाच । युष्मानहं सत्यं वदामि । यदि यूयमसन्दिग्धाः प्रतीथ तर्हि यूयमपि केवलोडुम्बरपादपं प्रतीत्यं कर्तुं शक्यथ । तन्न । त्वं चलित्वा सागरे पतेति वाक्यं युष्माभिरस्मिन् शैले प्रोक्तेऽपि तदैव तद् घटिष्यते

21-21 tato yīśuś_tān_uvāca | yuṣmān_aham satyaṃ vadāmi | yadi yūyam_a-sandigdhaḥ pratitha tarhi yūyam_āpi kevalouḍumbara-pādapaṃ pratitthaṃ kartuṃ śakṣyatha | taṅ_na | tvam calitvā sāgare pateti vākyaṃ yuṣmābhir_asmin śaile prokte'pi tadaiva tad ghaṭiṣyate

21-21 respondens autem Iesus ait eis amen dico vobis si habueritis fidem et non haesitaveritis non solum de ficulnea facietis sed et si monti huic dixeritis tolle et iacta te in mare fiet

21-21 Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.

२१-२२ तथा विश्वस्य प्रार्थ्य युष्माभिर्यद्वाचिष्यते तदेव प्राप्स्यते

21-22 tathā viśvasya prārthya yuṣmābhir_yad_vāciṣyate tad_eva prāpsyate

21-22 et omnia quaecumque petieritis in oratione credentes accipietis

21-22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

२१-२३ अनन्तरं मन्दिरं प्रविश्योपदेशनसमये तत्समीपं प्रधानयाजकाः प्राचीनलोकाश्चागत्य पप्रच्छुः । त्वया केन सामर्थ्येनैतानि कर्माणि क्रियन्ते । केन वा तुभ्यमेतानि सामर्थ्यानि दत्तानि

21-23 anantaram mandiraṃ pra-viśyopadeśana-samaye tat-samīpaṃ pradhāna-yājakāḥ prācīna-lokāś_cā-gatya papracchuḥ | tvayā kena sāmartyenaitāni karmāṇi kriyante | kena vā tubhyam_etāni sāmartyāni dattāni

21-23 et cum venisset in templum accesserunt ad eum docentem principes sacerdotum et seniores populi dicentes in qua potestate haec facis et quis tibi dedit hanc potestatem

21-23 And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?

२१-२४ ततो यीशुः प्रत्यवदत् । अहमपि युष्मान् वाचमेकां पृच्छामि । यदि यूयं तदुत्तरं दातुं शक्यथ तदा केन सामर्थेन कर्माण्येतानि करोमि तदहं युष्मान् वक्ष्यामि

21-24 tato yīśuḥ praty_avadat | aham_āpi yuṣmān vācam_ekāṃ pṛcchāmi | yadi yūyaṃ tad-uttaraṃ dātuṃ śakṣyatha tadā kena sāmartyena karmāṇy_etāni karomi tad_aham yuṣmān vakṣyāmi

21-24 respondens Iesus dixit illis interrogabo vos et ego unum sermonem quem si dixeritis mihi et ego vobis dicam in qua potestate haec facio

21-24 And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things.

२१-२५ योहनो मज्जनं कस्याज्ञयाभवत् । किम् ईश्वरस्य मनुष्यस्य वा । ततस्ते परस्परं विविच्य कथयामासुः । यदीश्वरस्येति वदामस्तर्हि यूयं तं कुतो न प्रत्यैत वाचमेतां वक्ष्यति

21-25 yohano majjanaṃ kasyājñayābhavat | kim īśvarasya manuṣyasya vā | tatas_te paras-paraṃ vi-vicya kathayām_āsuḥ | yadiśvarasyeti vadāmas_tarhi yūyaṃ taṃ kuto na pratyaita vācam_etāṃ vakṣyati

21-25 baptismum Iohannis unde erat e caelo an ex hominibus at illi cogitabant inter se dicentes si dixerimus e caelo dicet nobis quare ergo non credidistis illi

21-25 The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?

२१-२६ मनुष्यस्येति वक्तुमपि लोकेभ्यो बिभीमः । यतः सर्वैरपि यो न ह भविष्यद्वादीति ज्ञायते

21-26 manūṣyasyeti vaktum_āpi lokebhyo bibhīmaḥ | yataḥ sarvair_āpi yonah bhaviṣyad-vādīti jñāyate

21-26 si autem dixerimus ex hominibus timemus turbam omnes enim habent Iohannem sicut prophetam

21-26 But if we shall say, Of men; we fear the people; for all hold John as a prophet.

२१-२७ तस्मात्ते यीशुं प्रत्यवदन् । तद्वयं न विद्मः । तदा स तानुक्तवान् । तर्हि केन सामर्थ्येन कर्माण्येतान्यहं करोमि तदप्यहं युष्मान् न वक्ष्यामि

21-27 tasmāt_te yīśum praty_avadan | tad_vayaṃ na vidmaḥ | tadā sa tān_uktavān | tarhi kena sāmārtheyna karmāṅy_etāny_ahaṃ karomi tad_apy_ahaṃ yuṣmān na vakṣyāmi

21-27 et respondentes Iesu dixerunt nescimus ait illis et ipse nec ego dico vobis in qua potestate haec facio

21-27 And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

२१-२८ कस्यचिज्जनस्य द्वौ सुतावास्तां । स एकस्य सुतस्य समीपं गत्वा जगाद । हे सुत त्वमद्य मम द्राक्षाक्षेत्रे कर्म कर्तुं व्रज

21-28 kasya_cij_janasya dvau sutāv_āstām | sa ekasya sutasya samīpaṃ gatvā jagāda | he suta tvam_adya mama drākṣā-kṣetre karma kartuṃ vraja

21-28 quid autem vobis videtur homo habebat duos filios et accedens ad primum dixit fili vade hodie operare in vinea mea

21-28 But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to day in my vineyard.

२१-२९ ततः स उक्तवान् न यास्यामि । किंतु शेषेऽनुत्पद्य जगाम

21-29 tataḥ sa uktavān na yāsyāmi | kiṃ_tu śeṣe'nu-tapya jagāma

21-29 ille autem respondens ait nolo postea autem paenitentia motus abiit

21-29 He answered and said, I will not: but afterward he repented, and went.

२१-३० अनन्तरं सोऽन्यसुतस्य समीपं गत्वा तथैव कथितवान् । ततः स प्रत्युवाच महेच्छ यामि । किंतु न गतः

21-30 anantaram so'nya-sutasya samīpaṃ gatvā tathaiva kathitavān | tataḥ sa praty_uvāca maheccha yāmi | kiṃ_tu na gataḥ

21-30 accedens autem ad alterum dixit similiter at ille respondens ait eo domine et non ivit

21-30 And he came to the second, and said likewise. And he answered and said, I go, sir: and went not.

२१-३१ एतयोः पुत्रयोर्मध्ये पितुरभिमतं केन पालितम् । युष्माभिः किं बुध्यते । ततस्ते प्रत्युचुः प्रथमेन पुत्रेण । तदानीं यीशुस्तानुवाच । अहं युष्मान् तथ्यं वदामि । चण्डाला गणिकाश्च युष्माकमग्रत ईश्वरस्य राज्यं प्रविशन्ति

21-31 etayoḥ putrayor_madhye pitur_abhi-mataṃ kena pālitam | yuṣmābhiḥ kiṃ budhyate | tatas_te praty_ūcuḥ prathamena putreṇa | tadānīm yīśus_tān_uvāca | ahaṃ yuṣmān tathyaṃ vadāmi | caṇḍālā gaṇikāś_ca yuṣmākam_agrata īśvarasya rājyaṃ pra_vīṣanti

21-31 quis ex duobus fecit voluntatem patris dicunt novissimus dicit illis Iesus amen dico vobis quia publicani et meretrices praecedunt vos in regno Dei

21-31 Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.

२१-३२ यतो युष्माकं समीपं योहनि धर्मपथेनागते यूयं तं न प्रतीथ । किंतु चण्डाला गणिकाश्च तं प्रत्यायन् । तद् विलोक्यापि यूयं प्रत्येतुं नाखिद्यध्वम्

21-32 yato yuṣmākam samīpaṃ yohani dharmā-pathenāgate yūyaṃ taṃ na pratītha | kiṃ_tu caṇḍālā gaṇikāś_ca taṃ praty_āyan | tad vi-lokyāpi yūyaṃ praty_etuṃ nākhidyadhvam

21-32 venit enim ad vos Iohannes in via iustitiae et non credidistis ei publicani autem et meretrices crediderunt ei vos autem videntes nec paenitentiam habuistis postea ut crederetis ei

21-32 For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him.

२१-३३ अपरम् एकं दृष्टान्तं शृणुत । कश्चिद् गृहस्थः क्षेत्रे द्राक्षालता रोपयित्वा तच्चतुर्दिक्षु वारणीं
विधाय तन्मध्ये द्राक्षायन्त्रं स्थापितवान् मञ्चं च निर्मतवान् । ततः कृष्केषु तत् क्षेत्रं समर्य स्वयं दूरदेशं
जगाम

21-33 aparam ekam dṛṣṭāntaṃ śṛṇuta | kaś_cid gṛha-sthaḥ kṣetre drākṣā-latā ropayitvā tac-catur-dikṣu vāraṇīm vi-
dhāya tan-madhye drākṣā-yantraṃ sthāpitavān mañcaṃ ca nir-matavān | tataḥ kṛṣkeṣu tat kṣetraṃ sam-arya svayam
dūra-deśam jagāma

21-33 aliam parabolam audite homo erat pater familias qui plantavit vineam et sepem circumdedit ei et fodit in ea
torcular et aedificavit turrem et locavit eam agricolis et peregre profectus est

21-33 Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about,
and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country:

२१-३४ तदनन्तरं फलसमय उपस्थिते स फलानि प्राप्तुं कृषीवलानां समीपं निजदासान् प्रेषयामास

21-34 tad-anantaram phala-samaya upa-sthite sa phalāni prāptuṃ kṛṣivalānāṃ samīpaṃ nija-dāsān preṣayām_āsa

21-34 cum autem tempus fructuum adpropinquasset misit servos suos ad agricolas ut acciperent fructus eius

21-34 And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the
fruits of it.

२१-३५ किंतु कृषीवलास्तान् दासेयान् धृत्वा कंचन प्रहतवन्तः कंचन पाषाणैराहतवन्तः कंचन
हतवन्तः

21-35 kiṃ_tu kṛṣivalās_tān dāseyān dhṛtvā kaṃ_cana pra-hṛtavantaḥ kaṃ_cana pāṣāṇair_ā-hatavantaḥ kaṃ_cana
hatavantaḥ

21-35 et agricolae adprehensis servis eius alium ceciderunt alium occiderunt alium vero lapidaverunt

21-35 And the husbandmen took his servants, and beat one, and killed another, and stoned another.

२१-३६ पुनरपि स प्रभुः प्रथमतोऽधिकदासेयान् प्रेषयामास । किंतु ते तान् प्रत्यपि तथैव चक्रुः

21-36 punar_api sa prabhuh prathamato'dhika-dāseyān preṣayām_āsa | kiṃ_tu te tān praty_api tathaiva cakruḥ

21-36 iterum misit alios servos plures prioribus et fecerunt illis similiter

21-36 Again, he sent other servants more than the first: and they did unto them likewise.

२१-३७ अनन्तरं मम सुते गते तं समादरिष्यन्ते । इत्युक्त्वा शेषे स निजसुतं तेषां संनिधिं प्रेषयामास

21-37 anantaram mama sute gate taṃ sam_ā_dariṣyante | ity_uktvā śeṣe sa nija-sutaṃ teṣāṃ saṃ-nidhiṃ
preṣayām_āsa

21-37 novissime autem misit ad eos filium suum dicens verebuntur filium meum

21-37 But last of all he sent unto them his son, saying, They will reverence my son.

२१-३८ किंतु ते कृषीवलाः सुतं वीक्ष्य परस्परम् इति मन्त्रयितुम् आरेभिरे । अयमुत्तराधिकारी वयमेनं
निहत्यास्याधिकारं स्ववशीकरिष्यामः

21-38 kiṃ_tu te kṛṣivalāḥ sutaṃ vīkṣya paras-paraṃ iti mantrayitum ā_rebhire | ayam_uttarādhikārī vayam_enaṃ ni-
hatyāsyādhikāraṃ sva-vaśī_kariṣyāmaḥ

21-38 agricolae autem videntes filium dixerunt intra se hic est heres venite occidamus eum et habebimus hereditatem
eius

21-38 But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and
let us seize on his inheritance.

२१-३९ पश्चात् ते तं धृत्वा द्राक्षाक्षेत्राद् बहिः पातयित्वाबधिषुः

21-39 paścāt te taṃ dhṛtvā drākṣā-kṣetrād bahiḥ pātayitvābadiṣuḥ

21-39 et adprehensum eum eiecerunt extra vineam et occiderunt

21-39 And they caught him, and cast him out of the vineyard, and slew him.

२१-४० यदा स द्राक्षाक्षेत्रपतिरागमिष्यति तदा तान् कृषीवलान् किं करिष्यति

21-40 yadā sa drākṣā-kṣetra-patir_ā_gamiṣyati tadā tān kṛṣivalān kiṃ kariṣyati

21-40 cum ergo venerit dominus vineae quid faciet agricolis illis

21-40 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?

२१-४१ ततस्ते प्रत्यवदन् । तान् कलुषिणो दारुणयातनाभिराहनिष्यति । ये च समयानुक्रमात् फलानि दास्यन्ति तादृशेषु कृषीवलेषु क्षेत्रं समर्पिष्यति

21-41 tatas_te praty_avadan | tån kaluṣiṇo dāruṇa-yātanābhir_ā_haniṣyati | ye ca samayānukramāt phalāni dāsyanti tādr̥ṣeṣu kṛṣivaleṣu kṣetraṃ sam_arpiṣyati

21-41 aiunt illi malos male perdet et vineam locabit aliis agricolis qui reddant ei fructum temporibus suis

21-41 They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

२१-४२ तदा यीशुना ते गदिताः । ग्रहणं न कृतं यस्य पाषाणस्य निचायकैः । प्रधानप्रस्तरः कोणे स एव संभविष्यति । एतेत् परेशितुः कर्मास्मद्दृष्टावद्भुतं भवेत् । धर्मग्रन्थे लिखितमेतद्वचनं युष्माभिः किं नापाठि

21-42 tadā yīśunā te gaditāḥ | grahaṇaṃ na kṛtaṃ yasya pāṣāṇasya nicāyakaiḥ | pradhāna-prastaraḥ koṇe sa eva saṃ_bhaviṣyati | etet pareṣituḥ karmāsmad_dṛṣṭāv_adbhutaṃ bhavet | dharma-granthe likhitam_etad-vacanaṃ yuṣmābhiḥ kiṃ nāpāṭhi

21-42 dicit illis Iesus numquam legistis in scripturis lapidem quem reprobaverunt aedificantes hic factus est in caput anguli a Domino factum est istud et est mirabile in oculis nostris

21-42 Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?

२१-४३ तस्माद् अहं युष्मान् वदामि । युष्मान् ईश्वरीयराज्यमपनीय फलोत्पादयित्रन्यजातये दायिष्यते

21-43 tasmād ahaṃ yuṣmān vadāmi | yuṣmān īśvarīyaraḥjyam_apanīya phalotpādayitr_anya-jātaye dāyiṣyate

21-43 ideo dico vobis quia auferetur a vobis regnum Dei et dabitur genti facienti fructus eius

21-43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

२१-४४ यो जन एतत्पाषाणोपरि पतिष्यति स भङ्क्ष्यते । किंत्वयं पाषाणो यस्योपरि पतिष्यति तं स धूलिवत् चूर्णीकरिष्यति

21-44 yo jana etat-pāṣāṇopari patiṣyati sa bhaṅkṣyate | kiṃ_tv_ayaṃ pāṣāṇo yasyopari patiṣyati taṃ sa dhūlivat cūṛṇi_kariṣyati

21-44 et qui ceciderit super lapidem istum confringetur super quem vero ceciderit conteret eum

21-44 And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

२१-४५ तदानीं प्रधानयाजकाः फिरूशिनश्च तस्येमां दृष्टान्तकथां श्रुत्वा सोऽस्मानुद्दिश्य कथितवान् इति विज्ञाय तं धर्तुं चेष्टितवन्तः

21-45 tadāniṃ pradhāna-yājakāḥ phirūśinaś_ca tasyemāṃ dṛṣṭānta-kathāṃ śrutvā so'smān_ud-diśya kathitavān iti vi-jñāya taṃ dhartuṃ ceṣṭitavantaḥ

21-45 et cum audissent principes sacerdotum et Phariseaei parabolas eius cognoverunt quod de ipsis diceret

21-45 And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.

२१-४६ किंतु लोकेभ्यो बिभ्युः यतो लोकैः स भविष्यद्वादीत्यज्ञायि

21-46 kiṃ_tu lokebhyo bibhyuḥ yato lokaiḥ sa bhaviṣyad-vādityajñāyī

21-46 et quaerentes eum tenere timuerunt turbas quoniam sicut prophetam eum habebant

21-46 But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

२२-१ अनन्तरं यीशुः पुनरपि दृष्टान्तेन तान् अवादीत्

22-1 anantaraṃ yīśuḥ punar_api dṛṣṭāntena tāna avādīt

22-1 et respondens Iesus dixit iterum in parabolis eis dicens

22-1 And Jesus answered and spake unto them again by parables, and said,

२२-२ स्वर्गीयराज्यम् एतादृशस्य नृपतेः समं यो निजपुत्रं विवाहयन् सर्वान् निमन्त्रितान् आनेतुं दासेयान् प्रहितवान् । किंतु ते समागन्तुं नेष्टवन्तः

22-2 svargīyaraḥjyam_ētaadr̥śasya nr̥-pateḥ samaṃ yo nija-putraṃ vi-vāhayan sarvān ni-mantritān ā-netuṃ dāseyān pra-hitavān | kiṃ_tu te samāgantuṃ neṣṭavantaḥ

22-2 simile factum est regnum caelorum homini regi qui fecit nuptias filio suo

22-2 The kingdom of heaven is like unto a certain king, which made a marriage for his son,

२२-३ ततो राजा पुनरपि दासानानन्यान् इत्युक्त्वा प्रेषयामास

22-3 tato rājā punar_ api dāsān_ ā_ nanyān ity_ uktvā preṣayām_ āsa

22-3 et misit servos suos vocare invitatos ad nuptias et nolebant venire

22-3 And sent forth his servants to call them that were bidden to the wedding: and they would not come.

२२-४ निमन्त्रितान् वदत पश्यत मम भोज्यमासादितमास्ते । निजवृषादिपुष्टजन्तून् मारयित्वा सर्वं खाद्यद्रव्यमासादितवान् । यूयं विवाहम् आगच्छत

22-4 ni-mantritān vadata paśyata mama bhojyam_ ā-sāditam_ āste | nija-vṛṣādi-puṣṭa-jantūn mārayitvā sarvaṃ khādya-dravyam_ ā-sāditavān | yūyaṃ vi-vāham_ ā_gacchata

22-4 iterum misit alios servos dicens dicite invitatis ecce prandium meum paravi tauri mei et altilia occisa et omnia parata venite ad nuptias

22-4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage.

२२-५ तथापि ते तुच्छीकृत्य केचिन्नजक्षेत्रं केचिद्वाणिज्यं प्रति स्वस्वमार्गेण चलितवन्तः

22-5 tathāpi te tucchī-kṛtya ke_cin_ nija-kṣetraṃ ke_cid_ vāṇijyaṃ prati sva-sva-mārgeṇa calitavantaḥ

22-5 illi autem neglexerunt et abierunt alius in villam suam alius vero ad negotiationem suam

22-5 But they made light of it, and went their ways, one to his farm, another to his merchandise:

२२-६ अन्ये लोकास्तस्य दासेयान् धृत्वा दौरात्म्यं व्यवहृत्य तानबधिषुः

22-6 anye lokās_ tasya dāseyān dhṛtvā daurātmyaṃ vy-ava-hṛtya tān_ abadhiṣuḥ

22-6 reliqui vero tenuerunt servos eius et contumelia adfectos occiderunt

22-6 And the remnant took his servants, and entreated them spitefully, and slew them.

२२-७ अनन्तरं स नृपतिस्तां वार्त्तां श्रुत्वा क्रुध्यन् सिन्यानि प्रहित्य तान् घातकान् हत्वा तेषां नगरं दाहयामास

22-7 anantaram_ sa nṛ-patis_ tāṃ vārttāṃ śrutvā krudhyan_ sinyāni pra-hitya tān_ ghātakān hatvā teṣāṃ nagaram_ dāhayām_ āsa

22-7 rex autem cum audisset iratus est et missis exercitibus suis perdidit homicidas illos et civitatem illorum succendit

22-7 But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.

२२-८ ततः स निजदासेयान् बभाषे । विवाहीयं भोज्यमासादितमास्ते । किंतु निमन्त्रिता जना अयोग्याः

22-8 tataḥ sa nija-dāseyān babhāṣe | vi-vāhiyaṃ bhojyam_ ā-sāditam_ āste | kiṃtu ni-mantritā janā a-yogyāḥ

22-8 tunc ait servis suis nuptiae quidem paratae sunt sed qui invitati erant non fuerunt digni

22-8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.

२२-९ तस्माद् यूयं राजमार्गं गत्वा यावतो मनुजान् पश्यत तावत एव विवाहीयभ्याय निमन्त्रयत

22-9 tasmād_ yūyaṃ rāja-mārgaṃ gatvā yāvato manu-jān paśyata tāvata eva vi-vāhiya-bhīyāya ni-mantrayata

22-9 ite ergo ad exitus viarum et quoscumque inveneritis vocate ad nuptias

22-9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

२२-१० तदा ते दासेया राजमार्गं गत्वा भद्रान् अभद्रान् वा यावतो जनान् ददृशुः तावत एव संगृह्णानयन् । ततोऽभ्यागतमनुजैर्विवाहगृहम् अपूर्यत

22-10 tadā te dāseyā rāja-mārgaṃ gatvā bhadrān_ a-bhadrān_ vā yāvato janān_ dadṛśuḥ tāvata eva saṃ-grhāṇāyan_ | tato' bhy-ā-gata-manujair_ vivāha-grāham_ apūryata

22-10 et egressi servi eius in vias congregaverunt omnes quos invenerunt malos et bonos et impletae sunt nuptiae discumbentium

22-10 So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

२२-११ तदानीं स राजा सर्वानभ्यागतान् द्रष्टुम् अभ्यन्तरमागतवान्

22-11 tadānīm_ sa rājā sarvān_ abhy-ā-gatān_ draṣṭum_ abhy-antaram_ ā-gatavān

22-11 intravit autem rex ut videret discumbentes et vidit ibi hominem non vestitum veste nuptiali

22-11 And when the king came in to see the guests, he saw there a man which had not on a wedding garment:

२२-१२ तदा तत्र विवाहीयवसनहीनमेकं जनं वीक्ष्य तं जगाद । हे मित्र त्वं विवाहीयवसनं विना कथम्
अत्र प्रविष्टवान् तेन स निरुत्तरो बभूव

22-12 tadā tatra vivāhiya-vasana-hīnam_ekam janam vikṣya taṃ jagāda | he mitra tvaṃ vivāhiya-vasanam vinā katham
atra pra-viṣṭavān tena sa nir-uttaro babhūva

22-12 et ait illi amice quomodo huc intrasti non habens vestem nuptialem at ille obmutuit

22-12 And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was
speechless.

२२-१३ तदा राजा निजानुचरान् अवदत् । एतस्य करचरणान् बद्ध्वा यत्र रोदनं दन्तैर्दन्तघर्षणं च
भवति तत्र बहिर्भूततमिस्रे तं निक्षिपत्

22-13 tadā rājā nijānucarān avadat | etasya kara-caraṇān baddhvā yatra rodanaṃ dantair_danta-gharṣaṇam ca bhavati
tatra bahir-bhūta-tamisre taṃ ni-kṣipata

22-13 tunc dixit rex ministris ligatis pedibus eius et manibus mittite eum in tenebras exteriores ibi erit fletus et stridor
dentium

22-13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness;
there shall be weeping and gnashing of teeth.

२२-१४ इत्थं बहव आहूता अल्पे मनोभिमताः

22-14 itthaṃ bahava ā-hūtā alpe manobhimatāḥ

22-14 multi autem sunt vocati pauci vero electi

22-14 For many are called, but few are chosen.

२२-१५ अनन्तरं फिरूशिनः प्रगत्य यथा संलापेन तम् उन्माथे पातयेयुस्तथा मन्त्रयित्वा

22-15 anantaram phirūśinaḥ pra-gatya yathā saṃ-lāpena tam un-māthe pātayeyus_tathā mantrayitvā

22-15 tunc abeuntes Pharisaei consilium inierunt ut caperent eum in sermone

22-15 Then went the Pharisees, and took counsel how they might entangle him in his talk.

२२-१६ हेरोदीयमनुजैः साकं निजशिष्यगणेन तं प्रति कथयामासुः । हे गुरो भवान् सत्यः
सत्यमीश्वरीयमार्गमुपदिशति । कमपि मानुषं नानुरुध्यते कमपि नापेक्षते च तद् वयं जानीमः

22-16 herodīya-manujaiḥ sākaṃ nija-śiṣya-gaṇena taṃ prati kathayām_āsuḥ | he guro bhavān satyaḥ satyam_īśvariya-
mārgam_upa_diśati | kam_api mānuṣam nānurudhyate kam_api nāpekṣate ca tad vayaṃ jānīmaḥ

22-16 et mittunt ei discipulos suos cum Herodianis dicentes magister scimus quia verax es et viam Dei in veritate doces
et non est tibi cura de aliquo non enim respicis personam hominum

22-16 And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and
teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men.

२२-१७ अतः कैसरभूपाय करोऽस्माकं दातव्यो न वा । अत्र भवता किं बुध्यते । तद् अस्मान् वदतु

22-17 ataḥ kaisara-bhūpāya karo'smākaṃ dātavyo na vā | atra bhavatā kiṃ budhyate | tad asmān vadatu

22-17 dic ergo nobis quid tibi videatur licet censum dare Caesari an non

22-17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not?

२२-१८ ततो यीशुस्तेषां खलतां विज्ञाय कथितवान् । रे कपटिनः यूयं कुतो मां परीक्षध्वे

22-18 tato yīśus_teṣāṃ khalatāṃ vi-jñāya kathitavān | re kapaṭinaḥ yūyaṃ kuto māṃ parīkṣadhve

22-18 cognita autem Iesus nequitia eorum ait quid me temptatis hypocritae

22-18 But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites?

२२-१९ तत्करदानस्य मुद्रां मां दर्शय । तदानीं तैस्तस्य समीपं मुद्राचतुर्थभाग आनीते स तान् पप्रच्छ

22-19 tat-kara-dānasya mudrāṃ māṃ darśaya | tadānīm tais_tasya samīpaṃ mudrā-caturtha-bhāga ā-nīte sa tān
papraccha

22-19 ostendite mihi nomisma census at illi obtulerunt ei denarium

22-19 Shew me the tribute money. And they brought unto him a penny.

२२-२० अत्र कस्येयं मूर्तिर्नाम चास्ते

22-20 atra kasyeyaṃ mūrtir_nāma cāste

22-20 et ait illis Iesus cuius est imago haec et superscriptio
22-20 And he saith unto them, Whose is this image and superscription?

२२-२१ ते जगदुः कैसरभूपस्य । ततः स उक्तवान् कैसरस्य यत् तत् कैसराय दत्त । ईश्वरस्य यत् तद् ईश्वराय दत्त

22-21 te jagaduḥ kaisara-bhūpasya | tataḥ sa uktavān kaisarasya yat tat kaisarāya datta | īśvarasya yat tad īśvarāya datta

22-21 dicunt ei Caesaris tunc ait illis reddite ergo quae sunt Caesaris Caesari et quae sunt Dei Deo

22-21 They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.

२२-२२ इति वाक्यं निशम्य ते विस्मयं विज्ञाय तं विहाय चलितवन्तः

22-22 iti vākyaṃ ni-śamya te vi-smayaṃ vi-jñāya taṃ vi-hāya calitavantah

22-22 et audientes mirati sunt et relicto eo abierunt

22-22 When they had heard these words, they marvelled, and left him, and went their way.

२२-२३ तस्मिन्नहनि सिदूकिनोऽर्थात् श्मशानान्नोत्थास्यन्तीति वाक्यं ये वदन्ति ते यीशोरन्तिकम् आगत्य पप्रच्छुः

22-23 tasmin_nahani sidūkino'rthāt śmaśānān_notthāsyantīti vākyaṃ ye vadanti te yīśor_antikam ā-gatya papracchuḥ

22-23 in illo die accesserunt ad eum Sadducei qui dicunt non esse resurrectionem et interrogaverunt eum

22-23 The same day came to him the Sadducees, which say that there is no resurrection, and asked him,

२२-२४ हे गुरो कश्चिन्मनुजश्चेन्निःसन्तानः सन् प्राणान् त्यजति तर्हि तस्य भ्राता तस्य जायां व्युह्य भ्रातुः सन्तानम् उत्पादयिष्यतीति मूसा आदिष्टवान्

22-24 he guro kaś_cin_manujaś_cen_niḥ-santānaḥ san prāṇān tyajati tarhi tasya bhrātā tasya jāyāṃ vy_uhya bhrātuḥ santānam ut_pādayiṣyatīti mūsā ā-diṣṭavān

22-24 dicentes magister Moses dixit si quis mortuus fuerit non habens filium ut ducat frater eius uxorem illius et suscitet semen fratri suo

22-24 Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

२२-२५ किंत्वस्माकमत्र केऽपि जनाः सप्तसहोदरा आसन् । तेषां ज्येष्ठ एकां कन्यां व्यवहत् । अपरं प्राणत्यागकाले स्वयं निःसन्तानः सन् तां स्त्रियं स्वभ्रातरि सनर्पितवान्

22-25 kiṃ_tv_asmākam_atra ke'pi janāḥ sapta-sahodarā āsan | teṣāṃ jyeṣṭha ekāṃ kanyāṃ vy_avahat | aparaṃ prāṇa-tyāga-kāle svayaṃ niḥ-santānaḥ san tāṃ striyaṃ sva-bhrātari san-arpitavān

22-25 erant autem apud nos septem fratres et primus uxore ducta defunctus est et non habens semen reliquit uxorem suam fratri suo

22-25 Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother:

२२-२६ ततो द्वितीयादिसप्तमान्ताश्च तथैव चक्रुः

22-26 tato dvtiyādi-saptamāntāś_ca tathaiva cakruḥ

22-26 similiter secundus et tertius usque ad septimum

22-26 Likewise the second also, and the third, unto the seventh.

२२-२७ शेषे सापि नारी ममार

22-27 śeṣe sāpi nārī mamāra

22-27 novissime autem omnium et mulier defuncta est

22-27 And last of all the woman died also.

२२-२८ मृतानां उत्थानसमये तेषां सप्तानां मध्ये सा नारी कस्य भार्या भविष्यति

22-28 mṛtānāṃ ut-thāna-samaye teṣāṃ saptānāṃ madhye sā nārī kasya bhāryā bhaviṣyati

22-28 in resurrectione ergo cuius erit de septem uxor omnes enim habuerunt eam

22-28 Therefore in the resurrection whose wife shall she be of the seven? for they all had her.

२२-२९ यस्मात् सर्व एव तां व्यवहन्। ततो यीशुः प्रत्यवादीत्। यूयं धर्मपुस्तकम् ईश्वरीयां शक्तिं च न विज्ञाय भ्रान्तिमन्तः

22-29 yasmāt sarva eva tāṃ vy_avahan | tato yīśuḥ praty_avādit | yūyaṃ dharma-pustakam īśvarīyāṃ śaktiṃ ca na vi-jñāya bhrāntimantaḥ

22-29 respondens autem Iesus ait illis erratis nescientes scripturas neque virtutem Dei

22-29 Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.

२२-३० उत्थानप्राप्ता लोका न विवहन्ति न च वाचा दीयन्ते किंत्वीश्वरस्य स्वर्गस्थदूतानां सदृशा भवन्ति

22-30 utthāna-prāptā lokā na vi_vahanti na ca vācā dīyante kiṃ_tv_īśvarasya svargastha-dūtānāṃ sadṛśā bhavanti

22-30 in resurrectione enim neque nubent neque nubentur sed sunt sicut angeli Dei in caelo

22-30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

२२-३१ अपरं मृतानामुत्थाननधि युष्मान् प्रतीयमीश्वरोक्तिः। अहमिब्राहीम ईश्वर इशाक ईश्वरो याकूब ईश्वर इति किं युष्माभिर्नापाठि

22-31 aparaṃ mṛtānām_ut-thānan_adhi yuṣmān pratīyam_īśvaroktiḥ | aham_ibrahīma īśvara ishāka īśvaro yākūba īśvara iti kiṃ yuṣmābhir_nāpāṭhi

22-31 de resurrectione autem mortuorum non legistis quod dictum est a Deo dicente vobis

22-31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

२२-३२ किंत्वीश्वरो जीवताम् ईश्वरः। स मृतानामीश्वरो नहि

22-32 kiṃ_tv_īśvaro jīvatām īśvaraḥ | sa mṛtānām_īśvaro na_hi

22-32 ego sum Deus Abraham et Deus Isaac et Deus Iacob non est Deus mortuorum sed viventium

22-32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

२२-३३ इति श्रुत्वा सर्वे लोकास्तस्योपदेशाद् विस्मयं गताः

22-33 iti śrutvā sarve lokās_tasyopadeśād vi-smayaṃ gatāḥ

22-33 et audientes turbae mirabantur in doctrina eius

22-33 And when the multitude heard this, they were astonished at his doctrine.

२२-३४ अनन्तरं सिदूकिनां निरुत्तरत्ववार्त्तां निशम्य फिरूशिन एकत्र मिलितवन्तः

22-34 anantaram sidūkināṃ nir-uttaratva-vārttāṃ ni-śamya phirūšina ekatra militavantaḥ

22-34 Phariseae autem audientes quod silentium inposuisset Sadduceae convenerunt in unum

22-34 But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

२२-३५ तेषामेको व्यवस्थापको यीशुं परीक्षितुं पप्रच्छ

22-35 teṣām_eko vy-ava-sthāpako yīśuṃ parīkṣituṃ papraccha

22-35 et interrogavit eum unus ex eis legis doctor temptans eum

22-35 Then one of them, which was a lawyer, asked him a question, tempting him, and saying,

२२-३६ हे गुरो व्यवस्थाशास्त्रमध्ये काज्ञा श्रेष्ठा

22-36 he guro vyavasthā-śāstra-madhye kājñā śreṣṭhā

22-36 magister quod est mandatum magnum in lege

22-36 Master, which is the great commandment in the law?

२२-३७ ततो यीशुरुवाच। त्वं सर्वान्तःकरणैः सर्वप्राणैः सर्वचित्तैश्च साकं प्रभौ परमेश्वरे प्रीयस्व

22-37 tato yīśuru_vāca | tvam sarvāntaḥ-karaṇaiḥ sarva-prāṇaiḥ sarva-cittaiś_ca sākaṃ prabhau paramēśvare prīyasva

22-37 ait illi Iesus diliges Dominum Deum tuum ex toto corde tuo et in tota anima tua et in tota mente tua

22-37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

२२-३८ एषा प्रथममहाज्ञा

22-38 eṣā prathama-mahājñā

22-38 hoc est maximum et primum mandatum

22-38 This is the first and great commandment.

२२-३९ तस्याः सदृशी द्वितीयाज्ञाषा । तव समीपवासिनि स्वात्मनीव प्रेम कुरु

22-39 tasyāḥ sadṛśī dvitīyājñāṣā | tava samīpa-vāsini svātmanīva prema kuru

22-39 secundum autem simile est huic diliges proximum tuum sicut te ipsum

22-39 And the second is like unto it, Thou shalt love thy neighbour as thyself.

२२-४० अनयोर्द्वयोरज्ञयोः कृत्स्नव्यवस्थाया भविष्यद्वक्तृग्रन्थस्य च भारस्तिष्ठति

22-40 anayor_dvayor_ā-jñayoḥ kṛtsna-vyavasthāyā bhaviṣyad-vaktṛ-granthasya ca bhāras_tisṭhati

22-40 in his duobus mandatis universa lex pendet et prophetae

22-40 On these two commandments hang all the law and the prophets.

२२-४१ अनन्तरं फिरूशिनाम् एकत्र स्थितिकाले यीशुस्तान् पप्रच्छ

22-41 anantaram phirūśinām ekatra sthiti-kāle yīśus_tān papraccha

22-41 congregatis autem Pharisaeis interrogavit eos Iesus

22-41 While the Pharisees were gathered together, Jesus asked them,

२२-४२ ख्रिष्टमधि युष्माकं कीदृग्बोधो जायते । स कस्य सन्तानः

22-42 khriṣṭam_adhi yuṣmākaṁ kīdṛg-bodho jāyate | sa kasya santānaḥ

22-42 dicens quid vobis videtur de Christo cuius filius est dicunt ei David

22-42 Saying, What think ye of Christ? whose son is he? They say unto him, The Son of David.

२२-४३ ततस्ते प्रत्यवदन् । दायूदः सन्तानः । तदा स उक्तवान् । तर्हि दायूद् कथम् आत्माधिष्ठानेन तं प्रभुं वदति । यथा

22-43 tatas_te praty_avadan | dāyūdaḥ santānaḥ | tadā sa uktavān | tarhi dāyūd katham ātmādhiṣṭhānena taṁ prabhuṁ vadati | yathā

22-43 ait illis quomodo ergo David in spiritu vocat eum Dominum dicens

22-43 He saith unto them, How then doth David in spirit call him Lord, saying,

२२-४४ मम प्रभुमिदं वाक्यमवदत् परमेश्वरः । तवारीन् पादपीठं ते यावन्नहि करोम्यहम् । तावत् कालं मदीये त्वं दक्षपार्श्वे उपाविश

22-44 mama prabhum_idaṁ vākyaṁ_avadat paramēśvaraḥ | tavārīn pāda-pīṭhaṁ te yāvan_na_hi karomy_aham | tāvat kālaṁ madiye tvaṁ dakṣa-pārśva upāviśa

22-44 dixit Dominus Domino meo sede a dextris meis donec ponam inimicos tuos scabillum pedum tuorum

22-44 The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

२२-४५ अतो यदि दायूद् तं प्रभुं वदति तर्हि स कथं तस्य सन्तानो भवति

22-45 ato yadi dāyūd taṁ prabhuṁ vadati tarhi sa katham tasya santāno bhavati

22-45 si ergo David vocat eum Dominum quomodo filius eius est

22-45 If David then call him Lord, how is he his son?

२२-४६ तदानीं तेषां कोलपि तद्वाक्यस्य किमप्युत्तरं दातुं नाशक्नोत् । तद्दिनमारभ्य तं किमपि वाक्यं प्रष्टुं कस्यापि साहसो नाभवत्

22-46 tadānīm teṣāṁ koḷpi tad-vākyaṣya kim_apy_uttaram dātum nāśaknot | tad-dinam_ā-rabhya taṁ kim_api vākyaṁ praṣṭum kasyāpi sāhaso nābhavat

22-46 et nemo poterat respondere ei verbum neque ausus fuit quisquam ex illa die eum amplius interrogare

22-46 And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

२३-१ अनन्तरं यीशुर्जननिवहं शिष्यांश्चावदत्

23-1 anantaram yīśur_jana-nivahaṁ śiṣyāṁś_cāvadat

23-1 tunc Iesus locutus est ad turbas et discipulos suos

23-1 Then spake Jesus to the multitude, and to his disciples,

२३-२ अध्यापकाः फिरूशिनश्च मूसासने उपविशन्ति

23-2 adhyāpakāḥ phirūśinaś_ca mūsāsane upa_viśanti

23-2 dicens super cathedram Mosi sederunt scribae et Pharisaei

23-2 Saying, The scribes and the Pharisees sit in Moses' seat:

२३-३ अतस्ते युष्मान् यत्यत् मन्तुम् आज्ञापयन्ति । तत् मन्यध्वं पालयध्वं च । किंतु तेषां कर्मानुरूपं कर्म न कुरुध्वं । यतस्तेषां वाक्यमात्रं सारं कार्ये किमपि नास्ति

23-3 atas_te yuṣmān yat_yat mantum ā_jñāpayanti | tat manyadhvaṃ pālayadhvaṃ ca | kiṃ_tu teṣāṃ karmānu-rūpaṃ karma na kurudhvaṃ | yatas_teṣāṃ vākya-mātraṃ sāraṃ kārye kim_api nāsti

23-3 omnia ergo quaecumque dixerint vobis servate et facite secundum opera vero eorum nolite facere dicunt enim et non faciunt

23-3 All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not.

२३-४ ते दुर्वहान् गुरुतरान् भारान् बद्ध्वा मनुष्याणां स्कन्धोपरि समर्पयन्ति । किंतु स्वयमङ्गुल्यैकयापि न चाल्यन्ति

23-4 te dur-vahān gurutarān bhārān baddhvā manuṣyāṇāṃ skandhopari sam_arpayanti | kiṃ_tu svayam-aṅgulyaikayāpi na cālyanti

23-4 alligant autem onera gravia et inportabilia et inponunt in umeros hominum digito autem suo nolunt ea movere

23-4 For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.

२३-५ केवलं लोकदर्शनाय सर्वकर्माणि कुर्वन्ति

23-5 kevalaṃ loka-darśanāya sarva-karmāṇi kurvanti

23-5 omnia vero opera sua faciunt ut videantur ab hominibus dilatant enim phylacteria sua et magnificant fimbrias

23-5 But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments,

२३-६ फलतः पट्टबन्धान् प्रसार्य धारयन्ति । स्ववस्त्रेषु च दीर्घग्रन्थीन् धारयन्ति

23-6 phalataḥ paṭṭa-bandhān pra-sārya dhārayanti | sva-vastreṣu ca dīrgha-granthīn dhārayanti

23-6 amant autem primos recubitus in cenis et primas cathedras in synagogis

23-6 And love the uppermost rooms at feasts, and the chief seats in the synagogues,

२३-७ भोजनभवन उच्चस्थानं । भजनभवने प्रधानमासनं । हट्टे नमस्कारं गुरुरिति सम्बोधनं चैतानि सर्वाणि वाञ्छन्ति

23-7 bhojana-bhavana ucca-sthānaṃ | bhajana-bhavane pradhāna-māsaṇaṃ | haṭṭhe namaś-kāraṃ gurur_iti sam-bodhanaṃ caitāni sarvāṇi vāñchanti

23-7 et salutationes in foro et vocari ab hominibus rabbi

23-7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.

२३-८ किंतु यूयं गुरव इति सम्बोधनीया मा भवत । यतो युष्माकम् एकः ख्रीष्ट एव गुरुर्यूयं सर्वे मिथो भ्रातरश्च

23-8 kiṃ_tu yūyaṃ gurava iti sam-bodhaniyā mā bhavata | yato yuṣmākam ekaḥ khriṣṭa eva gurur_yūyaṃ sarve mitho bhrātaraś_ca

23-8 vos autem nolite vocari rabbi unus enim est magister vester omnes autem vos fratres estis

23-8 But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren.

२३-९ पुनः पृथिव्यां कमपि पितेति मा सम्बुध्यध्वं । यतो युष्माकमेकः स्वर्गस्थ एव पिता

23-9 punaḥ pṛthivyāṃ kam_api piteti mā sam_budhyadhvaṃ | yato yuṣmākam_ekaḥ svarga-stha eva pitā

23-9 et patrem nolite vocare vobis super terram unus enim est Pater vester qui in caelis est

23-9 And call no man your father upon the earth: for one is your Father, which is in heaven.

२३-१० यूयं गुरव इति सम्भाषिता मा भवत । यतो युष्माकमेकः ख्रीष्ट एव गुरुः

23-10 yūyaṃ gurava iti sam-bhāṣitā mā bhavata | yato yuṣmākam_ekaḥ khriṣṭa eva guruḥ

23-10 nec vocemini magistri quia magister vester unus est Christus

23-10 Neither be ye called masters: for one is your Master, even Christ.

२३-११ अपरं युष्माकं मध्ये यः पुमान् श्रेष्ठः स युष्मान् सेविष्यते

23-11 aparaṃ yuṣmākaṃ madhye yaḥ pumān śreṣṭhaḥ sa yuṣmān seviṣyate

23-11 qui maior est vestrum erit minister vester

23-11 But he that is greatest among you shall be your servant.

२३-१२ यतो यः स्वमुन्नमति । स उन्नतः करिष्यते

23-12 yato yaḥ svam_un_namati | sa un-nataḥ kariṣyate

23-12 qui autem se exaltaverit humiliabitur et qui se humiliaverit exaltabitur

23-12 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

२३-१३ हन्त कपटिन उपाध्यायाः फिरूशिनश्च । यूयं मनुजानां समक्षं स्वर्गद्वारं रुन्ध । यूयं स्वयं तेन न प्रविशथ । प्रविविक्षूनपि वारयथ

23-13 hanta kapaṭina upādhyāyāḥ phirūśinaś_ca | yūyaṃ manu-jānām sam-akṣaṃ svarga-dvāraṃ rundha | yūyaṃ svayaṃ tena na pra_viśatha | pra-vi-vikṣūn_api vārayatha

23-13 vae autem vobis scribae et Phariseae hypocritae quia clauditis regnum caelorum ante homines vos enim non intratis nec introeuntes sinitis intrare

23-13 But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.

२३-१४ बत कपटिन उपाध्यायाः फिरूशिनश्च । यूयं छलाद् दीर्घं प्रार्थ्य विधवानां सर्वस्वं ग्रसथ । युष्माकं घोरतरदण्डो भविष्यति

23-14 bata kapaṭina upādhyāyāḥ phirūśinaś_ca | yūyaṃ chalād dirghaṃ prārthya vidhavānām sarva-svaṃ grasatha | yuṣmākaṃ ghoratara-daṇḍo bhaviṣyati

23-14 []

23-14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

२३-१५ हन्त कपटिन उपाध्यायाः फिरूशिनश्च । यूयमेकं स्वधर्मावलम्बिनं कर्तुं सागरं भूमण्डलं च प्रदक्षिणीकुरुथ । कंचन प्राप्य स्वतो द्विगुणनरकभाजनं तं कुरुथ

23-15 hanta kapaṭina upādhyāyāḥ phirūśinaś_ca | yūyam_ekaṃ sva-dharmāvalamvinaṃ karttuṃ sāgaraṃ bhū-ṃaṇḍalaṃ ca pra-dakṣiṇī_kurutha | kaṃcana prāpya svato dvi-guṇa-naraka-bhājanaṃ taṃ kurutha

23-15 vae vobis scribae et Phariseae hypocritae quia circuitis mare et aridam ut faciatis unum proselytum et cum fuerit factus facitis eum filium gehennae duplo quam vos

23-15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.

२३-१६ बत अन्धपथदर्शकाः सर्वे । यूयं वदथ । मन्दिरस्थ शपथकरणात् किमपि न देयं । किंतु मन्दिरस्थसुवर्णस्य शपथकरणाद् देयं

23-16 bata andha-patha-darśakāḥ sarve | yūyaṃ vadatha | mandira-stha śapatha-karaṇāt kim-api na deyaṃ | kiṃ_tu mandira-stha-suvarṇasya śapatha-karaṇād deyaṃ

23-16 vae vobis duces caeci qui dicitis quicumque iuraverit per templum nihil est qui autem iuraverit in aurum templi debet

23-16 Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!

२३-१७ हे मूढा हे अन्धाः सुवर्णं तत्सुवर्णपावकमन्दिरम् एतयोरुभयोर्मध्ये किं श्रेयः

23-17 he mūḍhā he andhāḥ suvarṇaṃ tat-suvarṇa-pāvaka-mandiram etayor_ubhayor_madhye kiṃ śreyah

23-17 stulti et caeci quid enim maius est aurum an templum quod sanctificat aurum

23-17 Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?

२३-१८ अन्यच्च वदथ । यज्ञवेद्याः शपथकरणाद् देयं

23-18 anyac_ca vadatha | yajña-vedyāḥ śapatha-karaṇād deyaṃ

23-18 et quicumque iuraverit in altari nihil est quicumque autem iuraverit in dono quod est super illud debet

23-18 And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.

२३-१९ हे मूढा हे अन्धाः । नैवेद्यं तन्नैवेद्यपावकवेदिरेतयोरुभयोर्मध्ये किं श्रेयः

23-19 he mūḍhā he andhāḥ | naivedyaṃ tan-naivedya-pāvaka-vedir_etayor_ubhayor_madhye kiṃ śreyaḥ
23-19 caeci quid enim maius est donum an altare quod sanctificat donum
23-19 Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift?

२३-२० अतः केनचिद् यज्ञवेद्याः शपथे कृते तदुपरिस्थस्य सर्वस्य शपथः क्रियते

23-20 ataḥ kena-cid yajña-vedyāḥ śapathe kṛte tad-upari-sthasya sarvasya śapathaḥ kriyate
23-20 qui ergo iurat in altare iurat in eo et in omnibus quae super illud sunt
23-20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

२३-२१ केनचित् मन्दिरस्थ शपथे कृते मन्दिरतन्निवासिनोः शपथः क्रियते

23-21 kena-cit mandira-stha śapathe kṛte mandira-tan-nivāsinoḥ śapathaḥ kriyate
23-21 et qui iuraverit in templo iurat in illo et in eo qui inhabitat in ipso
23-21 And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.

२३-२२ केनचित् स्वर्गस्य शपथे कृते ईश्वरीयसिंहासनतदुपर्युपविष्टयोः शपथः क्रियते

23-22 kena-cit svargasya śapathe kṛte īśvarīya-simhāsana-tad-upary-upaviṣṭayoḥ śapathaḥ kriyate
23-22 et qui iurat in caelo iurat in throno Dei et in eo qui sedet super eum
23-22 And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

२३-२३ हन्त कपटिन उपाध्यायाः फिरूशिनश्च । यूयं पोदिनायाः सितच्छत्राया जीरकस्य च दशमांशान् दध । किंतु व्यवस्थाया गुरुतरान् न्यायदयाविश्वासान् परित्यजथ । दमे युष्माभिराचरणीया अमी च न लङ्घनीयाः

23-23 hanta kapaṭina upādhyāyāḥ phirūśinaś_ca | yūyaṃ podināyāḥ sitac-chatrāyā jīrakasya ca daśamāṃśān datha | kiṃ_tu vy-ava-sthāyā gurutarān nyāya-dayā-viśvāsān pari_tyajatha | dame yuṣmābhir_ā-caraṇīyā amī ca na laṅghaniyāḥ
23-23 vae vobis scribae et Phariseae hypocritae quia decimatis mentam et anethum et cyminum et reliquistis quae graviora sunt legis iudicium et misericordiam et fidem haec oportuit facere et illa non omittere
23-23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

२३-२४ हे अन्धपथदर्शका यूयं मशकान् अपसारयथ । किंतु महाङ्गान् ग्रसथ

23-24 he andha-patha-darśakā yūyaṃ maśakān apa_sārayatha | kiṃ_tu mahāṅgān grasatha
23-24 duces caeci excolantes culicem camelum autem gluttientes
23-24 Ye blind guides, which strain at a gnat, and swallow a camel.

२३-२५ हन्त कपटिन उपाध्यायाः फिरूशिनश्च । यूयं पानपात्राणां भोजनपात्राणां च बहिः परिष्कुरुथ । किंतु तदभ्यन्तरं दुरात्मतया कलुषेण च परिपूर्णमास्ते

23-25 hanta kapaṭina upādhyāyāḥ phirūśinaś_ca | yūyaṃ pāna-pātrāṇāṃ bhojana-pātrāṇāṃ ca bahiḥ pariṣ_kurutha | kiṃ_tu tad-abhyantaram durātmatayā kaluṣeṇa ca pari-pūrṇam_āste
23-25 vae vobis scribae et Phariseae hypocritae quia mundatis quod de foris est calicis et parapsidis intus autem pleni sunt rapina et inmunditia
23-25 Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

२३-२६ हे अन्धाः फिरूशिलोका आदौ पानपात्राणां भोजनपात्राणांचाभ्यन्तरं परिष्कुरुत । तेन तेषां बहिरपि परिष्कारिष्यते

23-26 he andhāḥ phirūśi-lokā ādau pāna-pātrāṇāṃ bhojana-pātrāṇāṃ_cābhyantaram pariṣ_kuruta | tena teṣāṃ bahir_api pariṣ_kāriṣyate
23-26 Phariseae caece munda prius quod intus est calicis et parapsidis ut fiat et id quod de foris est mundum
23-26 Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.

२३-२७ हन्त कपटिन उपाध्यायाः फिरूशिनश्च । यूयं श शुक्लीकृतश्मशानस्वरूपा भवथ । यथा
श्मशानभवनस्य बहिश्चारु । किंत्वभ्यन्तरं मृतलोकानां कीकशैः सर्वप्रकारमलेन च परिपूर्णम्

23-27 hanta kapaṭina upādhyāyāḥ phirūśinaś_ca | yūyaṃ śa śuklī-kṛta-śmaśāna-svarūpā bhavatha | yathā śmaśāna-
bhavanasya bahiś_cāru | kiṃ_tv_abhyantaram mṛta-lokānāṃ kīkaśaiḥ sarva-prakāra-malena ca pari-pūrṇam

23-27 vae vobis scribae et Phariseae hypocritae quia similes estis sepulchris dealbatis quae a foris parent hominibus
speciosa intus vero plena sunt ossibus mortuorum et omni spurcitia

23-27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear
beautiful outward, but are within full of dead men's bones, and of all uncleanness.

२३-२८ तथैव यूयमपि लोकानां समक्षम् बहिर्धार्मिकाः किंत्वन्तः कपणेषु केवलकापव्याधर्माभ्यां
परिपूर्णाः

23-28 tathaiva yūyam_api lokānāṃ sam-akṣam bahir-dhārmikāḥ kiṃ_tv_antaḥ kapaṇeṣu kevala-kāpavyādharmābhyāṃ
pari-pūrṇāḥ

23-28 sic et vos a foris quidem paretis hominibus iusti intus autem pleni estis hypocrisi et iniquitate

23-28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

२३-२९ हा हा कपटिन उपाध्यायाः फिरूशिनश्च । यूयं भविष्यद्वादिनां श्मशानगेहं निर्माथ

23-29 hā hā kapaṭina upādhyāyāḥ phirūśinaś_ca | yūyaṃ bhaviṣyad-vādināṃ śmaśāna-gehaṃ nir_mātha

23-29 vae vobis scribae et Phariseae hypocritae quia aedificatis sepulchra prophetarum et ornatis monumenta iustorum

23-29 Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the
sepulchres of the righteous,

२३-३० माधूनां श्मशाननिकेतनं शोभयथ वदथ च । यदि वयं स्वेषां पूर्वपुरुषानां काल अस्यास्याम
तर्हि भविष्यद्वादिनां शोणितपातने तेषां सहभागिनो नाभिविष्याम

23-30 mādūnāṃ śmaśāna-niketanam śobhayatha vadatha ca | yadi vayaṃ sveṣāṃ pūrva-puruṣānāṃ kāla asyāsyāma
tarhi bhaviṣyad-vādināṃ śoṇita-pātane teṣāṃ saha-bhāgino nābhviṣyāma

23-30 et dicitis si fuissemus in diebus patrum nostrorum non essemus socii eorum in sanguine prophetarum

23-30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of
the prophets.

२३-३१ अतो यूयं भविष्यद्वादिघातकानां सन्ताना इति स्वयमेव स्वेषां साक्ष्यं दत्थ

23-31 ato yūyaṃ bhaviṣyad-vādi-ghātakānāṃ santānā iti svayam_eva sveṣāṃ sāksyaṃ dattha

23-31 itaque testimonio estis vobismet ipsis quia filii estis eorum qui prophetas occiderunt

23-31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.

२३-३२ अतो यूयं निजपूर्वपुरुषाणां परिमाणपात्रं परिपूरयत

23-32 ato yūyaṃ nija-pūrva-puruṣāṇāṃ parimāṇa-pātraṃ pari_pūrayata

23-32 et vos implete mensuram patrum vestrorum

23-32 Fill ye up then the measure of your fathers.

२३-३३ रे बुजगाः कृष्णभुजगवंशाः । यूयं कथं नरकदण्डाद् रक्षिष्यध्वे

23-33 re bujagāḥ kṛṣṇa-bhujaga-vaṃśāḥ | yūyaṃ katham naraka-daṇḍād rakṣiṣyadhve

23-33 serpentes genimina viperarum quomodo fugietis a iudicio gehennae

23-33 Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

२३-३४ पश्यत । युष्माकम् अन्तिकम् अहं भविष्यद्वादिनो बुद्धिमत् उपाध्यायांश्च प्रेषयिष्यामि । किंतु
तेषां कतिपया युष्माभिर्घानिष्यन्ते । क्रुशे च घानिष्यन्ते । केचिद् भजनभवने कषाभिराघानिष्यन्ते । नगरे
नगरे ताडिष्यन्ते च

23-34 paśyata | yuṣmākam antikam ahaṃ bhaviṣyad-vādino buddhimata upādhyāyāṃś_ca preṣayiṣyāmi | kiṃ_tu teṣāṃ
katipayā yuṣmābhir_ghāniṣyante | kruśe ca ghāniṣyante | ke_cid bhajana-bhavane kaṣābhir_ā_ghāniṣyante | nagare
nagare tāḍiṣyante ca

23-34 ideo ecce ego mitto ad vos prophetas et sapientes et scribas ex illis occidetis et crucifigetis et ex eis flagellabitis
in synagogis vestris et persequemini de civitate in civitatem

23-34 Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and
crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city:

२३-३५ तेन सत्पुरुषस्य हाविलो रक्तपातमारभ्य बेरिखियः पुत्रं यं सिखरियं यूयं मन्दिरयज्ञवेद्योर्मध्ये हतवन्तः। तदीयशोणितपातं यावद् अस्मिन् देशे यावतां साधुपुरुषाणां शोणितपातोऽभवत् तत् सर्वेषाम् आगसां दण्डा युष्मासु वर्तिष्यन्ते

23-35 tena sat-puruṣasya hāvilo rakta-pātam ā-rabhya berikhiyaḥ putraṃ yaṃ sikhariyaṃ yūyaṃ mandira-yajña-vedyor_madhye hatavantāḥ | tadiya-ṣoṇita-pātaṃ yāvad asmin deśe yāvataṃ sādhu-puruṣāṇāṃ ṣoṇita-pāto'bhavat tat sarveṣāṃ āgasāṃ daṇḍā yuṣmāsu varttiṣyante

23-35 ut veniat super vos omnis sanguis iustus qui effusus est super terram a sanguine Abel iusti usque ad sanguinem Zacchariae filii Barachiae quem occidistis inter templum et altare

23-35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.

२३-३६ अहं युष्मान् तथ्यं वदामि। विद्यमानेऽस्मिन् पुरुषे ते सर्वे वर्तिष्यन्ते

23-36 ahaṃ yuṣmān tathyaṃ vadāmi | vidyamāne'smin puruṣe te sarve varttiṣyante

23-36 amen dico vobis venient haec omnia super generationem istam

23-36 Verily I say unto you, All these things shall come upon this generation.

२३-३७ हे यिरूशालम् हे यिरूशालम् नगरि। त्वं भविष्यद्वादिनो हतवती। तव समीपं प्रेरिताश्च पाषाणैराहतवती। यथा कुक्कुटी शावकान् पक्षाधः संगृह्णाति तथा तव सन्तानान् संग्रहीतुम् अहं बहुवारम् ऐच्छम्। किंतु त्वं न सममन्यथाः

23-37 he yirūśālam he yirūśālam nagari | tvaṃ bhaviṣyad-vādino hatavati | tava samīpaṃ preritāś_ca pāṣāṇair_ā-hatavati | yathā kukkuṭī śāvakaṅ pakṣādhaḥ saṅgr̥hṇāti tathā tava santānān saṅgrahītum ahaṃ bahu-vāram aiccham | kiṃ_tu tvaṃ na sam_amanayathāḥ

23-37 Hierusalem Hierusalem quae occidis prophetas et lapidas eos qui ad te missi sunt quotiens volui congregare filios tuos quemadmodum gallina congregat pullos suos sub alas et noluiti

23-37 O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

२३-३८ पश्यत युष्माकं वासस्थानम् उच्छिन्नं त्यक्ष्यते

23-38 paśyata yuṣmākaṃ vāsa-sthānam uc-chinnaṃ tyakṣyate

23-38 ecce relinquitur vobis domus vestra deserta

23-38 Behold, your house is left unto you desolate.

२३-३९ अहं युष्मान् तथ्यं वदामि। यः परमेश्वरस्य नाम्नागच्छति। स धन्य इति वाणीं यावन्न वदिष्यथ तावन्मां पुनर्न द्रक्ष्यथ

23-39 ahaṃ yuṣmān tathyaṃ vadāmi | yaḥ parameśvarasya nāmnā_gacchati | sa dhanya iti vāṇiṃ yāvan_na vadiṣyatha tāvan_māṃ punar_na drakṣyatha

23-39 dico enim vobis non me videbitis amodo donec dicatis benedictus qui venit in nomine Domini

23-39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

२४-१ अनन्तरं यीशुर्यदा मन्दिराद् बहिर्गच्छति तदानीं शिष्यास्तं मन्दिरनिर्माणं दर्शयितुमागताः

24-1 anantaraṃ yīśur_yadā mandirād bahir_gacchati tadāniṃ śiṣyās_tam mandira-nirmāṇaṃ darśayitum_ā-gatāḥ

24-1 et egressus Iesus de templo ibat et accesserunt discipuli eius ut ostenderent ei aedificationes templi

24-1 And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple.

२४-२ ततो यीशुस्तानुवाच। यूयं किमेतानि न पश्यथ। युष्मानहं सत्यं वदामि। एतन्निचयनस्य पाषाणैकमप्यन्यपाषाणोपरि न स्थास्यति सर्वाणि भूमिसात् कारिष्यन्ते

24-2 tato yīśu_tān_uvāca | yūyaṃ kim_etāni na paśyatha | yuṣmān_ahaṃ satyaṃ vadāmi | etan_ni-cayanasya pāṣāṇaikam_apy_ anyapāṣāṇopari na sthāsyati sarvāṇi bhūmisāt kāriṣyante

24-2 ipse autem respondens dixit eis videtis haec omnia amen dico vobis non relinquetur hic lapis super lapidem qui non destruetur

24-2 And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

२४-३ अनन्तरं तस्मिन् जैतुनपर्वतोपरि समुपविष्टे शिष्यास्तस्य समीपमागत्य गुप्तं पप्रच्छुः । एता घटनाः कदा भविष्यन्ति । भवत आगमनस्य युगान्तस्य च किं लक्ष्म । तदस्मान् वदतु

24-3 anantaram tasmin jaituna-parvatopari sam-upa-viṣṭe śiṣyās tasya samīpam ā-gatya guptaṁ papracchuḥ | etā ghaṭanāḥ kadā bhaviṣyanti | bhavata ā-gamanasya yugāntasya ca kiṁ lakṣma | tad asmān vadatu

24-3 sedente autem eo super montem Oliveti accesserunt ad eum discipuli secreto dicentes dic nobis quando haec erunt et quod signum adventus tui et consummationis saeculi

24-3 And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?

२४-४ तदानीं यीशुस्तानवोचत् अवधद्ध्वं । कोऽपि युष्मान् न भ्रमयेत्

24-4 tadāniṁ yīśys tān avocat ava dhaddhvaṁ | ko'pi yuṣmān na bhramayet

24-4 et respondens Iesus dixit eis videte ne quis vos seducat

24-4 And Jesus answered and said unto them, Take heed that no man deceive you.

२४-५ बहवो मम नाम गृह्णन्त आगमिष्यन्ति । ख्रीष्टोऽहमेवेति वाचं वदन्तो बहून् भ्रमयिष्यन्ति

24-5 bahavo mama nāma gr̥ṇanta ā gamiṣyanti | khriṣṭo'ham eveti vācaṁ vadanto bahūn bhramayiṣyanti

24-5 multi enim venient in nomine meo dicentes ego sum Christus et multos seducent

24-5 For many shall come in my name, saying, I am Christ; and shall deceive many.

२४-६ यूयं च संग्रामस्य रणस्य चाडम्बरं श्रोष्यथ । अवधद्ध्वं तेन चञ्चला मा भवत । एतान्यवश्यं घटिष्यन्ते । किंतु तदा युगान्तो नहि

24-6 yūyaṁ ca saṁ-grāmasya raṇasya cāḍambaram śroṣyatha | ava dhaddhvaṁ tena cañcalā mā bhavata | etānyavaśyaṁ ghaṭiṣyante | kiṁ tu tadā yugānto na hi

24-6 audituri autem estis proelia et opiniones proeliorum videte ne turbemini oportet enim haec fieri sed nondum est finis

24-6 And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.

२४-७ अपरं देशस्य विपक्षो देशो राज्यस्य विपक्षो राज्यं भविष्यति । स्थाने स्थाने च दुर्भिक्षं महमरी भूकम्पश्च भविष्यन्ति

24-7 aparaṁ deśasya vi-pakṣo deśo rājyasya vi-pakṣo rājyaṁ bhaviṣyati | sthāne sthāne ca dur-bhikṣaṁ maha-marī bhū-kampaś ca bhaviṣyanti

24-7 consurget enim gens in gentem et regnum in regnum et erunt pestilentiae et fames et terraemotus per loca

24-7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.

२४-८ एतानि दुःखोपक्रमाः

24-8 etāni duḥkhopakramāḥ

24-8 haec autem omnia initia sunt dolorum

24-8 All these are the beginning of sorrows.

२४-९ तदानीं लोका दुःखं भोजयितुं युष्मान् परकरेषु समर्पयिष्यन्ति हनिष्यन्ति च । तथा मम नामकारणाद् यूयं सर्वदेशीयमनुजानां समीपे घृणार्हा भविष्यथ

24-9 tadāniṁ lokā duḥkhaṁ bhojayituṁ yuṣmān para-kareṣu sam arpayiṣyanti haniṣyanti ca | tathā mama nāma-kāraṇād yūyaṁ sarva-deśīya-manujānāṁ samīpe ghṛṇārhā bhaviṣyatha

24-9 tunc tradent vos in tribulationem et occident vos et eritis odio omnibus gentibus propter nomen meum

24-9 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.

२४-१० बहुषु विघ्नं प्राप्तवत्सु परस्परम् ऋतीयां कृतवत्सु च एकोऽपरं परकरेषु समर्पयिष्यति

24-10 bahuṣu vighnaṁ prāptavatsu paras-param ṛṭīyāṁ kṛtavatsu ca eko'paraṁ para-kareṣu sam arpayiṣyati

24-10 et tunc scandalizabuntur multi et invicem tradent et odio habebunt invicem

24-10 And then shall many be offended, and shall betray one another, and shall hate one another.

२४-११ तथा बहवो मृषाभविष्यद्वादिन उपस्थाय बहून् भ्रमयिष्यन्ति

24-11 tathā bahavo mṛṣā-bhaviṣyad-vādina upa-sthāya bahūn bhramayiṣyanti

24-11 et multi pseudoprophetae surgent et seducent multos

24-11 And many false prophets shall rise, and shall deceive many.

२४-१२ दुष्कर्मणां बाहुल्याच्च बहूनां प्रेम शीतलं भविष्यति

24-12 duṣ-karmaṇāṃ bāhulyāc_ca bahūnāṃ prema śītaḷaṃ bhaviṣyati

24-12 et quoniam abundabit iniquitas refrigescet caritas multorum

24-12 And because iniquity shall abound, the love of many shall wax cold.

२४-१३ किंतु यः कश्चित् शेषं यावद् धैर्यमाश्रयते सव परित्रायिष्यते

24-13 kiṃ_tu yaḥ kaś_cit śeṣaṃ yāvad dhairyam_ā_śrayate sa_eva pari_trāiṣyate

24-13 qui autem permanserit usque in finem hic salvus erit

24-13 But he that shall endure unto the end, the same shall be saved.

२४-१४ अपरं सर्वदेशीयलोकान् प्रति साक्षी भवितुं राज्यस्य शुभसमाचारः सर्वजगति प्रचारिष्यते ।

एतादृशि सति युगान्त उपस्थास्यति

24-14 अपरं सर्वादेशीयलोकान् प्रति साक्षी भवितुं राज्यस्य शुभसमाचारः सर्वजगति प्रचारिष्यते । एतादृशि सति युगान्त उपस्थास्यति

24-14 et praedicabitur hoc evangelium regni in universo orbe in testimonium omnibus gentibus et tunc veniet consummatio

24-14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

२४-१५ अतो यत् सर्वनाशकृद्गृहार्हं वस्तु दानियेल्भविष्यद्वादिना प्रोक्तं तद् यदा पुण्यस्थाने स्थापितं द्रक्ष्यथ । यः पठति स बुध्यतां

24-15 ato yat sarva-nāśa-kṛd-gṛhārhāṃ vastu dāniyel-bhaviṣyad-vādinā proktaṃ tad yadā puṇya-sthāne sthāpitaṃ drakṣyatha । (yaḥ paṭhati sa budhyatām)

24-15 cum ergo videritis abominationem desolationis quae dicta est a Danihelo propheta stantem in loco sancto qui legit intellegat

24-15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

२४-१६ तदानीं ये यिहूदीयदेशे तिष्ठन्ति ते पर्वतेषु पलायन्तां

24-16 tadāniṃ ye yihūdiya-deśe tiṣṭhanti te parvateṣu palāyantām

24-16 tunc qui in Iudaea sunt fugiant ad montes

24-16 Then let them which be in Judaea flee into the mountains:

२४-१७ यः कश्चिद् गृहपृष्ठे तिष्ठति स गृहात् किमपि वस्त्वानेतुम् अधो नावरोहेत्

24-17 yaḥ kaś_cid gṛha-prṣṭhe tiṣṭhati sa gṛhāt kim-api vastv_ā-netum adho nāva_rohet

24-17 et qui in tecto non descendat tollere aliquid de domo sua

24-17 Let him which is on the housetop not come down to take any thing out of his house:

२४-१८ यश्च क्षेत्रे तिष्ठति सोऽपि वस्त्रमानेतुं परावृत्य न यायात्

24-18 yaś_ca kṣetre tiṣṭhati so'pi vastram_ā-netum parā-vṛtya na yāyāt

24-18 et qui in agro non revertatur tollere tunicam suam

24-18 Neither let him which is in the field return back to take his clothes.

२४-१९ तदानीं गर्भिणीस्तन्यपाययित्रीणां दुर्गतिर्भविष्यति

24-19 tadāniṃ garbhīṇī-stanya-pāyayitrīṇāṃ dur-gatir_bhaviṣyati

24-19 vae autem praegnatibus et nutrientibus in illis diebus

24-19 And woe unto them that are with child, and to them that give suck in those days!

२४-२० अतो युष्माकं पलायनं शीतकाले विश्रामवारे वा यन्न भवेत् । तदर्थं प्रार्थयध्वम्

24-20 ato yuṣmākaṃ palāyanaṃ śīta-kāle viśrāma-vāre vā yan_na bhavet । tad-arthaṃ prārthayadhvam

24-20 orate autem ut non fiat fuga vestra hieme vel sabbato

24-20 But pray ye that your flight be not in the winter, neither on the sabbath day:

२४-२१ आ जगदारम्भाद् एतत्कालपर्यन्तं यादृशः कदापि नाभवत् न च भविष्यति तादृशो महाक्लेशस्तदानीम् उपस्थास्यति

24-21 ā jagad-ārambhād etat_kāla-paryantaṃ yādr̥śaḥ kadāpi nābhavat na ca bhaviṣyati tādr̥śo mahā-kleśas_tadānim upa_sthāsyati

24-21 erit enim tunc tribulatio magna qualis non fuit ab initio mundi usque modo neque fiet

24-21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

२४-२२ तस्य क्लेशस्य समयो यदि ह्रस्वो न क्रियते तर्हि कस्यापि प्राणिनो रक्षणं भवितुं न शक्नुयात् । किंतु मनोनीतमनुजानां कृते स कालो ह्रस्वीकरिष्यते

24-22 tasya kleśasya samayo yadi hrasvo na kriyate tarhi kasyāpi prāṇino rakṣaṇaṃ bhavitum na śaknuyāt | kiṃ_tu manonīta-manujānāṃ kṛte sa kālo hrasvī_kariṣyate

24-22 et nisi breviati fuissent dies illi non fieret salva omnis caro sed propter electos breviabuntur dies illi

24-22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

२४-२३ अपरं च पश्यत । ख्रीष्टोऽत्र विद्यते वा तत्र विद्यते । तदानीं यदि कश्चिद् युष्मान इति वाक्यं वदति तथापि तन्न प्रतीत

24-23 aparaṃ ca paśyata | khriṣṭo'tra vidyate vā tatra vidyate | tadānim yadi kaś_cid yuṣmāna iti vākyaṃ vadati tathāpi tan_na pratīta

24-23 tunc si quis vobis dixerit ecce hic Christus aut illic nolite credere

24-23 Then if any man shall say unto you, Lo, here is Christ, or there; believe it not.

२४-२४ यतो भाक्तख्तीष्टा भाक्तभविष्यद्वादिनश्च उपस्थाय यानि महन्ति लक्ष्माणि चित्रकर्माणि च प्रकाशयिष्यन्ति । तैर्यदि सम्भवेत् तर्हि मनोनीतमानवा अपि भ्रामिष्यन्ते

24-24 yato bhākta-khṭīṣṭā bhākta-bhaviṣyad-vādinaś_ca upa-sthāya yāni mahanti lakṣmāṇi citra-karmāṇi ca pra_kāśayiṣyanti | tair_yadi sam-bhavet tarhi manonīta-mānavā api bhrāmiṣyante

24-24 surgent enim pseudochristi et pseudoprophetae et dabunt signa magna et prodigia ita ut in errorem inducantur si fieri potest etiam electi

24-24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.

२४-२५ पश्चात् घटनातः पूर्वं युष्मान् वार्ताम् अवादिषम्

24-25 paścāt ghaṭanātaḥ pūrvaṃ yuṣmān vārttām avādiṣam

24-25 ecce praedixi vobis

24-25 Behold, I have told you before.

२४-२६ अतः पश्चात् स प्रान्तरे विद्यत इति वाक्ये केनचित् कथितेऽपि बहिर्मा गच्छत वा पश्यत । सोऽन्तःपुरे विद्यते । एतद्वाक्य उक्तोऽपि मा प्रतीत

24-26 ataḥ paścāt sa prāntare vidyata iti vākya kena_cit kathite'pi bahir_mā gacchata vā paśyata | so'ntaḥ-pure vidyate | etad-vākya ukto'pi mā pratīta

24-26 si ergo dixerint vobis ecce in deserto est nolite exire ecce in penetrabilibus nolite credere

24-26 Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not.

२४-२७ यतो यथा विद्युत् पूर्वदिशो निर्गत्य पश्चिमदिशं यावत् प्रकाशते । तथा मानुषपुत्रस्याप्यागमनं भविष्यति

24-27 yato yathā vidyut pūrva-diśo nir-gatya paścima-diśaṃ yāvat pra_kāśate | tathā mānuṣa-putrasyāpyā-gamaṇaṃ bhaviṣyati

24-27 sicut enim fulgur exit ab oriente et paret usque in occidente ita erit et adventus Filii hominis

24-27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

२४-२८ यत्र शवस्तिष्ठति । तत्रैव गृध्रा मिलन्ति

24-28 yatra śavas_tiṣṭhati | tatraiva gṛdhrā milanti

24-28 ubicumque fuerit corpus illuc congregabuntur aquilae
24-28 For wheresoever the carcass is, there will the eagles be gathered together.

२४-२९ अपरं तस्य क्लेशसमयस्याव्यवहितपरत्र सूर्यस्य तेजो लोभ्यते । चन्द्रमा ज्योस्नां न करिष्यति ।
नभसो नक्षत्राणि पतिष्यन्ति । गगणीया ग्रहाश्च विचलिष्यन्ति

24-29 aparaṃ tasya kleśa-samayasāvya-vahita-paratra sūryasya tejo lobhyate | candramā jyosnāṃ na kariṣyati |
nabhaso nakṣatrāṇi patiṣyanti | gagaṇīyā grahāś-ca vi-calīṣyanti
24-29 statim autem post tribulationem dierum illorum sol obscurabitur et luna non dabit lumen suum et stellae cadent
de caelo et virtutes caelorum commovebuntur
24-29 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light,
and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

२४-३० तदानीम् आकाशमध्ये मनुजसुतस्य लक्ष्म दर्शिष्यते । ततो निजपराक्रमेण महातेजसा च
मेघारूढं मनुजसुतं नभसागच्छन्तं विलोक्य पृथिव्याः सर्ववंशीया विलपिष्यन्ति

24-30 tadānīm ākāśa-madhye manuḥ-sutasya lakṣma darśiṣyate | tato nija-parākrameṇa mahātejasā ca meghā-rūḍham
manuḥ-sutaṃ nabhasāgacchantam vilokya pṛthivyāḥ sarva-vaṃśīyā vilapiṣyanti
24-30 et tunc parebit signum Filii hominis in caelo et tunc plangent omnes tribus terrae et videbunt Filium hominis
venientem in nubibus caeli cum virtute multa et maiestate
24-30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and
they shall see the Son of man coming in the clouds of heaven with power and great glory.

२४-३१ तदानीं स महाशब्दायमानतूर्या वादकान् निजदूतान् प्रहेष्यति । ते व्योम्र एकसीमातोऽपरसीमां
यावत् चतुर्दिशस्तस्य मनोनीतजनान् आनीय मेलयिष्यन्ति

24-31 tadānīm sa mahā-śabdāyamāna-tūryā vādakān nija-dūtān pra-heṣyati | te vyomna eka-sīmāto'para-sīmāṃ yāvāt
catur-diśas-tasya manonīta-janān ā-nīya melayiṣyanti
24-31 et mittet angelos suos cum tuba et voce magna et congregabunt electos eius a quattuor ventis a summis
caelorum usque ad terminos eorum
24-31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the
four winds, from one end of heaven to the other.

२४-३२ उडुम्बरपादपस्य दृष्टान्तं शिक्षध्वं । यदा तस्य नवीनाः शाखा जायन्ते । पल्लवादिश्च निर्गच्छति ।
तदा निदाघकालः

24-32 uḍumbara-pādapasya dṛṣṭāntaṃ śikṣadhvaṃ | yadā tasya navīnāḥ śākhā jāyante | pallavādiśch nirgacchati |
tadā nidāgha-kālah
24-32 ab arbore autem fici discite parabolam cum iam ramus eius tener fuerit et folia nata scitis quia prope est aestas
24-32 Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that
summer is nigh:

२४-३३ सविधो भवतीति यूयं जानीथ तद्वद् एता घटना दृष्ट्वा स समयो द्वार उपास्थाद् इति जानीत

24-33 sa-vidho bhavatīti yūyaṃ jānītha tadvad etā ghaṭanā dṛṣṭvā sa samayo dvāra upāsthād iti jānīta
24-33 ita et vos cum videritis haec omnia scitote quia prope est in ianuis
24-33 So likewise ye, when ye shall see all these things, know that it is near, even at the doors.

२४-३४ युष्मानहं तथ्यं वदामि । इदानीन्तनजनानां गमनात् पूर्वमेव तानि सर्वाणि घटिष्यन्ते

24-34 yuṣmān-ahaṃ tathyam vadāmi | idānīntana-janānām gamanāt pūrvamev tāni sarvāṇi ghaṭiṣyante
24-34 amen dico vobis quia non praeteribit haec generatio donec omnia haec fiant
24-34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

२४-३५ नभोमेदिन्योर्लुप्तयोरपि मम वाक् कदापि न लोभ्यते

24-35 nabho-medinyor_luptayor_api mama vāk kadāpi na lobhyate
24-35 caelum et terra transibunt verba vero mea non praeteribunt
24-35 Heaven and earth shall pass away, but my words shall not pass away.

२४-३६ अपरं मम तातं विना मानुषः स्वर्गस्थो दूतो वा कोऽपि तद्दिनं तद्वण्डं च न ज्ञापयति

24-36 aparaṃ mama tātaṃ vinā mānuṣaḥ svarga-stho dūto vā ko'pi tad-dinaṃ tad-daṇḍaṃ ca na jñāpayati
24-36 de die autem illa et hora nemo scit neque angeli caelorum nisi Pater solus

24-36 But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.

२४-३७ अपरं नोहे विद्यमाने यादृशमभवत् तादृशं मनुजसुतस्यागमनकालेऽपि भविष्यति

24-37 aparaṃ nohe vidyamāne yādṛśam_abhavat tādṛśam manuḥ-sutasyā-gamana-kāle'pi bhaviṣyati

24-37 sicut autem in diebus Noe ita erit et adventus Filii hominis

24-37 But as the days of Noe were, so shall also the coming of the Son of man be.

२४-३८ फलतो जलाप्लावनात् पूर्वं यद्दिनं यावत् नोहः पोतं नारोहत् । तावत्कालं यथा मनुष्या भोजने पाने विवहने विवाहने च प्रवृत्ता आसन्

24-38 phalato jalāplāvanāt pūrvaṃ yad_dinaṃ yāvat nohaḥ potaṃ nārohat | tāvat-kālaṃ yathā manuṣyā bhojane pāne vi-vahane vi-vāhane ca pra-vṛttā āsan

24-38 sicut enim erant in diebus ante diluvium comedentes et bibentes nubentes et nuptum tradentes usque ad eum diem quo introivit in arcam Noe

24-38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

२४-३९ अपरम् आप्लावितोऽयमागत्य यावत् सकलमनुजान् प्लावयित्वा नानयत् । तावत् ते यथा न विदामासुः । तथा मनुजसुतागमनेऽपि भविष्यति

24-39 aparaṃ ā-plāvito'yam_ā-gatya yāvat sakala-manujān plāvayitvā nānayat | tāvat te yathā na vidām_āsuḥ | tathā manuḥ-sutāgamane'pi bhaviṣyati

24-39 et non cognoverunt donec venit diluvium et tulit omnes ita erit et adventus Filii hominis

24-39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

२४-४० तदा क्षेत्रस्थितयोर्द्वयोरेको धारिष्यतेऽपरस्त्याजिष्यते

24-40 tadā kṣetra-sthitayor_dvayor_eko dhāriṣyate'paras_tyājiṣyate

24-40 tunc duo erunt in agro unus adsumetur et unus relinquetur

24-40 Then shall two be in the field; the one shall be taken, and the other left.

२४-४१ तथा पेषण्या पिंषत्योरुभयोर्योषितोरेका धारिष्यतेऽपरा त्याजिष्यते

24-41 tathā peṣanyā piṃṣatyor_ubhayor_yoṣitor_ekā dhāriṣyate'parā tyājiṣyate

24-41 duae molentes in mola una adsumetur et una relinquetur

24-41 Two women shall be grinding at the mill; the one shall be taken, and the other left.

२४-४२ युष्माकं प्रभुः कस्मिन् दण्डे आगमिष्यति तद् युष्माभिर्नावगम्यते । तस्मात् जाग्रतः संतस्तिष्ठत

24-42 yuṣmākaṃ prabhuḥ kasmin daṇḍe ā_gamiṣyati tad yuṣmābhir_nāva_gamyate | tasmāt jāgrataḥ saṃ_tastiṣṭhata

24-42 vigilate ergo quia nescitis qua hora Dominus vester venturus sit

24-42 Watch therefore: for ye know not what hour your Lord doth come.

२४-४३ कुत्र यामे स्तेन आगमिष्यतीति चेद् गृहस्थो ज्ञातुम् अशक्यत् । तर्हि जागरित्वा तं सन्धिं कर्त्तितुम् अवारयिष्यत् तज्जानीत

24-43 kutra yāme stena ā_gamiṣyātīti ced gṛha-stho jñātum aśakṣyat | tarhi jāgaritvā taṃ sandhiṃ karttitum avārayiṣyat taj_jānīta

24-43 illud autem scitote quoniam si sciret pater familias qua hora fur venturus esset vigilaret utique et non sineret perfodiri domum suam

24-43 But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

२४-४४ युष्माभिरवधीयतां । यतो युष्माभिर्यत्र न बुध्यते तत्रैव दण्डे मनुजसुत आयास्यति

24-44 yuṣmābhir_ava_dhiyatāṃ | yato yuṣmābhir_yatra na budhyate tatraiva daṇḍe manuḥ-suta ā_yāsyati

24-44 ideoque et vos estote parati quia qua nescitis hora Filius hominis venturus est

24-44 Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

२४-४५ प्रभुर्निजपरिवारान् यथाकालं भोजयितुं यं दासम् अध्यक्षीकृत्य स्थापयति । तादृशो विश्वास्यो धीमान् दासः कः

24-45 prabhuḥ_nija-parivārān yathā-kālaṃ bhojayituṃ yaṃ dāsam adhyakṣī-kṛtya sthāpayati | tādṛśo vi-śvāsyo dhimān dāsaḥ kaḥ

24-45 quis putas est fidelis servus et prudens quem constituit dominus suus supra familiam suam ut det illis cibum in tempore

24-45 Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

२४-४६ प्रभुरागत्य यं दासं तथाचरन्तं वीक्षते सव धन्यः

24-46 prabhur_ā-gatya yaṃ dāsaṃ tathācarantaṃ vīkṣate sa_eva dhanyaḥ

24-46 beatus ille servus quem cum venerit dominus eius invenerit sic facientem

24-46 Blessed is that servant, whom his lord when he cometh shall find so doing.

२४-४७ युष्मानहं सत्यं वदामि । स तं निजसर्वस्वस्याधिपं करिष्यति

24-47 yuṣmān_ahaṃ satyaṃ vadāmi | sa taṃ nija-sarva-svasyādhipaṃ kariṣyati

24-47 amen dico vobis quoniam super omnia bona sua constituet eum

24-47 Verily I say unto you, That he shall make him ruler over all his goods.

२४-४८ किंतु प्रभुरागन्तुं विलम्बत इति मनसि चिन्तयित्वा यो दुष्टो दासोऽपरदासान् प्रहर्तुं

24-48 kiṃ_tu prabhur_ā-gantaṃ vi_lambata iti manasi cintayitvā yo duṣṭo dāso'para-dāsān pra-harttuṃ

24-48 si autem dixerit malus servus ille in corde suo moram facit dominus meus venire

24-48 But and if that evil servant shall say in his heart, My lord delayeth his coming;

२४-४९ मत्तानां सङ्गे भोक्तुं पातुं च प्रवर्तते

24-49 mattānāṃ saṅge bhoktuṃ pātuṃ ca pra_vartate

24-49 et coeperit percutere conservos suos manducet autem et bibat cum ebriis

24-49 And shall begin to smite his fellowservants, and to eat and drink with the drunken;

२४-५० स दासो यदा नापेक्षते । यंच दण्डं न जानाति तत्कालव तत् प्रभुरुपस्थास्यति

24-50 sa dāso yadā nāpekṣate | yaṃ_ca daṇḍaṃ na jānāti tat_kāla_eva tat prabhur_upa_sthāsyati

24-50 veniet dominus servi illius in die qua non sperat et hora qua ignorat

24-50 The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of,

२४-५१ तदा तं दण्डयित्वा यत्र स्थाने रोदनं दन्तघर्षणंचासाते । तत्र कपटिभिः साकं तदृशां

निरूपयिष्यति

24-51 tadā taṃ daṇḍayitvā yatra sthāne rodanaṃ danta-gharṣaṇaṃ_cāsāte | tatra kapaṭibhiḥ sākaṃ tad-daśāṃ ni_rūpayiṣyati

24-51 et dividet eum partemque eius ponet cum hypocritis illic erit fletus et stridor dentium

24-51 And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

२५-१ या दश कन्याः प्रदीपान् गृह्णत्यो वरं साक्षात् कर्तुं बहिरिताः । ताभिस्तदा स्वर्गीयराज्यस्य

सादृश्यं भविष्यति

25-1 yā daśa kanyāḥ pra-dīpān gṛhṇatyō varaṃ sāksāt kartuṃ bahir-itāḥ | tābhis_tadā svargīya-rājyasya sādṛśyaṃ bhaviṣyati

25-1 tunc simile erit regnum caelorum decem virginibus quae accipientes lampadas suas exierunt obviam sponso et sponsae

25-1 Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

२५-२ तासां कन्यानां मध्ये पञ्च सुधियः पञ्च दुर्धिय आसन्

25-2 tāsāṃ kanyānāṃ madhye pañca su-dhiyaḥ pañca dur-dhiya āsan

25-2 quinque autem ex eis erant fatuae et quinque prudentes

25-2 And five of them were wise, and five were foolish.

२५-३ या दुर्धियस्ताः प्रदीपान् सङ्गे गृहीत्वा तैलं न जगृहुः

25-3 yā dur-dhiya_stāḥ pra-dīpān saṅge gṛhītvā tailaṃ na jagṛhuḥ

25-3 sed quinque fatuae acceptis lampadibus non sumpserunt oleum secum

25-3 They that were foolish took their lamps, and took no oil with them:

२५-४ किंतु सुधियः प्रदीपान् पात्रेण तैलं च जग्दुः

25-4 kiṃ_tu su-dhiyaḥ pra-dīpān pātreṇa tailaṃ ca jagṛhuḥ
25-4 prudentes vero acceperunt oleum in vasis suis cum lampadibus
25-4 But the wise took oil in their vessels with their lamps.

२५-५ अनन्तरं वरे विलम्बिते ताः सर्वा निद्राविष्टा निद्रां जग्मुः

25-5 anantaraṃ vare vi-lambite tāḥ sarvā nidrāviṣṭā nidrāṃ jagmuḥ
25-5 moram autem faciente sponso dormitaverunt omnes et dormierunt
25-5 While the bridegroom tarried, they all slumbered and slept.

२५-६ अनन्तरम् अर्धरात्रे पश्यत वर आगच्छति । तं सक्षात् कर्तुं बहिर्यातेति जनरवात्

25-6 anantaram ardha-rātre paśyata vara ā_gacchati | taṃ sakṣāt kartuṃ bahir_yātetī jana-ravāt
25-6 media autem nocte clamor factus est ecce sponsus venit exite obviam ei
25-6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

२५-७ ताः सर्वाः कन्या उत्थाय प्रदीपान् आसादयितुं आरभन्त

25-7 tāḥ sarvāḥ kanyā ut-thāya pra-dīpān ā-sādayituṃ ārabhanta
25-7 tunc surrexerunt omnes virgines illae et ornaverunt lampades suas
25-7 Then all those virgins arose, and trimmed their lamps.

२५-८ ततो दुर्धियः सुधिय ऊचुः । किञ्चित् तैलं दत्त । प्रदीपा अस्माकं निर्वाणाः

25-8 tato dur-dhiyaḥ su-dhiya ūcuḥ | kiṃ_cit tailaṃ datta | pra-dīpā asmākaṃ nir-vāṇāḥ
25-8 fatuae autem sapientibus dixerunt date nobis de oleo vestro quia lampades nostrae extinguntur
25-8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

२५-९ किंतु सुधियः प्रत्यवदन् । दत्ते युष्मानस्मांश्च प्रति तैलं न्यूनीभवेत् । तस्माद् विक्रेतृणां समीपं गत्वा स्वार्थं तैलं क्रीणीत

25-9 kiṃ_tu su-dhiyaḥ praty_avadan | datte yuṣmān_asmāṃś_ca prati tailaṃ ny-ūnī_bhavet | tasmād vi-kreṭṛṇāṃ samīpaṃ gatvā svārthaṃ tailaṃ kṛṇīta
25-9 responderunt prudentes dicentes ne forte non sufficiat nobis et vobis ite potius ad vendentes et emite vobis
25-9 But the wise answered, saying, Not so, lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

२५-१० तदा तासु क्रेतुं गतासु वर आजगाम । ततो याः सज्जिता आसन् तास्तेन साकं विवाहीयं वेश्म प्रविशुः

25-10 tadā tāsu kretuṃ gatāsu vara ā_jagāma | tato yāḥ sajjitā āsan tās_tena sākaṃ vi-vāhiyaṃ veśma pra-viśuḥ
25-10 dum autem irent emere venit sponsus et quae paratae erant intraverunt cum eo ad nuptias et clausa est ianua
25-10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

२५-११ अनन्तरं द्वारे रुद्धे अपराः कन्या आगत्य जगदुः । हे प्रभो हे प्रभो अस्मान् प्रति द्वारं मोचय

25-11 anantaraṃ dvāre ruddhe aparāḥ kanyā ā_gatya jagaduḥ | he prabho he prabho asmān prati dvāraṃ mocaya
25-11 novissime veniunt et reliquae virgines dicentes domine domine aperi nobis
25-11 Afterward came also the other virgins, saying, Lord, Lord, open to us.

२५-१२ किंतु स उक्तवान् । तथ्यं वदामि युष्मानहं न वेद्मि

25-12 kiṃ_tu sa uktavān | tathyāṃ vadāmi yuṣmān_ahaṃ na vedmi
25-12 at ille respondens ait amen dico vobis nescio vos
25-12 But he answered and said, Verily I say unto you, I know you not.

२५-१३ अतो जाग्रतः संतस्तिष्ठत । मनुजसुतः कस्मिन् दिने कस्मिन् दण्डे वागमिष्यति । तद् युष्माभिर्न ज्ञायते

25-13 ato jāgrataḥ saṃ_tastiṣṭhata | manuja-sutaḥ kasmin dine kasmin daṇḍe vā_gamiṣyati | tad yuṣmābhir_na jñāyate
25-13 vigilate itaque quia nescitis diem neque horam

25-13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

२५-१४ अपरं स एतादृशः कस्यचित् पुंसस्तुल्यः

25-14 aparaṃ sa etādr̥śaḥ kasya_cit puṃsas_tulyaḥ

25-14 sicut enim homo proficiscens vocavit servos suos et tradidit illis bona sua

25-14 For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods.

२५-१५ यो दूरदेशं प्रति यात्राकाले निजदासान् आहूय तेषां स्वस्वसामर्थ्यानुरूपाम् एकस्मिन् मुद्राणां पञ्च पोटलिकाः अन्यस्मिंश्च द्वे पोटलिके अपरस्मिंश्च पोटलिकैकाम् इत्थं प्रतिजनं समर्प्य स्वयं प्रवासं गतवान्

25-15 yo dūra-deśaṃ prati yātrā-kāle nija-dāsān ā-hūya teṣāṃ sva-sva-sāmarthyānu-rūpām ekasmin mudrāṇāṃ pañca poṭalikāḥ anyasmiṃś_ca dve poṭalike aparasmiṃś_ca poṭalikaikām itthaṃ prati-janaṃ sam-arpya svayaṃ pra-vāsaṃ gataṃ

25-15 et uni dedit quinque talenta alii autem duo alii vero unum unicuique secundum propriam virtutem et profectus est statim

25-15 And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

२५-१६ अनन्तरं यो दासः पञ्च पोटलिकाः लब्धवान् स गत्वा वाणिज्यं विधाय ता द्विगुणीचकार

25-16 anantaraṃ yo dāsaḥ pañca poṭalikāḥ labdhavān sa gatvā vāṇijyaṃ vi-dhāya tā dvi-guṇī_cakāra

25-16 abiit autem qui quinque talenta acceperat et operatus est in eis et lucratus est alia quinque

25-16 Then he that had received the five talents went and traded with the same, and made them other five talents.

२५-१७ यश्च दासो द्वे पोटलिके अलभत सोऽपि ता मुद्रा द्विगुणीचकार

25-17 yaś_ca dāso dve poṭalike alabhata so'pi tā mudrā dvi-guṇī_cakāra

25-17 similiter qui duo acceperat lucratus est alia duo

25-17 And likewise he that had received two, he also gained other two.

२५-१८ किंतु यो दास उकां पोटलिकां लब्धवान् स गत्वा भूमं खनित्वा तन्मध्ये निजप्रभोस्ता मुद्रा गोपयांचकार

25-18 kiṃ_tu yo dāsa ukāṃ poṭalikāṃ labdhavān sa gatvā bhūmaṃ khanitvā tan_madhye nija-prabhos_tā mudrā gopayāṃ_cakāra

25-18 qui autem unum acceperat abiens fodit in terra et abscondit pecuniam domini sui

25-18 But he that had received one went and digged in the earth, and hid his lord's money.

२५-१९ तदनन्तरं बहुतिथे काले गते तेषां दासानां प्रभुरागत्य तैर्दासैः समं गणयांचकार

25-19 tad-anantaraṃ bahu-tithe kāle gate teṣāṃ dāsānāṃ prabhur_ā-gatya tair_dāsaḥ samaṃ gaṇayāṃ_cakāra

25-19 post multum vero temporis venit dominus servorum illorum et posuit rationem cum eis

25-19 After a long time the lord of those servants cometh, and reckoneth with them.

२५-२० तदानीं यः पञ्च पोटलिकाः प्राप्तवान् स ता द्विगुणीकृतमुद्रा आनीय जगाद । हे प्रभो भवता मयि पञ्च पोटलिकाः समर्पिताः । पश्यतु ता मया द्विगुणीकृताः

25-20 tadāniṃ yaḥ pañca poṭalikāḥ prāptavān sa tā dvi-guṇī-kr̥ta-mudrā ā-nīya jagāda | he prabho bhavatā mayi pañca poṭalikāḥ sam-arpitāḥ | paśyatu tā mayā dvi-guṇī-kr̥tāḥ

25-20 et accedens qui quinque talenta acceperat obtulit alia quinque talenta dicens domine quinque talenta mihi tradidisti ecce alia quinque superlucratus sum

25-20 And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

२५-२१ तदानीं तस्य प्रभुस्तमुवाच । हे उत्तम विश्वास्य दास । त्वं धन्योऽसि । स्तोकेन विश्वास्यो जातः । तस्मात् त्वां बहुवित्ताधिपं करोमि । त्वं स्वप्रभोः सुखस्य भागी भव

25-21 tadāniṃ tasya prabhus_tam_uvāca | he uttama vi-śvāsya dāsa | tvāṃ dhanyo'si | stokena vi-śvāsyo jātaḥ | tasmāt tvāṃ bahu-vittādhipaṃ karomi | tvāṃ sva-prabhoḥ sukhasya bhāgī bhava

25-21 ait illi dominus eius euge bone serve et fidelis quia super pauca fuisti fidelis super multa te constituam intra in gaudium domini tui

25-21 His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

२५-२२ ततो येन द्वे पोटलिके लब्धे सोऽप्यागत्य जगाद । हे प्रभो भवता मयि द्वे पोटलिके समर्पिते ।
पश्यतु ते मया द्विगुणीकृते

25-22 tato yena dve poṭalike labdhe so'py_ā-gatya jagāda | he prabho bhavatā mayi dve poṭalike sam-arpite | paśyatu te mayā dvi-guṇī-kṛte

25-22 accessit autem et qui duo talenta acceperat et ait domine duo talenta tradidisti mihi ecce alia duo lucratus sum

25-22 He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.

२५-२३ तेन तस्य प्रभुस्तमवोचत् । हे उत्तम विश्वास्य दास त्वं धन्योऽसि । स्तोकेन विश्वास्यो जातः ।
तस्मात् त्वां बहुद्रविणाधिपं करोमि । त्वं निजप्रभोः सुखस्य भागी भव

25-23 tena tasya prabhūtam avocāt | he uttama vi-śvāsya dāsa tvam dhanyo'si | stokena vi-śvāsyo jātaḥ | tasmāt tvam bahu-draviṇādhīpaṃ karomi | tvam nija-prabhoḥ sukhasya bhāgī bhava

25-23 ait illi dominus eius euge serve bone et fidelis quia super pauca fuisti fidelis supra multa te constituam intra in gaudium domini tui

25-23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

२५-२४ अनन्तरं य एकां पोटलिकां लब्धवान् स एत्य कथितवान् । हे प्रभो त्वां कठिननरं ज्ञातवान् ।
त्वया यत्र नोषं तत्रैव कृत्यते यत्र च न कीर्णं तत्रैव संगृह्यते

25-24 anantaram ya ekam poṭalikam labdhavān sa etya kathitavān | he prabho tvam kaṭhina-naram jñātavān | tvayā yatra noṣam tatraiva kṛtyate yatra ca na kīrṇam tatraiva saṃ-grhyate

25-24 accedens autem et qui unum talentum acceperat ait domine scio quia homo durus es metis ubi non seminasti et congregas ubi non sparsisti

25-24 Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:

२५-२५ अतोऽहं सशङ्कः सन् गत्वा तव मुद्रा भूमध्ये संगोप्य स्थापितवान् । पश्य तव यत् तदेव
गृहाण

25-25 ato'ham saśaṅkaḥ san gatvā tava mudrā bhū-madhye saṃ-gopya sthāpitavān | paśya tava yat tad_eva gṛhāṇa

25-25 et timens abii et abscondi talentum tuum in terra ecce habes quod tuum est

25-25 And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine.

२५-२६ तदा तस्य प्रभुः प्रत्यवदत् । रे दुष्टालस दास यत्राहं न वपामि तत्र छिनद्वि

25-26 tadā tasya prabhuḥ praty_avadat | re ṭuṣṭālasa dāsa yatrāham na vapāmi tatra chinadvi

25-26 respondens autem dominus eius dixit ei serve male et piger sciebas quia meto ubi non semino et congrego ubi non sparsi

25-26 His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:

२५-२७ यत्र च न किरामि तत्रैव संगृह्णामीति चेदजानास्तर्हि वणिक्षु मम वित्तार्पणं तवोचितमासीत् ।
येनाहमागत्य वृद्ध्या साकं मूलमुद्राः प्राप्स्यम्

25-27 yatra ca na kirāmi tatraiva saṃgrhṇāmīti ced_ajānās_tarhi vaṇikṣu mama vittārpaṇam tavocitam_āsīt | yena'ham_ā-gatya vṛddhyā sākaṃ mūla-mudrāḥ prāpsyam

25-27 oportuit ergo te mittere pecuniam meam nummulariis et veniens ego recepissem utique quod meum est cum usura

25-27 Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.

२५-२८ अतोऽस्मात् तां पोटलिकाम् आदाय यस्य दश पोटलिकाः सन्ति तस्मिन्नर्पयत

25-28 ato'smāt tāṃ poṭalikām ā-dāya yasya daśa poṭalikāḥ santi tasmin_narpayata

25-28 tollite itaque ab eo talentum et date ei qui habet decem talenta

25-28 Take therefore the talent from him, and give it unto him which hath ten talents.

२५-२९ येन वद्ध्यते तस्मिन्नेवार्पिष्यते । तस्यैव च बाहुल्यं भविष्यति । किंतु येन न वद्ध्यते
तस्यान्तिके यत् किंचन तिष्ठति तदपि पुनर्नेष्यते

25-29 yena varddhyate tasmin_naiivārpīṣyate | tasyaiva ca bāhulyam bhaviṣyati | kiṁ_tu yena na varddhyate tasyāntike
yat kiṁ_cana tiṣṭhati tad_api punar_nesyate

25-29 omni enim habenti dabitur et abundabit ei autem qui non habet et quod videtur habere auferetur ab eo

25-29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be
taken away even that which he hath.

२५-३० अपरं यूयं तमकर्मण्यं दासं नीत्वा यत्र स्थाने क्रन्दनं दन्तघर्षणं च विद्यते तस्मिन्
बहिर्भूततमसि निक्षिपत

25-30 aparaṁ yūyaṁ tam_a-karmaṇyaṁ dāsaṁ nītvā yatra sthāne krandanaṁ danta-gharṣaṇaṁ_ca vidyate tasmin
bahir-bhūta-tamasi ni_kṣipata

25-30 et inutilem servum eicite in tenebras exteriores illic erit fletus et stridor dentium

25-30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

२५-३१ यदा मनुजसुतः पवित्रदूतान् सङ्गिनः कृत्वा निजप्रभावेनागत्य निजतेजोमये सिंहासने
निवेक्ष्यति । तदा तत् सम्मुखे सर्वजातीया जना संमेलिष्यन्ति

25-31 yadā manuṣa-sutaḥ pavitra-dūtān saṅgīnaḥ kṛtvā nija-prabhāvenā-gatya nija-tejomaye siṁhāsane ni_vekṣyati |
tadā tat sam-mukhe sarva-jāṭiyā janā saṁ_meliṣyanti

25-31 cum autem venerit Filius hominis in maiestate sua et omnes angeli cum eo tunc sedebit super sedem maiestatis
suae

25-31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of
his glory:

२५-३२ ततो मिषपालको यथा छागेभ्योऽवीन् पृथक् करोति तथा सोऽप्येकस्मादन्यम् इत्थम्

25-32 tato miṣa-pālako yathā chāgebhyo'vīn pṛthak karoti tathā so'py_ekasmād_anyaṁ ittham

25-32 et congregabuntur ante eum omnes gentes et separabit eos ab invicem sicut pastor segregat oves ab hedis

25-32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd
divideth his sheep from the goats:

२५-३३ तान् पृथक् कृत्वावीन् दक्षिणे छागांश्च वासे स्थापयिष्यति

25-33 tān pṛthak kṛtvāvīn dakṣiṇe chāgāṁś_ca vāse sthāpayiṣyati

25-33 et statuet oves quidem a dextris suis hedos autem a sinistris

25-33 And he shall set the sheep on his right hand, but the goats on the left.

२५-३४ ततः परं राजा दक्षिणस्थितान् मानवान् वदिष्यति । आगच्छत मत्तातस्यानुग्रहभाजनानि
युष्मत्कृत आ जगदारम्भात् यद् राज्यम् आसादितं तदधिकुरुत

25-34 tataḥ paraṁ rājā dakṣiṇa-sthitān mānavān vadiṣyati | ā_gacchata mat-tātasyānugraha-bhājanāni yuṣmat-kṛta ā
jagad-ārambhāt yad rājyam ā-sāditam tad_adhi_kuruta

25-34 tunc dicet rex his qui a dextris eius erunt venite benedicti Patris mei possidete paratum vobis regnum a
constitutione mundi

25-34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom
prepared for you from the foundation of the world:

२५-३५ यतो बुभुक्षिताय मह्यं भोज्यम् अदत्त । पिपासिताय पेयमदत्त । विदेशिनं मां स्वस्थानमनयत

25-35 yato bubhuṣitāya mahyaṁ bhojyam adatta | pipāsītāya peyam_adatta | videśīnaṁ māṁ sva-sthānam_anayata

25-35 esurivi enim et dedistis mihi manducare sitivi et dedistis mihi bibere hospes eram et collexistis me

25-35 For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took
me in:

२५-३६ वस्त्रहीनं मां वसनं पर्यधापयत् । पीडितं मां द्रष्टुमागच्छत कारास्थं च मां वीक्षितुम् आगच्छत

25-36 vastrahīnaṁ māṁ vasaṇaṁ pary_adhāpayat | pīḍitaṁ māṁ draṣṭu_māgacchata kārāsthaṁ_ca māṁ vīkṣitum
āgacchata

25-36 nudus et operuistis me infirmus et visitastis me in carcere eram et venistis ad me

25-36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

२५-३७ तदा धार्मकाः प्रवदिष्यन्ति । हे प्रभो कदा त्वां क्षुधितं वीक्ष्य वयमभोजयाम वा पिपासितं वीक्ष्य अपाययाम

25-37 tadā dhārmakāḥ pra_vadiṣyanti | he prabho kadā tvāṃ kṣudhitam vikṣya vayam_abhojayāma vā pipāsitam vikṣya apāyayāma

25-37 tunc respondebunt ei iusti dicentes Domine quando te vidimus esurientem et pavimus sitientem et dedimus tibi potum

25-37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?

२५-३८ कदा वा त्वां विदेशिनं विलोक्य स्वस्थानमानयाम । कदा वा त्वां नग्नं वीक्ष्य वसनं पर्यधापयाम

25-38 kadā vā tvāṃ vi-deśinaṃ vi-lokya sva-sthānam_ānayāma | kadā vā tvāṃ nagnaṃ vikṣya vasanaṃ pary_adhāpayāma

25-38 quando autem te vidimus hospitem et colleximus te aut nudum et cooperuimus

25-38 When saw we thee a stranger, and took thee in? or naked, and clothed thee?

२५-३९ कदा वा त्वां पीडितं कारास्थं च वीक्ष्य त्वदन्तिकमगच्छाम

25-39 kadā vā tvāṃ pīḍitam kārā-stham ca vikṣya tvad-antikam_agacchāma

25-39 aut quando te vidimus infirmum aut in carcere et venimus ad te

25-39 Or when saw we thee sick, or in prison, and came unto thee?

२५-४० तदानीं राजा तान् प्रतिवदिष्यति । युष्मानहं सत्यं वदामि । ममैतेषां भ्रातृणां मध्ये कंचनैकं क्षुद्रतमं प्रति यद् अकुरुत तन्मां प्रत्यकुरुत

25-40 tadāniṃ rājā tān prati_vadiṣyati | yuṣmān_aham satyaṃ vadāmi | mamaiteṣāṃ bhrātṛṇāṃ madhye kaṃ_canaikam kṣudratamaṃ prati yad akuruta tan_mām praty_akuruta

25-40 et respondens rex dicet illis amen dico vobis quamdiu fecistis uni de his fratribus meis minimis mihi fecistis

25-40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

२५-४१ पश्चात् स वामस्थितान् जनान् वदिष्यति । रे शपग्रस्ताः सर्वे शैताने तस्य दूतेभ्यश्च योऽनन्तवह्निरासादित आस्ते यूयं मदन्तिकात् तमग्निं गच्छत

25-41 paścāt sa vāma-sthitān janān vadiṣyati | re śapa-grastāḥ sarve śaitāne tasya dūtebhyaś_ca yo'nanta-vahnir_ā-sādita āste yūyaṃ mad-antikāt tam_agniṃ gacchata

25-41 tunc dicet et his qui a sinistris erunt discedite a me maledicti in ignem aeternum qui paratus est diabolo et angelis eius

25-41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

२५-४२ यतो क्षुधिताय मह्यमाहारं नादत्त । पिपासिताय मह्यं पेयं नादत्त

25-42 yato kṣudhitāya mahyam_ā-hāraṃ nādatta | pipāsitāya mahyaṃ peyaṃ nādatta

25-42 esurivi enim et non dedistis mihi manducare sitivi et non dedistis mihi potum

25-42 For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:

२५-४३ विदेशिनं मां स्वस्थानं नानयत । वसनहीनं मां वसनं न पर्यधापयत । पीडितं कारास्थं च मां वीक्षितुं नागच्छत

25-43 vi-deśinaṃ māṃ sva-sthānam_nānayata | vasana-hīnaṃ māṃ vasanaṃ na pary_adhāpayata | pīḍitam kārā-stham ca māṃ vikṣitum_nāgacchata

25-43 hospes eram et non collexistis me nudus et non operuistis me infirmus et in carcere et non visitastis me

25-43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

२५-४४ तदा ते प्रतिवदिष्यन्ति । हे प्रभो कदा त्वां क्षुधितं वा पिपासितं वा विदेशिनं वा नग्नं वा पीडितं वा कारास्थं वीक्ष्य त्वां नासेवामहि

25-44 tadā te prati_vadiṣyanti | he prabho kadā tvāṃ kṣudhitam vā pipāsitam vā vi-deśinaṃ vā nagnaṃ vā pīḍitam vā kārā-stham vikṣya tvāṃ nāsevāmahī

25-44 tunc respondebunt et ipsi dicentes Domine quando te vidimus esurientem aut sitientem aut hospitem aut nudum aut infirmum vel in carcere et non ministravimus tibi

25-44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

२५-४५ तदा स तान् वदिष्यति । तथ्यमहं युष्मान् ब्रवीमि । युष्माभिरेषां कंचन क्षोदिष्ठं प्रति यत्राकारि तन्मां प्रत्येव नाकारि

25-45 tadā sa tān vadiṣyati | tathyam_ahaṃ yuṣmān bravīmi | yuṣmābhir_eṣāṃ kaṃ_cana kṣodiṣṭhaṃ prati yan_nākāri tan_māṃ praty_eva nākāri

25-45 tunc respondebit illis dicens amen dico vobis quamdiu non fecistis uni de minoribus his nec mihi fecistis

25-45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

२५-४६ पश्चादम्यनन्तशास्तिं किंतु धार्मिका अनन्तायुषं भोक्तुं यास्यन्ति

25-46 paścād_amy_ananta-śāstiṃ kiṃ_tu dhārmikā anantāyūṣaṃ bhoktuṃ yāsyanti

25-46 et ibunt hii in supplicium aeternum iusti autem in vitam aeternam

25-46 And these shall go away into everlasting punishment: but the righteous into life eternal.

२६-१ यीशुरेतान् प्रस्तावान् समाप्य शिष्यान्चे । युष्माभिज्ञातं दिनद्वयात् परं निस्तारमह उपस्थास्यति

26-1 yīsur_etān pra-stāvān sam-āpya śiṣyān_ūce | yuṣmābhi_jñātaṃ dina-dvayāt paraṃ nis_tāramaha upa_sthāsyati

26-1 et factum est cum consummasset Iesus sermones hos omnes dixit discipulis suis

26-1 And it came to pass, when Jesus had finished all these sayings, he said unto his disciples,

२६-२ तत्र मनुजसुतः क्रुशेन हन्तुं परकरेषु समर्पिष्यते

26-2 tatra manuja-sutaḥ kruśena hantuṃ para-kareṣu sam_arpīṣyate

26-2 scitis quia post biduum pascha fiet et Filius hominis tradetur ut crucifigatur

26-2 Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified.

२६-३ ततः परं प्रधानयाजकाध्यापकाञ्च कियफानाम्प्रो

26-3 tataḥ paraṃ pradhāna-yājakādhyāpakāñ_ca kiyaphā-nāmno

26-3 tunc congregati sunt principes sacerdotum et seniores populi in atrium principis sacerdotum qui dicebatur Caiaphas

26-3 Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas,

२६-४ महायाजकस्याट्टालिकायां मिलित्वा केनोपायेन यीशुं धृत्वा हन्तुं शक्युरिति मन्त्रयां चक्रुः

26-4 mahā-yājakasyāṭṭālikāyāṃ militvā kenopāyena yīṣuṃ dhṛtvā hantuṃ śaknyur_iti mantrayāṃ cakruḥ

26-4 et consilium fecerunt ut Iesum dolo tenerent et occiderent

26-4 And consulted that they might take Jesus by subtilty, and kill him.

२६-५ किंतु तैरुक्तं महकाले न धर्तव्यः । धृते प्रजानां कलहेन भवितुं शक्यते

26-5 kiṃ_tu tair_uktaṃ maha-kāle na dhartavyaḥ | dhṛte prajānāṃ kalahena bhavitum śakyate

26-5 dicebant autem non in die festo ne forte tumultus fieret in populo

26-5 But they said, Not on the feast day, lest there be an uproar among the people.

२६-६ ततो बैथनियापुरे शिमोनाख्यस्य कुष्ठिनो वेश्मनि यीशौ तिष्ठति

26-6 tato baithaniyā-pure śimonākhyasya kuṣṭhino veśmani yīśau tiṣṭhati

26-6 cum autem esset Iesus in Bethania in domo Simonis leprosi

26-6 Now when Jesus was in Bethany, in the house of Simon the leper,

२६-७ काचन योषा श्वेतोपलभाजनेन महार्घ्यं सुगन्धिं तैलमानीय भोजनायोपविशतस्तस्य शिरोऽभ्यषेचत्

26-7 kā_cana yoṣā śvetopala-bhājanena mahārghyaṃ su-gandhiṃ tailam_ā-nīya bhojanāyopaviśatas_tasya śiro'bhy_ṣecat

26-7 accessit ad eum mulier habens alabastrum unguenti pretiosi et effudit super caput ipsius recumbentis

26-7 There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat.

२६-८ किंतु तदालोक्य तच्छिष्यैः कुपितैरुक्तम् । कुत इत्थमपव्ययते

26-8 kiṃ_tu tad_ā-lokya tac-chiṣyaḥ kupitair_uktam | kuta ittham_apa_vy_ayate

26-8 videntes autem discipuli indignati sunt dicentes ut quid perditio haec

26-8 But when his disciples saw it, they had indignation, saying, To what purpose is this waste?

२६-९ चेदिदं व्यक्रेष्यत तर्हि भूरिमूल्यं प्राप्य दरिद्रेभ्यो व्यतारिष्यत

26-9 ced_idaṃ vy_akreṣyata tarhi bhūri-mūlyam prāpya daridrebhyo vy_atāriṣyata

26-9 potuit enim istud venundari multo et dari pauperibus

26-9 For this ointment might have been sold for much, and given to the poor.

२६-१० यीशुना तदवगत्य ते समुदिताः योषाम् एनां कुतो दुःखिनीं कुरुथ । सा मां प्रति साधु कर्माकार्षीत्

26-10 yīśunā tad_ava-gatya te samuditāḥ yoṣām enām kuto duḥkhiniṃ kurutha | sā māṃ prati sādhu karmākārṣit

26-10 sciens autem Iesus ait illis quid molesti estis mulieri opus bonum operata est in me

26-10 When Jesus understood it, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

२६-११ युष्माकं समीपे दरिद्राः सततमेवासते किंतु युष्माकमन्तिकेऽहम् नासे सततम्

26-11 yuṣmākaṃ samīpe daridrāḥ satatam_evāsate kiṃ_tu yuṣmākaṃ_antike'ham nāse satatam

26-11 nam semper pauperes habetis vobiscum me autem non semper habetis

26-11 For ye have the poor always with you; but me ye have not always.

२६-१२ सा मम कायोपरि सुगन्धितैलं सित्त्वा मम श्मशानदानकर्माकार्षीत्

26-12 sā mama kāyopari sugandhi-tailaṃ siktva mama śmaśāna-dāna-karmākārṣit

26-12 mittens enim haec unguentum hoc in corpus meum ad sepeliendum me fecit

26-12 For in that she hath poured this ointment on my body, she did it for my burial.

२६-१३ अतोऽहं युष्मान् तथ्यं वदामि । सर्वस्मिन् जगति यत्र यत्रैष सुसमाचारः प्रचारिष्यते तत्र तत्रैतस्या नार्याः स्मरणार्थं कर्मदं प्रचारिष्यते

26-13 ato'ham yuṣmān tathyam vadāmi | sarvasmin jagati yatra yatraiṣa su-sam-ā-cāraḥ pra_cāriṣyate tatra tatraitya nāryāḥ smaraṇārthaṃ karmedaṃ pra_cāriṣyate

26-13 amen dico vobis ubicumque praedicatum fuerit hoc evangelium in toto mundo dicetur et quod haec fecit in memoriam eius

26-13 Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.

२६-१४ ततो द्वादशशिष्याणाम् ईष्करियोतीययिहूदानामक एकः शिष्यः प्रधानयाजकानामन्तिकं गत्वा कथितवान्

26-14 tato dvādaśa-śiṣyāṇām iṣkariyotiya-yihūdā-nāmaka ekaḥ śiṣyaḥ pradhāna-yājakānām_antikaṃ gatvā kathitavān

26-14 tunc abiit unus de duodecim qui dicitur Iudas Scarioth ad principes sacerdotum

26-14 Then one of the twelve, called Judas Iscariot, went unto the chief priests,

२६-१५ यदि युष्माकं करेषु यीशुं समर्पयामि तर्हि किं दास्यथ । तदानीं ते तस्मै त्रिंशन्मुद्रा दातुं स्थिरीकृतवन्तः

26-15 yadi yuṣmākaṃ kareṣu yīśuṃ sam_arpayāmi tarhi kiṃ dāsyatha | tadāniṃ te tasmai triṃśan-mudrā dātuṃ sthīri-kṛtavantaḥ

26-15 et ait illis quid vultis mihi dare et ego vobis eum tradam at illi constituerunt ei triginta argenteos

26-15 And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.

२६-१६ स तदारभ्य तं परकरेषु समर्पयितुं सुयोगं चेष्टितवान्

26-16 sa tad_ā-rabhya taṃ para-kareṣu sam_arpayituṃ su-yogaṃ ceṣṭitavān

26-16 et exinde quaerebat oportunitatem ut eum traderet

26-16 And from that time he sought opportunity to betray him.

२६-१७ अनन्तरं किण्वशून्यपूपपर्वणः प्रथमेह्नि शिष्या यीशुम् उपगत्य पप्रच्छुः । भवत्कृते वयं
निस्तारमहभोज्यम् आयोजयिष्यामः । भवतः केच्छा

26-17 anantaram kiṇva-śūnya-pūpa-parvaṇaḥ prathamehni śiṣyā yīsum upa-gatya papracchuḥ | bhavat-kṛte vayaṁ
nistāramaha-bhojyam ā_yojayiṣyāmaḥ | bhavataḥ kecchā

26-17 prima autem azymorum accesserunt discipuli ad Iesum dicentes ubi vis paremus tibi comedere pascha

26-17 Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou
that we prepare for thee to eat the passover?

२६-१८ तदा स गदितवान् । मध्येनगरममुकपुंसः समीपं व्रजित्वा वदत । गुरुर्गदितवान् मत्कालः
सविधः । सह शिष्यैस्त्वदालये निस्तारमहभोज्यं भोक्ष्ये

26-18 tadā sa gaditavān | madhye-nagaram_amuka-puṁsaḥ samīpaṁ vrajitvā vadata | gurur_gaditavān mat-kālaḥ sa-
vidhaḥ | saha śiṣyais_tvad-ālaye nistāramaha-bhojyaṁ bhokṣye

26-18 at Iesus dixit ite in civitatem ad quendam et dicite ei magister dicit tempus meum prope est apud te facio pascha
cum discipulis meis

26-18 And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep
the passover at thy house with my disciples.

२६-१९ तदा शिष्या यीशोस्तादृशनिदेशानुरूपकर्मविधाय तत्र निस्तारमहभोज्यम् आसादयामासुः

26-19 tadā śiṣyā yīśos_tādṛśa-nideśānurūpa-karma-vidhāya tatra nistāramaha-bhojyam ā-sādayām_āsuḥ

26-19 et fecerunt discipuli sicut constituit illis Iesus et paraverunt pascha

26-19 And the disciples did as Jesus had appointed them; and they made ready the passover.

२६-२० ततः सन्ध्यायां सत्यां द्वादशभिः शिष्यैः साकं स न्यविशत्

26-20 tataḥ sandhyāyāṁ satyāṁ dvādaśabhiḥ śiṣyaiḥ sākaṁ sa ny_aviśat

26-20 vespere autem facto discumbebat cum duodecim discipulis

26-20 Now when the even was come, he sat down with the twelve.

२६-२१ अपरं भुञ्जान उक्तवान् युष्मान् तथ्यं गदामि । युष्माकमेको मां परकरेषु समर्पयिष्यति

26-21 aparaṁ bhuñjāna uktavān yuṣmān tathyaṁ gadāmi | yuṣmākam_eko māṁ para-kareṣu sam_arpayiṣyati

26-21 et edentibus illis dixit amen dico vobis quia unus vestrum me traditurus est

26-21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me.

२६-२२ तदा तेऽतीव दुःखिता एकैकशो वक्तुमारेभिरे । हे प्रभो स किमहम्

26-22 tadā te'tiva duḥkhitā ekaikaśo vaktum_ā_rebhire | he prabho sa kim_aham

26-22 et contristati valde coeperunt singuli dicere numquid ego sum Domine

26-22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

२६-२३ ततः स जगाद । मया साकं यो जनो भोजनपात्रे करं संक्षिपति स एव मां परकरेषु
समर्पयिष्यति

26-23 tataḥ sa jagāda | mayā sākaṁ yo jano bhojana-pātre karaṁ saṁ_kṣipati sa eva māṁ para-kareṣu sam_arpayiṣyati

26-23 at ipse respondens ait qui intinguit mecum manum in parapside hic me tradet

26-23 And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me.

२६-२४ मनुजसुतमधि यादृशं लिखितमास्ते तदनु रूप्य तद्वतिर्भविष्यति । किंतु येन पुंसा स परकरेषु
समर्पयिष्यते हा हा चेत् स नाजनिष्यत । तदा तस्य क्षेममभविष्यत्

26-24 manuja-sutam_adhi yādṛśaṁ likhitam_āste tad_anu-rūpya tad-gatir_bhaviṣyati | kiṁ_tu yena puṁsā sa para-
kareṣu sam_arpayiṣyate hā hā cet sa nājaniṣyata | tadā tasya kṣemam_abhaviṣyat

26-24 Filius quidem hominis vadit sicut scriptum est de illo vae autem homini illi per quem Filius hominis traditur
bonum erat ei si natus non fuisset homo ille

26-24 The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had
been good for that man if he had not been born.

२६-२५ तदा यिहूदानामा यो जनस्तं परकरेषु समर्पयिष्यति स उक्तवान् । हे गुरो स किमहम् । ततः स प्रत्युक्तवान् । त्वया सत्यं गदितम्

26-25 tadā yihūdā-nāmā yo janas_tam para-kareṣu sam_arpayiṣyati sa uktavān | he guro sa kim_aham | tataḥ sa praty_uktavān | tvayā satyaṃ gaditam

26-25 respondens autem Iudas qui tradidit eum dixit numquid ego sum rabbi ait illi tu dixisti

26-25 Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

२६-२६ अनन्तरं तेषामशनकाले यीशुः पूषमादायेश्वरीयगुणाननूद्य भङ्क्त्वा शिष्येभ्यः प्रदाय जगाद । मद्रपुःस्वरूपमिमं गृहीत्वा खादत

26-26 anantaram teṣām_aśana-kāle yīśuḥ pūpam_ā-dāyeshvāriya-guṇān_anūdyā bhaṅktvā śiṣyebhyaḥ pradāya jagāda | mad-vapuḥ-svarūpam_imam_gṛhitvā khādata

26-26 cenantibus autem eis accepit Iesus panem et benedixit ac fregit deditque discipulis suis et ait accipite et comedite hoc est corpus meum

26-26 And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.

२६-२७ पश्चात् स कंसं गृह्णन् ईश्वरीयगुणाननूद्य तेभ्यः पर्दाय कथितवान्

26-27 paścāt sa kaṃsaṃ gṛhṇan īśvāriya-guṇān_anūdyā tebhyaḥ par-dāya kathitavān

26-27 et accipiens calicem gratias egit et dedit illis dicens bibite ex hoc omnes

26-27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;

२६-२८ सर्वैर्युष्माभिरनेन पातव्यं यस्मादनेकेषां पापमर्षणाय पातितं यन्मन्त्रनियमरूपशोणितं तदेतत्

26-28 sarvair_yuṣmābhir_anena pātavyaṃ yasmād_anekeṣāṃ pāpa-marṣaṇāya pātitaṃ yan_man-nūtna-niyama-rūpa-śoṇitaṃ tad_etat

26-28 hic est enim sanguis meus novi testamenti qui pro multis effunditur in remissionem peccatorum

26-28 For this is my blood of the new testament, which is shed for many for the remission of sins.

२६-२९ अपरमहं युष्मभ्यं कथयामि । यावत् स्वतातराज्ये युष्माभिः साकं नूतनगोस्तनीरमं न पास्यामि तावद्गोस्तनीफलरमं पुनः कदापि न पास्यामि

26-29 aparam_aham_yuṣmabhyaṃ kathayāmi | yāvat sva-tāta-rājye yuṣmābhiḥ sākaṃ nūtna-gostanī-ramaṃ na pāsyaṃmi tāvad_gostanī-phala-ramaṃ punaḥ kadāpi na pāsyaṃmi

26-29 dico autem vobis non bibam amodo de hoc genimine vitis usque in diem illum cum illud bibam vobiscum novum in regno Patris mei

26-29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

२६-३० पश्चात् ते गीतमेकं संगीयं जैतुनाख्यगिरिं गतवन्तः

26-30 paścāt te gītam_ekam saṃ-gīya jaitunākhyā-giriṃ gatavantāḥ

26-30 et hymno dicto exierunt in montem Oliveti

26-30 And when they had sung an hymn, they went out into the mount of Olives.

२६-३१ तदानीं यीशुस्तानवोचत् । अस्यां रजन्यामहं युष्माकं सर्वेषां विघ्नरूपो भविष्यामि । यतो लिखितमास्ते । मेषाणां रक्षको यस्तं प्रहरिष्याम्यहं ततः । मेषाणां निवहो नूनं प्रविकीर्णो भविष्यति

26-31 tadāniṃ yīśus_tān_avocat | asyāṃ rajanyām_aham_yuṣmākaṃ sarveṣāṃ vighna-rūpo bhaviṣyāmi | yato likhitam_āste | meṣāṇāṃ rakṣako yas_tam_pra_hariṣyāmy_aham_tataḥ | meṣāṇāṃ ni-vaho nūnaṃ pra-vi-kīrṇo bhaviṣyati

26-31 tunc dicit illis Iesus omnes vos scandalum patiemini in me in ista nocte scriptum est enim percutiam pastorem et dispergentur oves gregis

26-31 Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

२६-३२ किंतु श्मशानात् समुत्थाय युष्माकमग्रेऽहं गालीलं गमिष्यामि

26-32 kiṃ_tu śmaśānāt sam-ut-thāya yuṣmākam_agre_aham_gāliḷam_gamiṣyāmi

26-32 postquam autem resurrexero praecedam vos in Galilaeam

26-32 But after I am risen again, I will go before you into Galilee.

२६-३३ पितरस्तं प्रोवाच । भवांश्चेत् सर्वेषां विघ्नरूपो भवति तथापि मम न भविष्यति

26-33 pitaras_tam provāca | bhavāṃś_cet sarveṣāṃ vighna-rūpo bhavati tathāpi mama na bhaviṣyati

26-33 respondens autem Petrus ait illi et si omnes scandalizati fuerint in te ego numquam scandalizabor

26-33 Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended.

२६-३४ ततो यीशुना स उक्तः । तुभ्यम् अहं तथ्यं कथयामि । यामिन्यामस्यां चरणायुधस्य रवात्पूर्वं त्वं मां त्रिर्नाङ्गीकरिष्यसि

26-34 tato yīśunā sa uktaḥ | tubhyam ahaṃ tathyam kathayāmi | yāminyām_asyām caranāyudhasya ravāt_pūrvam tvam māṃ trir_nāṅgī_kariṣyasi

26-34 ait illi Iesus amen dico tibi quia in hac nocte antequam gallus cantet ter me negabis

26-34 Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.

२६-३५ ततः पितर उदितवान् । यद्यपि त्वया समं मर्तव्यं तथापि कदापि त्वां न नाङ्गीकरिष्यामि । तथैव सर्वे शिष्याश्चोचुः

26-35 tataḥ pitara uditavān | yady_api tvayā samam martavyam tathāpi kadāpi tvām na nāṅgī_kariṣyāmi | tathaiva sarve śiṣyāś_cocuḥ

26-35 ait illi Petrus etiam si oportuerit me mori tecum non te negabo similiter et omnes discipuli dixerunt

26-35 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

२६-३६ अनन्तरं यीशुः शिष्यैः साकं गेत्शिमानीनामकं स्थानं प्रस्थाय तेभ्यः कथितवान् । अदः स्थानं गत्वा यावदहं प्रार्थयिष्ये तावद्युयमत्रोपविशत

26-36 anantaram yīśuḥ śiṣyāiḥ sākaṃ getśimānī-nāmakam sthānam pra-sthāya tebhyaḥ kathitavān | adaḥ sthānam gatvā yāvad_ahaṃ prārthayiṣye tāvad_yūyam_atropaviśata

26-36 tunc venit Iesus cum illis in villam quae dicitur Gethsemani et dixit discipulis suis sedete hic donec vadam illuc et orem

26-36 Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

२६-३७ पश्चात् स पितरं सिवदियसुतौ च सङ्गिनः कृत्वा गतवान् शोकाकुलोऽतीव व्यथितश्च बभूव

26-37 paścāt sa pitaram sivadiya-sutau ca saṅgināḥ kṛtvā gatavān śokākulo'tiva vyathitaś_ca babhūva

26-37 et adsumpto Petro et duobus filiis Zebedaei coepit contristari et maestus esse

26-37 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

२६-३८ तानवादीच्च । मृतियातनेव मत्प्राणानां यातना जायते । यूयम् अत्र मया सार्धं जागृत

26-38 tān_avādic_ca | mṛti-yātaneva mat-prāṇānām yātanā jāyate | yūyam atra mayā sārḍham jāgrta

26-38 tunc ait illis tristis est anima mea usque ad mortem sustinete hic et vigilate mecum

26-38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

२६-३९ ततः स किञ्चिद्दूरं गत्वाधोमुखः पतन् प्रार्थयां चक्रे । हे मत्पितर्यदि भवितुं शक्नोति तर्हि कंसोऽयं मत्तो दूरं यातु । किंतु मदिच्छावन्न भवतु त्वदिच्छावद् भवतु

26-39 tataḥ sa kiṃ_cid_dūram gatvādho-mukhaḥ patan prārthayām cakre | he mat-pitar_yadi bhavitum śaknoti tarhi kaṃso'yaṃ matto dūram yātu | kiṃ_tu mad-icchāvan_na bhavatu tvad-icchāvad bhavatu

26-39 et progressus pusillum procidit in faciem suam orans et dicens mi Pater si possibile est transeat a me calix iste verumtamen non sicut ego volo sed sicut tu

26-39 And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.

२६-४० ततः स शिष्यानुपेत्य तान् निद्रतो निरीक्ष्य पितराय कथयामास । यूयं मया साकं दण्डमेकमपि जागरितुं नाशक्नुत

26-40 tataḥ sa śiṣyān_upetya tān nidrato nir-ikṣya pitarāya kathayām_āsa | yūyam mayā sākaṃ daṇḍam_ekam_api jāgaritum nāśaknuta

26-40 et venit ad discipulos et invenit eos dormientes et dicit Petro sic non potuistis una hora vigilare mecum

26-40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?

२६-४१ परीक्षायां न पतितुं जागृत प्रार्थयध्वं च

26-41 paṅkṣāyāṃ na patitūṃ jāgrta prārthayadhvaṃ ca

26-41 vigilate et orate ut non intretis in temptationem spiritus quidem promptus est caro autem infirma

26-41 Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

२६-४२ आत्मा समुद्यतोऽस्ति । किंतु वपुर्दुर्बलम् । स द्वितीयवारं प्रार्थयां चक्रे । हे मत्तात न पीते यदि कंसमिदं मत्तो दूरं यातुं न शक्नोति तर्हि त्वदिच्छावद् भवतु

26-42 ātmā sam-ud-yato'sti | kiṃ tu vapur_dur-balam | sa dvitīya-vāraṃ prārthayāṃ cakre | he mat-tāta na pīte yadi kamsam_idaṃ matto dūraṃ yātuṃ na śaknoti tarhi tvad-icchāvad bhavatu

26-42 iterum secundo abiit et oravit dicens Pater mi si non potest hic calix transire nisi bibam illum fiat voluntas tua

26-42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

२६-४३ स पुनरेत्य तान् निद्रतो ददर्श । यतस्तेषां नेत्राणि निद्रया पूर्णान्यासन्

26-43 sa punar_etya tān nidrato dadarśa | yatas_teṣāṃ netrāṇi nidrayā pūrṇānyāsan

26-43 et venit iterum et invenit eos dormientes erant enim oculi eorum gravati

26-43 And he came and found them asleep again: for their eyes were heavy.

२६-४४ पश्चात् स तान् विहाय ब्रजित्वा तृतीयवारं पूर्ववत् कथयन् प्रार्थितवान्

26-44 paścāt sa tān vi-hāya vrajivā tṛtīya-vāraṃ pūrvavat kathayan prārthitavān

26-44 et relictis illis iterum abiit et oravit tertio eundem sermonem dicens

26-44 And he left them, and went away again, and prayed the third time, saying the same words.

२६-४५ ततः शिष्यानुपागत्य गदितवान् । साम्प्रतं शयानाः किं विश्राम्यथ । पश्यत समय उपास्थात् । मनुजसुतः पापिनां करेषु समर्प्यते

26-45 tataḥ śiṣyānupāgatya gaditavān | sāmpratam śayānāḥ kiṃ vi_śrāmyatha | paśyata samaya upāsthāt | manuja-sutaḥ pāpināṃ kareṣu sam_arpayate

26-45 tunc venit ad discipulos suos et dicit illis dormite iam et requiescite ecce adpropinquavit hora et Filius hominis traditur in manus peccatorum

26-45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

२६-४६ उत्तिष्ठ वयं यामः । यो मां परकरेषु समर्पयिष्यति पश्यत स समीपमायाति

26-46 ut_tiṣṭha vayaṃ yāmaḥ | yo māṃ para-kareṣu sam_arpayisyati paśyata sa samīpam_ā_yāti

26-46 surgite eamus ecce adpropinquavit qui me tradit

26-46 Rise, let us be going: behold, he is at hand that doth betray me.

२६-४७ एतत्कथाकथनकाले द्वादशशिष्याणामेको यिहूदानामको मुख्ययाजकलोकप्राचीनैः प्रहितान् असिधारियष्टिधारिणो मनुजान् गृहीत्वा तत्समीपमुपतस्थौ

26-47 etat-kathā-kathana-kāle dvādaśa-śiṣyāṇām_eko yihūdā-nāmako mukhya-yājaka-loka-prācīnaiḥ pra-hitān asi-dhāri-yaṣṭi-dhāriṇo manu-jān gṛhītvā tat-samīpam_upa_tasthau

26-47 adhuc ipso loquente ecce Iudas unus de duodecim venit et cum eo turba multa cum gladiis et fustibus a principibus sacerdotum et senioribus populi

26-47 And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

२६-४८ असौ परकरेष्वर्पयिता पूर्वं तान् इत्थं सङ्केतयामास । यमहं चुम्बिष्ये सोऽसौ मनुजः । स एव युष्माभिर्धार्यताम्

26-48 asau parakareṣv_arpayitā pūrvam tān itthaṃ saṅketayām_āsa | yam_ahaṃ cumbiṣye so'sau manu-jaḥ | sa eva yuṣmābhir_dhāryatām

26-48 qui autem tradidit eum dedit illis signum dicens quemcumque osculatus fuero ipse est tenete eum

26-48 Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast.

२६-४९ तदा स सपदि यीशुमुपागत्य । हे गुरो प्रणमामीत्युत्तवा तं चुचुम्बे

26-49 tadā sa sa-padi yīśum_upāgatya | he guro pra_ṇamāmīty_uktvā taṃ cucumbe

26-49 et confestim accedens ad Iesum dixit have rabbi et osculatus est eum
26-49 And forthwith he came to Jesus, and said, Hail, master; and kissed him.

२६-५० तदा यीशुस्तमुवाच । हे मित्रं किमर्थमागतोऽसि । तदा तैरागत्य यीशुराक्रम्य दध्रे

26-50 tadā yīśus_tam_uvāca | he mitraṃ kim-artham_ā-gato'si | tadā tair_ā-gatya yīśur_ā-kramya dadhre
26-50 dixitque illi Iesus amice ad quod venisti tunc accesserunt et manus iniecerunt in Iesum et tenuerunt eum
26-50 And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him.

२६-५१ ततो यीशोः सङ्गिनामेकः करं प्रसार्य कोषादसिं बहिष्कृत्य महायाजकस्य दासमेकमाहत्य
तस्य कर्णं चिच्छेद

26-51 tato yīśoḥ saṅginām_ekaḥ karaṃ pra-sārya koṣād_asim_bahiṣkṛtya mahā-yājakasya dāsam_ekam_ā-hatya tasya
karaṃ ciccheda
26-51 et ecce unus ex his qui erant cum Iesu extendens manum exemit gladium suum et percutiens servum principis
sacerdotum amputavit auriculam eius
26-51 And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a
servant of the high priest's, and smote off his ear.

२६-५२ ततो यीशुस्तं जगाद । खड्गं स्वस्थाने निधेहि यतो ये ये जना असिं धारयन्ति त एवासिना
विनश्यन्ति

26-52 tato yīśus_tam_jagāda | khaḍgaṃ sva-sthāne ni_dhehi yato ye ye janā asim_dhārayanti ta evāsinā vi_naśyanti
26-52 tunc ait illi Iesus converte gladium tuum in locum suum omnes enim qui acceperint gladium gladio peribunt
26-52 Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with
the sword.

२६-५३ अपरं पिता यथा मदन्तिकं स्वर्गीयदूतानां द्वादशवाहिनीतोऽधिकं प्रहिणुयान्मया
तमुद्दिश्येदानीमेव तथा प्रार्थयितुं न शक्यते । त्वया किमित्थं ज्ञायते

26-53 aparaṃ pitā yathā mad-antikam_svargiya-dūtānām_dvādaśa-vāhinīto'dhikam_pra_hiṇuyān_mayā tam_ud-
diśyedānim_eva tathā prārthayitum_na śakyate | tvayā kim_ittham_jñāyate
26-53 an putas quia non possum rogare Patrem meum et exhibebit mihi modo plus quam duodecim legiones angelorum
26-53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of
angels?

२६-५४ तथा सतीत्थं घटिष्यते धर्मपुस्तकस्य यदिदं वाक्यं तत्कथं सिध्येत्

26-54 tathā satittham_ghaṭiṣyate dharm-pustakasya yad_idam_vākyaṃ tat_katham_sidhyet
26-54 quomodo ergo implebuntur scripturae quia sic oportet fieri
26-54 But how then shall the scriptures be fulfilled, that thus it must be?

२६-५५ तदानीं यीशुर्जननिवहं जगाद । यूयं खड्गयष्टीन् आदाय मां किं चौरं धर्तुमायाताः । अहं
प्रत्यहं युष्माभिः साकमुपविश्य समुपादिशं । तदा मां नाधारयत

26-55 tadānim_yīśur_jana-nivahaṃ jagāda | yūyaṃ khaḍga-yaṣṭīn_ā-dāya māṃ kiṃ cauraṃ dhartum_ā-yātāḥ | ahaṃ
praty-ahaṃ yuṣmābhiḥ sākam_upa-viśya sam_upādiśam | tadā māṃ nādhārayata
26-55 in illa hora dixit Iesus turbis tamquam ad latronem existis cum gladiis et fustibus comprehendere me cotidie apud
vos sedebam docens in templo et non me tenuistis
26-55 In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to
take me? I sat daily with you teaching in the temple, and ye laid no hold on me.

२६-५६ किंतु भविष्यद्वादिनां वाक्यानां संसिद्धये सर्वमेतदभूत् । तदा सर्वे शिष्यास्तं विहाय पलायन्त

26-56 kiṃ_tu bhaviṣyad-vādinām_vākya_nām_sam-siddhaye sarvam_etad_abhūt | tadā sarve śiṣyās_tam vi-hāya
palāyanta
26-56 hoc autem totum factum est ut implerentur scripturae prophetarum tunc discipuli omnes relicto eo fugerunt
26-56 But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and
fled.

२६-५७ अनन्तरं ते मनुजा यीशुं धृत्वा यत्राध्यापकप्राञ्चः परिषदः कुर्वन्त उपाविशन् तत्र
कियफानामकमहायाजकस्यान्तिकं निन्युः

26-57 anantaram te manu-jā yīsum dhṛtvā yatrādhyāpaka-prāñcaḥ pariśadaḥ kurvanta upāviśan tatra kiyaphā-nāmaka-
mahā-yājakasyāntikaṃ ninyuḥ

26-57 at illi tenentes Iesum duxerunt ad Caiaphan principem sacerdotum ubi scribae et seniores convenerant

26-57 And they that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled.

२६-५८ किंतु शेषे किं भविष्यतीति वेत्तुं पितरो दूरे तत्पश्चाद् ब्रजित्वा महायाजकस्याट्टालिकां प्रविश्य
दासैः सहित उपाविशत्

26-58 kiṃ_tu śeṣe kiṃ bhaviṣyatīti vettuṃ pitaro dūre tat-paścād vrajitvā mahā-yājakasyāṭṭālikāṃ pra-viśya dāsaiḥ
sahita upāviśat

26-58 Petrus autem sequebatur eum a longe usque in atrium principis sacerdotum et ingressus intro sedebat cum ministris ut videret finem

26-58 But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end.

२६-५९ तदानीं प्रधानयाजकप्राचीनमन्त्रिणः सर्वे यीशुं हन्तुं मृषासाक्ष्यम् अलिप्सन्त किंतु न लेभिरे

26-59 tadāniṃ pradhāna-yājaka-prācīna-mantriṇaḥ sarve yīsum hantuṃ mṛṣā-sākṣyam alipsanta kiṃ_tu na lebhire

26-59 principes autem sacerdotum et omne concilium quaerebant falsum testimonium contra Iesum ut eum morti traderent

26-59 Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death;

२६-६० अनेकेषु मृषासाक्षिष्वागतेष्वपि तन्न प्रापुः । शेषे द्वौ मृषासाक्षिणावागत्य जगदतुः

26-60 anekeṣu mṛṣā-sākṣiṣv_ā-gateṣv_āpi tan_na prāpuḥ । śeṣe dvau mṛṣā-sākṣiṇāv_ā-gatya jagadatuh

26-60 et non invenerunt cum multi falsi testes accessissent novissime autem venerunt duo falsi testes

26-60 But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses,

२६-६१ पुमनयमकथयत् । अहमीश्वरमन्दिरं भङ्क्त्वा दिनत्रयमध्ये तन्निर्मातुं शक्नोमि

26-61 puman_ayam_akathayat । aham_īśvara-mandiraṃ bhaṅktvā dina-traya-madhye tan-nir-mātuṃ śaknōmi

26-61 et dixerunt hic dixit possum destruere templum Dei et post triduum aedificare illud

26-61 And said, This fellow said, I am able to destroy the temple of God, and to build it in three days.

२६-६२ तदा महायाजक उत्थाय यीशुम् अवादीत् । त्वं किमपि न प्रतिवदसि । त्वामधि किमेते साक्ष्यं
वदन्ति

26-62 tadā mahā-yājaka ut-thāya yīsum avādīt । tvam kim_āpi na prati_vadasi । tvām_adhi kim_ete sākṣyam vadanti

26-62 et surgens princeps sacerdotum ait illi nihil respondes ad ea quae isti adversum te testificantur

26-62 And the high priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee?

२६-६३ किंतु यीशुर्मौनीभूय तस्थौ । ततो महायाजक उक्तवान् । त्वाम् अमरेश्वरनाम्ना शपयामि ।
त्वमीश्वरस्य पुत्रोऽभिषिक्तो भवसि नवेति वद

26-63 kiṃ_tu yīśur_maunī-bhūya tasthau । tato mahā-yājaka uktavān । tvām amareśvara-nāmnā śapayāmi ।
tvam_īśvarasya putro'bhī-ṣikto bhavasi na_veti vada

26-63 Iesus autem tacebat et princeps sacerdotum ait illi adiuro te per Deum vivum ut dicas nobis si tu es Christus Filius Dei

26-63 But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.

२६-६४ यीशुः प्रत्यवदत् । त्वं सत्यमुक्तवान् । अहं युष्मान् तथ्यं वदामि । इतः परं मनुजसुतं
सर्वशक्तिमतो दक्षिणपार्श्वे स्थातुं गगणस्य जलधरानारुह्यायान्तं वीक्षध्वे

26-64 yīśuḥ praty_avadat । tvam satyam_uktavān । aham_yuṣmān tathyam vadāmi । itaḥ param manuja-sutam sarva-
śaktimato dakṣiṇa-pārśve sthātuṃ gagaṇasya jala-dharān_ā-ruhyāyāntam vikṣadhve

26-64 dicit illi Iesus tu dixisti verumtamen dico vobis amodo videbitis Filium hominis sedentem a dextris virtutis et venientem in nubibus caeli

26-64 Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

२६-६५ तदा महायाजको निजवसनं छित्त्वा जगाद । एष ईश्वरं निन्दितवान् । अस्माकमपरसाक्ष्येण किं प्रयोजनम्

26-65 tadā mahā-yājako nija-vasanaṃ chittvā jagāda | eṣa īśvaraṃ ninditavān | asmākam_apara-sākṣyeṇa kiṃ pra-yojanam

26-65 tunc princeps sacerdotum scidit vestimenta sua dicens blasphemavit quid adhuc egemus testibus ecce nunc audistis blasphemiam

26-65 Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.

२६-६६ पश्यत यूयमेवास्यास्याद् ईश्वरनिन्दां श्रुतवन्तः । युष्माभिः किं विविच्यते । ते प्रत्यूचुः
वधार्होऽयम्

26-66 paśyata yūyam_evāsyāsyād īśvara-nindāṃ śrutavantaḥ | yuṣmābhiḥ kiṃ vi_vicyate | te praty_ūcuḥ vadhārho'yam

26-66 quid vobis videtur at illi respondententes dixerunt reus est mortis

26-66 What think ye? They answered and said, He is guilty of death.

२६-६७ ततो लोकैस्तदास्ये निष्ठीवितं केचित् प्रतलमाहत्य केचिच्च चपेटमाहत्य बभाषिरे

26-67 tato lokais_tad-āsye niṣṭhivitaṃ ke_cit pra-talam_ā-hatya ke_cic_ca capeṭam_ā-hatya babhāṣire

26-67 tunc expuerunt in faciem eius et colaphis eum ceciderunt alii autem palmas in faciem ei dederunt

26-67 Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands,

२६-६८ हे ख्रीष्ट त्वां कश्चपेटमाहतवान् इति गणयित्वा वदास्मान्

26-68 he khriṣṭa tvāṃ kaś_capetaṃ_ā-hatavān iti gaṇayitvā vadāsmān

26-68 dicentes prophetiza nobis Christe quis est qui te percussit

26-68 Saying, Prophecy unto us, thou Christ, Who is he that smote thee?

२६-६९ पितरो बहिरङ्गन उपविशति । तदानीमेका दासी तमुपागत्य बभाषे । त्वं गालीलीययीशोः
सहचर एकः

26-69 pitaro bahir-aṅgana upa_viśati | tadānīm_ekā dāśī tam_upā-gatya babhāṣe | tvāṃ gālīliya-yīšoḥ saha-cara ekaḥ

26-69 Petrus vero sedebat foris in atrio et accessit ad eum una ancilla dicens et tu cum Iesu Galilaeo eras

26-69 Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.

२६-७० किंतु स सर्वेषां समक्षम् अनङ्गीकृत्यावादीत् । त्वया यदुच्यते तदर्थमहं न वेद्मि

26-70 kiṃ_tu sa sarveṣāṃ sam-akṣam anaṅgī-kṛtyāvādīt | tvayā yad_ucyate tad-artham_ahaṃ na vedmi

26-70 at ille negavit coram omnibus dicens nescio quid dicis

26-70 But he denied before them all, saying, I know not what thou sayest.

२६-७१ तदा तस्मिन् बहिर्द्वारं गतेऽन्या दासी तं निरीक्ष्य तत्रत्यजनानवदत् । अयमपि
नासरतीययीशुना सार्धम् आसीत्

26-71 tadā tasmin bahir-dvāraṃ gate'nyā dāśī taṃ nir-īkṣya tatradya-janān_avadat | ayam_api nāsaratiya-yīśunā sārddham āsit

26-71 exeunte autem illo ianuam vidit eum alia et ait his qui erant ibi et hic erat cum Iesu Nazareno

26-71 And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth.

२६-७२ ततः स शपथेन पुनरनङ्गीकृत्य कथितवान् । तं नरं न परिचिनोमि

26-72 tataḥ sa śapathena punar_anaṅgī-kṛtya kathitavān | taṃ naraṃ na pari_cinomi

26-72 et iterum negavit cum iuramento quia non novi hominem

26-72 And again he denied with an oath, I do not know the man.

२६-७३ क्षणात् परं तिष्ठन्तो जना एत्य पितरम् अवदन् । त्वमवश्यं तेषामेक इति त्वदुच्चारणमेव
द्योतयति

26-73 kṣaṇāt paraṃ tiṣṭhanto janā etya pitaram avadan | tvam_avaśyaṃ teṣām_eka iti tvad-uccāraṇam_eva dyotayati

26-73 et post pusillum accesserunt qui stabant et dixerunt Petro vere et tu ex illis es nam et loquella tua manifestum te facit

26-73 And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech bewrayeth thee.

२६-७४ किंतु सोऽभिश्य कथितवान्। तं जनं नाहं परिचिनोमि

26-74 kiṃ_tu so'bhi-śapyā kathitavān | taṃ janam nāham pari_cinomi

26-74 tunc coepit detestari et iurare quia non novisset hominem et continuo gallus cantavit

26-74 Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew.

२६-७५ तदा सपदि कुक्कुटो रुराव। कुक्कुटरवात् प्राक् त्वं मां त्रिरपहोष्यसे यैषा वाग् यीशुनावादि तां पितरः संस्मृत्य बहिरित्वा खेदाद्भ्रंशं चक्रन्द

26-75 tadā sa-padi kukkuṭo rurāva | kukkuṭa-ravāt prāk tvam māṃ trir_apa_hnoṣyase yaiṣā vāg yīśunāvādi tāṃ pitarah saṃ-smṛtya bahir_itvā khedād_bhṛśaṃ cakranda

26-75 et recordatus est Petrus verbi Iesu quod dixerat priusquam gallus cantet ter me negabis et egressus foras ploravit amare

26-75 And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

२७-१ प्रभाते जाते प्रधानयाजकलोकप्राचीना यीशुं हन्तुं तत्प्रतिकुलं मन्त्रयित्वा

27-1 pra-bhāte jāte pradhāna-yājaka-loka-prācīnā yīśuṃ hantum tat-prati-kulam mantrayitvā

27-1 mane autem facto consilium inierunt omnes principes sacerdotum et seniores populi adversus Iesum ut eum morti traderent

27-1 When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death:

२७-२ तं बद्ध्वा नीत्वा पन्तीयपीलाताख्याधिपे समर्पयामासुः

27-2 taṃ baddhvā nītvā pantīya-pīlātākhyādhipē sam-arpayām_āsuḥ

27-2 et vinctum adduxerunt eum et tradiderunt Pontio Pilato praesidi

27-2 And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor.

२७-३ ततो यीशोः परकरेष्वर्पयिता यिहूदास्तत्प्राणदण्डाज्ञां विदित्वा सन्तप्तमनाः

प्रधानयाजकलोकप्राचीनानां समक्षं तस्त्रिंशन्मुद्राः प्रतिदायावादीत्

27-3 tato yīšoḥ para-kareṣv_arpayitā yihūdās_tat-prāṇa-daṇḍājñāṃ viditvā santapta-manāḥ pradhāna-yājaka-loka-pracīnānām sam-akṣam tās_trīṣaṇ-mudrāḥ prati-dāyāvādīt

27-3 tunc videns Iudas qui eum tradidit quod damnatus esset paenitentia ductus rettulit triginta argenteos principibus sacerdotum et senioribus

27-3 Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

२७-४ एतन्निरागोनप्राणपरकरार्पणात् कलुषं कृतवानहम्। तदा त उदिवन्तः। तेनास्माकं किम्।

त्वया तद्बुध्यताम्

27-4 etan_nirāgonara-prāṇa-para-karārpaṇāt kaluṣam kṛtavān_aham | tadā ta udivantaḥ | tenāsmākaṃ kim | tvayā tad_budhyatām

27-4 dicens peccavi tradens sanguinem iustum at illi dixerunt quid ad nos tu videris

27-4 Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that.

२७-५ ततो यिहूदा मन्दिरमध्ये ता मुद्रा निक्षिप्य प्रस्थितवान्। इत्वा च स्वयमात्मानमुद्बन्ध

27-5 tato yihūdā mandira-madhye tā mudrā ni-kṣipyā pra-sthitavān | itvā ca svayam_ātmānam_ud_babandha

27-5 et proiectis argenteis in templo recessit et abiens laqueo se suspendit

27-5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

२७-६ पश्चात् प्रधानयाजकास्ता मुद्रा आदाय कथितवन्तः। एता मुद्राः शोणितमूल्यं तस्माद्भाण्डागारे न निधातव्याः

27-6 paścāt pradhāna-yājakās_tā mudrā ā-dāya kathitavantaḥ | etā mudrāḥ śoṇita-mūlyam tasmād_bhāṇḍāgāre na ni-dhātavyāḥ

27-6 principes autem sacerdotum acceptis argenteis dixerunt non licet mittere eos in corbanan quia pretium sanguinis est
27-6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

२७-७ अनन्तरं ते मन्त्रयित्वा विदेशिनां श्मशानस्थानाय ताभिः कुलालस्य क्षेत्रमक्रीणन्

27-7 anantaram te mantrayitvā vi-deśinām śmaśāna-sthānāya tābhiḥ kulālasya kṣetram akriṇan
27-7 consilio autem inito emerunt ex illis agrum figuli in sepulturam peregrinorum
27-7 And they took counsel, and bought with them the potter's field, to bury strangers in.

२७-८ अतोऽद्यापि तत्स्थानम् रक्तक्षेत्रं वदन्ति

27-8 ato'dyāpi tat-sthānam rakta-kṣetram vadanti
27-8 propter hoc vocatus est ager ille Acheldemach ager sanguinis usque in hodiernum diem
27-8 Wherefore that field was called, The field of blood, unto this day.

२७-९ इत्थं सति इस्रायेलीयसन्तानैर्यस्य मूल्यं निरूपितं तस्य त्रिंशन्मुद्रामानं मूल्यं मां प्रति परमेश्वरस्यादेशात् तेभ्य आदीयत

27-9 ittham sati isrāyeliya-santānair_yasya mūlyam ni-rūpitaṁ tasya triṁśan-mudrā-mānam mūlyam māṁ prati paramēśvarasyādeśāt tebhya ādiyata
27-9 tunc impletum est quod dictum est per Hieremiam prophetam dicentem et acceperunt triginta argenteos pretium adpretiati quem adpretiaverunt a filiis Israhel
27-9 Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value;

२७-१० तेन च कुलालस्य क्षेत्रं क्रीतमिति यद्वचनं यिरिमियभविष्यद्वादिना प्रोक्तं तत्तदासिध्यत्

27-10 tena ca kulālasya kṣetram kṛitam_iti yad_vacanam yirimiya-bhaviṣyad-vādinā proktaṁ tat_tadāsīdhyat
27-10 et dederunt eos in agrum figuli sicut constituit mihi Dominus
27-10 And gave them for the potter's field, as the Lord appointed me.

२७-११ अनन्तरं यीशौ तदधिपतेः सम्मुख उपतिष्ठति स तं पप्रच्छ । त्वं किं यिहूदीयानां राजा । तदा यीशुस्तमवदत् । त्वं सत्यमुक्तवान्

27-11 anantaram yīśau tad-adhipateḥ sam-mukha upa-tiṣṭhati sa taṁ papraccha | tvaṁ kiṁ yihūdīyānām rājā | tadā yīśus_tam_avadat | tvaṁ satyam_uktavān
27-11 Iesus autem stetit ante praesidem et interrogavit eum praeses dicens tu es rex Iudaeorum dicit ei Iesus tu dicis
27-11 And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest.

२७-१२ किंतु प्रधानयाजकप्राचीनैरभियुक्तेन तेन किमपि न प्रत्यवादि

27-12 kiṁ_tu pradhāna-yājaka-prācīnair_abhi-yuktena tena kim_āpi na praty_avādi
27-12 et cum accusaretur a principibus sacerdotum et senioribus nihil respondit
27-12 And when he was accused of the chief priests and elders, he answered nothing.

२७-१३ ततः पीलातेन स उदितः । इमे त्वत्प्रतिकुलतः कति कति साक्ष्यं ददति तत् त्वं शृणोषि

27-13 tataḥ pīlātena sa udiṭaḥ | ime tvat-prati-kulataḥ kati kati sāksyaṁ dadati tat tvaṁ śṛṇoṣi
27-13 tunc dicit illi Pilatus non audis quanta adversum te dicant testimonia
27-13 Then said Pilate unto him, Hearest thou not how many things they witness against thee?

२७-१४ तथापि स तेषामेकस्यापि वचस उत्तरं नोदितवान् । तेन सोऽधिपतिर्महाचित्रं विदामास

27-14 tathāpi sa teṣām_ekasyāpi vacasa uttaram noditavān | tena so'dhipatir_mahā-citraṁ vidām_āsa
27-14 et non respondit ei ad ullum verbum ita ut miraretur praeses vehementer
27-14 And he answered him to never a word; insomuch that the governor marvelled greatly.

२७-१५ अन्यच्च तन्महकाले ऽधिपतेरेतादृशी रातिरासीत् । प्रजा यं कंचन बन्धिनं याचन्ते तमेव स मोचयतीति

27-15 anyac_ca tan-maha-kāle 'dhipater_etādṛśī rātir_āsīt | prajā yaṁ kaṁ_cana bandhinaṁ yācante tam_eva sa mocayatīti

27-15 per diem autem sollemnem consueverat praeses dimittere populo unum vinctum quem voluissent
27-15 Now at that feast the governor was wont to release unto the people a prisoner, whom they would.

२७-१६ तदानीं बरब्बानामा कश्चित् ख्यातबन्ध्यासीत्

27-16 tadāniṃ barabbā-nāmā kaś_cit khyāta-bandhyāsīt
27-16 habebat autem tunc vinctum insignem qui dicebatur Barabbas
27-16 And they had then a notable prisoner, called Barabbas.

२७-१७ ततः पीलातस्तत्र मिलितान् लोकान् अपृच्छत् । एष बरब्बा बन्धी ख्रीष्टविख्यातो यीशुश्चैतयोः
कं मोचयिष्यामि । युष्माकं किमीप्सितम्

27-17 tataḥ pīlātas_tatra militān lokān apṛcchat | eṣa barabbā bandhī khriṣṭa-vikhyāto yīśuś_caitayoḥ kaṃ mocayiṣyāmi
| yuṣmākaṃ kim_īpsitam
27-17 congregatis ergo illis dixit Pilatus quem vultis dimittam vobis Barabban an Iesum qui dicitur Christus
27-17 Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you?
Barabbas, or Jesus which is called Christ?

२७-१८ तैरीर्ष्या स समर्पित इति स ज्ञातवान्

27-18 tair_īrṣyayā sa sam-arpita iti sa jñātavān
27-18 sciebat enim quod per invidiam tradidissent eum
27-18 For he knew that for envy they had delivered him.

२७-१९ अपरं विचारासनोपवेशनकाले पीलातस्य पत्नी भृत्यं प्रहित्य तस्मै कथयामास । तं धार्मिकजनं
प्रति त्वया किमपि न कर्तव्यं यस्मात् तत्कृतेऽद्याहं स्वप्ने प्रभूतकष्टमलभे

27-19 aparāṃ vicārāsano-paveśana-kāle pīlātasya patnī bhṛtyaṃ pra-hitya tasmai kathayām_āsa | taṃ dhārmika-janaṃ
prati tvayā kim_apī na kartavyaṃ yasmāt tat-krte'dyāhaṃ svapne prabhūta-kaṣṭham_alabhe
27-19 sedente autem illo pro tribunali misit ad illum uxor eius dicens nihil tibi et iusto illi multa enim passa sum hodie
per visum propter eum
27-19 When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that
just man: for I have suffered many things this day in a dream because of him.

२७-२० अनन्तरं प्रधानयाजकप्राचीना बरब्बां याचित्वादातुं यीशुं च हन्तुं सकललोकान् प्रावर्तयन्

27-20 anantaram pradhāna-yājaka-prācīnā barabbāṃ yācitvādātum yīśuṃ ca hantum sakala-lokān prāvartayan
27-20 princeps autem sacerdotum et seniores persuaserunt populis ut peterent Barabban Iesum vero perderent
27-20 But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.

२७-२१ ततोऽधिपतिस्तान् पृष्टवान् । एतयोः कमहं मोचयिष्यामि । युष्माकं केच्छा । ते प्रोचुः बरब्बाम्

27-21 tato'dhipatis_tān pṛṣṭavān | etayoḥ kam_ahaṃ mocayiṣyāmi | yuṣmākaṃ kecchā | te procuḥ barabbām
27-21 respondens autem praeses ait illis quem vultis vobis de duobus dimitti at illi dixerunt Barabban
27-21 The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said,
Barabbas.

२७-२२ तदा पीलातः पप्रच्छ । तर्हि यं ख्रीष्टं वदन्ति तं यीशुं किं करिष्यामि । सर्वे कथयामासुः स
क्रुशेन विध्यताम्

27-22 tadā pīlātaḥ papraccha | tarhi yaṃ khriṣṭaṃ vadanti taṃ yīśuṃ kiṃ kariṣyāmi | sarve kathayām_āsuḥ sa kruśena
vi_ghyatām
27-22 dicit illis Pilatus quid igitur faciam de Iesu qui dicitur Christus
27-22 Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be
crucified.

२७-२३ ततोऽधिपतिरवादीत् कुतः । किं तेनोपराद्धं । किंतु ते पुनरुच्चैर्जगदुः । स क्रुशेन विध्यताम्

27-23 tato'dhi-patir_avādīt kutaḥ | kiṃ tenopa-rāddham | kiṃ_tu te punar_uccair_jagaduḥ | sa kruśena vi_ghyatām
27-23 dicunt omnes crucifigatur ait illis praeses quid enim mali fecit at illi magis clamabant dicentes crucifigatur
27-23 And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

२७-२४ तदा निजवाक्यमग्राह्यमभूत् कलहश्चाभूत् । पिलात इति विलोक्य लोकानां समक्षं तोयमादाय करौ प्रक्षाल्यावोचत् । एतस्य धार्मिकमनुष्यस्य शोणितपाते निर्दोषोऽहम् । युष्माभिरेव तद्बुध्यताम्

27-24 tadā nija-vākyaṃ a-grāhyaṃ abhūt kalahaś cābhūt | pilāta iti vi-lokya lokānāṃ sam-akṣaṃ toyam ā-dāya karau pra-kṣālyāvocat | etasya dhārmika-manuṣyasya śoṇita-pāte nir-doṣo'ham | yuṣmābhir_eva tad_budhyatām

27-24 videns autem Pilatus quia nihil proficeret sed magis tumultus fieret accepta aqua lavit manus coram populo dicens innocens ego sum a sanguine iusti huius vos videritis

27-24 When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it.

२७-२५ तदा सर्वाः प्रजाः प्रत्यवोचन् । तस्य शोणितपातापराधोऽस्माकम् अस्मत्सन्तानानां चोपरि भवतु

27-25 tadā sarvāḥ prajāḥ praty_avocan | tasya śoṇita-pātāparādho'smākam asmat-santānānāṃ copari bhavatu

27-25 et respondens universus populus dixit sanguis eius super nos et super filios nostros

27-25 Then answered all the people, and said, His blood be on us, and on our children.

२७-२६ ततः स तेषां समीपे बरब्बां मोचयामास यीशुं तु कषाभिराहत्य क्रुशेन वेधितुं समर्पयामास

27-26 tataḥ sa teṣāṃ samīpe barabbāṃ mocayām āsa yīśuṃ tu kaṣābhir_ā-hatya kruśena vedhituṃ sam-arpayām_āsa

27-26 tunc dimisit illis Barabban Iesum autem flagellatum tradidit eis ut crucifigeretur

27-26 Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified.

२७-२७ अनन्तरम् अधिपतेः सेना अधिपतेर्गृहं यीशुमानीय तस्य समीपे सेनासमूहं संजगृहः

27-27 anantaram adhi-pateḥ senā adhi-pater_gṛhaṃ yīśuṃ_ā-nīya tasya samīpe senā-samūhaṃ saṃ_jagrūḥ

27-27 tunc milites praesidis suscipientes Iesum in praetorio congregaverunt ad eum universam cohortem

27-27 Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers.

२७-२८ ततस्ते तस्य वसनं मोचयित्वा कृष्णलोहितवर्णवसनं परिधापयामासुः

27-28 tatas_te tasya vasaṇaṃ mocayitvā kṛṣṇa-lohita-varṇa-vasanaṃ pari-dhāpayām_āsuḥ

27-28 et exuentes eum clamydem coccineam circumdederunt ei

27-28 And they stripped him, and put on him a scarlet robe.

२७-२९ कण्टकानां मुकुटं निर्माय तच्छिरसि ददुः । तस्य दक्षिणकरे वेत्रमेकं दत्त्वा तस्य सम्मुखे जानूनि पातयित्वा हे यिहूदीयानां राजन् तुभ्यं नम इत्युक्त्वा तं तिरश्चक्रुः

27-29 kaṇṭakānāṃ mukuṭaṃ nir-māya tac-chirasi daduḥ | tasya dakṣiṇa-kare vetraṃ_ekaṃ dattvā tasya sam-mukhe jānūni pātayitvā he yihūdīyānāṃ rājan tubhyaṃ nama ity_uktvā taṃ tiraś_cakruḥ

27-29 et plectentes coronam de spinis posuerunt super caput eius et harundinem in dextera eius et genu flexo ante eum inludabant dicentes have rex Iudaeorum

27-29 And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!

२७-३० ततस्तस्य गात्रे निष्ठीवम् दत्त्वा तेन वेत्रेण शिर आजघ्नः

27-30 tatas_tasya gātre ni-ṣṭhīvam dattvā tena vetreṇa śira ā_jaghnuḥ

27-30 et expuentes in eum acceperunt harundinem et percutiebant caput eius

27-30 And they spit upon him, and took the reed, and smote him on the head.

२७-३१ इत्थं तं तिरस्कृत्य तद्वसनं मोचयित्वा पुनर्निजवसनं परिधापयां चक्रुः । तं क्रुशेन वेधितुं नीतवन्तः

27-31 itthaṃ taṃ tiraś-kr̥tya tad-vasanaṃ mocayitvā punar_nija-vasanaṃ pari-dhāpayām_cakruḥ | taṃ kruśena vedhituṃ nītavantaḥ

27-31 et postquam inluserunt ei exuerunt eum clamydem et induerunt eum vestimentis eius et duxerunt eum ut crucifigerent

27-31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him.

२७-३२ पश्चात्ते बहिर्भूय कुरीणीयं शिमोन्नामकमेकं विलोक्य क्रुशं वेदुं तमाददरे

27-32 paścāt_te bahir-bhūya kurīṇīyaṃ śimonaṃ-nāmakam_ekaṃ vi-lokya kruśaṃ vedhuṃ tam_ā_dadire

27-32 exeuntes autem invenerunt hominem cyreneum nomine Simonem hunc angariaverunt ut tolleret crucem eius
27-32 And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.

२७-३३ अनन्तरं गुल्गुल्ताम् अर्थाच्छिरस्कपालनामकस्थानमुपस्थाय

27-33 anantaram gulgaltām arthāc_śiras-kapāla-nāmaka-sthānam_upa-sthāya

27-33 et venerunt in locum qui dicitur Golgotha quod est Calvariae locus

27-33 And when they were come unto a place called Golgotha, that is to say, a place of a skull,

२७-३४ ते यीशवे पित्तमिश्रिताम्लरसं पातुं ददुः । किंतु स तमास्वाद्य न पपौ

27-34 te yīśave pitta-miśritāmla-rasaṃ pātuṃ daduḥ | kiṃ_tu sa tam_ā-svādya na papau

27-34 et dederunt ei vinum bibere cum felle mixtum et cum gustasset noluit bibere

27-34 They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink.

२७-३५ तदानीं ते तं क्रुशेन संविध्य तस्य वसनानि गुटिकापातेन विभज्य जगृहुः । तस्मात्
विभजन्तेऽधरीयं मे ते मनुष्याः परस्परम् । मदुत्तरीयवस्त्रार्थं गुटिकां पातयन्ति च । यदेतद्वचनं
भविष्यद्वादिभिरुक्तमासीत् तदा तदसिध्यत्

27-35 tadāniṃ te taṃ kruśena saṃ-vidhya tasya vasanāni guṭikā-pātena vi-bhajya jagṛhuḥ | tasmāt
vi_bhajante'dhariyaṃ me te manuṣyāḥ paras-param | mad-uttariya-vastrārtham guṭikāṃ pātayanti ca | yad_etad-
vacanaṃ bhaviṣyad-vādibhir_uktam_āsīt tadā tad_asidhyat

27-35 postquam autem crucifixerunt eum diviserunt vestimenta eius sortem mittentes

27-35 And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

२७-३६ पश्चात् ते तत्रोपविश्य तद्रक्षणकर्मणि नियुक्तास्तस्थुः

27-36 paścāt te tatropaviśya tad-rakṣaṇa-karmaṇi ni-yuktās_tasthuḥ

27-36 et sedentes servabant eum

27-36 And sitting down they watched him there;

२७-३७ अपरम् एष यिहूदीयानां राजा यीशुरित्यपवादलिपिपत्रं तच्छिरस ऊर्ध्वं योजयामासुः

27-37 aparam eṣa yihūdīyānāṃ rājā yīsur_ity_apa-vāda-lipi-patram tac-chirasa ūrdhve yojayām_āsuḥ

27-37 et inposuerunt super caput eius causam ipsius scriptam hic est Iesus rex Iudaeorum

27-37 And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

२७-३८ ततस्तस्य वामे दक्षिणे च द्वौ चौरौ तेन साकं क्रुशेन विविधुः

27-38 tatas_tasya vāme dakṣiṇe ca dvau caurau tena sākaṃ kruśena vi_vidhuḥ

27-38 tunc crucifixi sunt cum eo duo latrones unus a dextris et unus a sinistris

27-38 Then were there two thieves crucified with him, one on the right hand, and another on the left.

२७-३९ तदा पान्था निजशिरो लाडयित्वा तं निन्दन्तो जगदुः

27-39 tadā pānthā nija-śiro lāḍayitvā taṃ nindanto jagaduḥ

27-39 praetereuntes autem blasphemabant eum moventes capita sua

27-39 And they that passed by reviled him, wagging their heads,

२७-४० हे ईश्वरमन्दिरभञ्जक दिनत्रये तन्निर्मातः स्वं रक्ष । चेत् त्वमीश्वरसुतस्तर्हि क्रुशादवरोह

27-40 he īśvara-mandira-bhañjaka dina-traye tan-nirmātaḥ svam rakṣa | cet tvam_īśvara-sutas_tarhi kruśād_ava_roha

27-40 et dicentes qui destruit templum et in triduo illud reaedificat salva temet ipsum si Filius Dei es descende de cruce

27-40 And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross.

२७-४१ प्रधानयाजकाध्यापकप्राचीनाश्च तथा तिरस्कृत्य जगदुः

27-41 pradhāna-yājakādhyāpaka-prācīnāś_ca tathā tiras-kṛtya jagaduḥ

27-41 similiter et principes sacerdotum inludentes cum scribis et senioribus dicentes

27-41 Likewise also the chief priests mocking him, with the scribes and elders, said,

२७-४२ सोऽन्यजनानावत् किंतु स्वमवितुं न शक्नोति । यदीस्रायेलो राजा भवेत्तर्हीदानीमेव क्रुशादवरोहतु । तेन तं वयंप्रत्येष्यामः

27-42 so'nyajanānavat kiṃtu svamavituṃ na śaknoti | yadīsrāyelo rājā bhavet_tarhīdānīm_eva kruśād_ava_rohatu | tena taṃ vayampraty_eṣyāmaḥ

27-42 alios salvos fecit se ipsum non potest salvum facere si rex Israhel est descendat nunc de cruce et credemus ei
27-42 He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.

२७-४३ स ईश्वरे प्रत्याशामकरोत् । यदीश्वरस्तस्मिन् संतुष्टस्तर्हीदानीमेव तमवेत् यतः स उक्तवान् अहमीश्वरसुतः

27-43 sa īśvare praty-āśām_akarot | yadīśvaras_tasmin saṃ-tuṣṭas_tarhīdānīm_eva tam_avet yataḥ sa uktavān aham_īśvara-sutaḥ

27-43 confidet in Deo liberet nunc eum si vult dixit enim quia Dei Filius sum

27-43 He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.

२७-४४ यौ स्तेनौ साकं तेन क्रुशेन विद्धौ तौ तद्वदेव तं निनिन्दतुः

27-44 yau stenau sākaṃ tena kruśena vidhau tau tadvad_eva taṃ ninindatuḥ

27-44 id ipsum autem et latrones qui fixi erant cum eo inproperabant ei

27-44 The thieves also, which were crucified with him, cast the same in his teeth.

२७-४५ तदा द्वितीययामात् तृतीययामं यावत् सर्वदेशे तिमिरं बभूव

27-45 tadā dvitīya-yāmāt tṛtīya-yāmaṃ yāvat sarva-deśe timiraṃ babhūva

27-45 a sexta autem hora tenebrae factae sunt super universam terram usque ad horam nonam

27-45 Now from the sixth hour there was darkness over all the land unto the ninth hour.

२७-४६ तृतीययामे एलि एलि लामा शिवक्तनी । अर्थात् मदीश्वर मदीश्वर कुतो मामत्याक्षीः यीशुरुच्चैरिति जगाद

27-46 tṛtīya-yāme eli eli lāmā śivaktanī | arthāt mad-īśvara mad-īśvara kuto mām_atyākṣīḥ yīśur_uccair_iti jagāda

27-46 et circa horam nonam clamavit Iesus voce magna dicens Heli Heli lema sabachthani hoc est Deus meus Deus meus ut quid dereliquisti me

27-46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

२७-४७ तदा तत्र स्थिताः केचित् तच्छ्रुत्वा बभाषिरे । अयमेलियमाह्वयति

27-47 tadā tatra sthitāḥ ke_cit tac_chrutvā babhāṣire | ayam_eliyam_ā_hvayati

27-47 quidam autem illic stantes et audientes dicebant Heliam vocat iste

27-47 Some of them that stood there, when they heard that, said, This man calleth for Elias.

२७-४८ तेषां मध्याद् एकः शीघ्रं गत्वा स्पञ्जं गृहीत्वा तत्राम्लरसं दत्त्वा नलेन पातुं तस्मै ददौ

27-48 teṣāṃ madhyād ekaḥ śīghraṃ gatvā spañjaṃ gṛhītvā tatrāmla-rasaṃ dattvā nalena pātuṃ tasmai dadau

27-48 et continuo currens unus ex eis acceptam spongiam implevit aceto et inposuit harundini et dabat ei bibere

27-48 And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.

२७-४९ इतरेऽकथयन् तिष्ठत तं रक्षितुञ्चक् एलिय आयाति नवेति पश्यामः

27-49 itare'kathayan tiṣṭhata taṃ rakṣitūcchakḥ eliya ā_yāti naveti paśyāmaḥ

27-49 ceteri vero dicebant sine videamus an veniat Helias liberans eum

27-49 The rest said, Let be, let us see whether Elias will come to save him.

२७-५० यीशुः पुनरुच्चैराहूय प्राणाञ्जहौ । ततो मन्दिरस्य विच्छेदवसनम् ऊर्ध्वादधो यावच्छिद्यमानं द्विधाभवत्

27-50 yīśuḥ punar_uccair_ā-hūya prāṇāñ_jahau | tato mandirasya viccheda-vasanam ūrdhvād_adho yāvac_chidyamānaṃ dvidhābhavat

27-50 Iesus autem iterum clamans voce magna emisit spiritum

27-50 Jesus, when he had cried again with a loud voice, yielded up the ghost.

२७-५१ भूमिश्चकम्पे भूधरो व्यदीर्यत च

27-51 bhūmiś_cakampe bhū-dharo vy_adiryata ca

27-51 et ecce velum templi scissum est in duas partes a summo usque deorsum et terra mota est et petrae scissae sunt
27-51 And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;

२७-५२ श्मशाने मुक्ते भूरिपुण्यवतां सुप्तदेहा उदतिष्ठन्

27-52 śmaśāne mukte bhūri-puṇyavatāṃ supta-dehā ud_atiṣṭhan

27-52 et monumenta aperta sunt et multa corpora sanctorum qui dormierant surrexerunt
27-52 And the graves were opened; and many bodies of the saints which slept arose,

२७-५३ श्मशानाद्बहिर्भूय तदुत्थानात् परं पुण्यपरं गत्वा बहुजनान् दर्शयामासुः

27-53 śmaśānād_bahir-bhūya tad-utthānāt paraṃ puṇya-param gatvā bahu-janān darśayām_āsuḥ

27-53 et exeuntes de monumentis post resurrectionem eius venerunt in sanctam civitatem et apparuerunt multis
27-53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

२७-५४ यीशुरक्षणाय नियुक्तः शतमेनापतिस्तत्सङ्गिनश्च तादृशीं भूकम्पादिघटनां दृष्ट्वा भीता
अवदन्। एष ईश्वरपुत्रो भवति

27-54 yīśur_akṣaṇāya ni-yuktaḥ śatamenāpatis_tat-saṅginaś_ca tādr̥śīm bhū-kampādi-ghaṭanām dr̥ṣṭvā bhītā avadan | eṣa īśvara-putro bhavati

27-54 centurio autem et qui cum eo erant custodientes Iesum viso terraemotu et his quae fiebant timuerunt valde dicentes vere Dei Filius erat iste

27-54 Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

२७-५५ या बहुयोषितो यीशुं सेवमाना गालीलस्तत्पश्चादागताः

27-55 yā bahu-yoṣito yīśuṃ sevamānā gālīlas_tat-paścād_ā-gatāḥ

27-55 erant autem ibi mulieres multae a longe quae secutae erant Iesum a Galilaea ministrantes ei

27-55 And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him:

२७-५६ तासां मध्ये मगदलीनी मरियम् याकूब्योश्योर्माता या मरियम् सिबदियपुत्रयोर्माता चा योषित
एता दूरे तिष्ठन्त्यो ददृशुः

27-56 tāsāṃ madhye magdalīnī mariyam yākūb-yośyor_mātā yā mariyam sibadiya-putrayor_mātā cā yoṣita etā dūre tiṣṭhantyo dadr̥śuḥ

27-56 inter quas erat Maria Magdalene et Maria Iacobi et Ioseph mater et mater filiorum Zebedaei

27-56 Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

२७-५७ सन्ध्यायां सत्याम् अरिमथियानगरस्य यूषफनामा धनी मनुजो यीशोः शिष्यत्वात्

27-57 sandhyāyām satyām arimathiyā-nagarasya yūṣaph-nāmā dhanī manu-jo yīśoḥ śiṣyatvāt

27-57 cum sero autem factum esset venit quidam homo dives ab Arimathia nomine Ioseph qui et ipse discipulus erat Iesu

27-57 When the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple:

२७-५८ पीलातस्य समीपं गत्वा यीशोः कायं ययाचे। तेन पिलातः कायं दातुम् आदिदेश

27-58 pīlātasya samīpaṃ gatvā yīśoḥ kāyaṃ yayāce | tena pīlātaḥ kāyaṃ dātum ā_dideśa

27-58 hic accessit ad Pilatum et petiit corpus Iesu tunc Pilatus iussit reddi corpus

27-58 He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.

२७-५९ यूषफ् तत्कायं नीत्वा शुचिवस्त्रेणाच्छाद्य स्वार्थं शैले यच्छ्मशानं चखान

27-59 yūṣaph tat-kāyaṃ nītvā śuci-vastreṇācchādyā svārthaṃ śaile yac_śmaśānaṃ cakhāna

27-59 et accepto corpore Ioseph involvit illud sindone munda

27-59 And when Joseph had taken the body, he wrapped it in a clean linen cloth,

२७-६० तन्मध्ये तत्कायं निधाय तस्य द्वारि बृहत्पाषाणं ददौ

27-60 tan-madhye tat-kāyaṃ ni-dhāya tasya dvāri bṛhat-pāṣāṇaṃ dadau

27-60 et posuit illud in monumento suo novo quod exciderat in petra et advolvit saxum magnum ad ostium monumenti et abiit

27-60 And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.

२७-६१ किंतु मगदलीनी मरियम् अन्यमरियम् एते स्त्रियौ तत्र श्मशानसम्मुख उपविविशतुः

27-61 kiṃ_tu magdalīnī mariyam anya-mariyam ete striyau tatra śmaśāna-sam-mukha upa_vivīśatuh

27-61 erat autem ibi Maria Magdalene et altera Maria sedentes contra sepulchrum

27-61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

२७-६२ तदनन्तरं निस्तारोत्स्वस्यायोजनदिनात् परेऽहनि प्रधानयाजकाः फिरूशिनश्च मिलित्वा पीलातमुपागत्याकथयन्

27-62 tad-anantaram nistārotsvasyāyोजना-dināt pare'hani pradhāna-yājakāḥ phirūśinaś_ca militvā pīlātam_upāgatyākathayan

27-62 altera autem die quae est post parasceven convenerunt principes sacerdotum et Pharisaei ad Pilatum

27-62 Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,

२७-६३ हे महेच्छ स प्रतारको जीवन् अकथयत् । दिनत्रयात् परं श्मशानादुत्थास्यामि तद्वाक्यं स्मरामो वयम्

27-63 he maheccha sa pratāraako jīvan akathayat | dina-trayāt paraṃ śmaśānād_ut_thāsyāmi tad-vākyaṃ smarāmo vayam

27-63 dicentes domine recordati sumus quia seductor ille dixit adhuc vivens post tres dies resurgam

27-63 Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.

२७-६४ तस्मात् तृतीयदिनं यावत् तत् श्मशानं रक्षितुमादिशतु । नोचेत् तच्छिष्या यामिन्यामागत्य तम् हत्वा लोकान् वदिष्यन्ति । स श्मशानादुदतिष्ठत् । तथा सति प्रथमभ्रान्तेः शेषीयभ्रान्तिर्महती भविष्यति

27-64 tasmāt tṛtiya-dinaṃ yāvat tat śmaśānaṃ rakṣitum_ā_diśatu | nocet tac-chiṣyā yāminyām_ā-gatya tam hṛtvā lokān vadiṣyanti | sa śmaśānād_ud_atiṣṭhat | tathā sati prathama-bhrānteḥ śeṣīya-bhrāntir_mahatī bhaviṣyati

27-64 iube ergo custodiri sepulchrum usque in diem tertium ne forte veniant discipuli eius et furentur eum et dicant plebi surrexit a mortuis et erit novissimus error peior priore

27-64 Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

२७-६५ तदा पीलात अवादीत् । युष्माकं समीपे रक्षिगण आस्ते । यूयं गत्वा यथा साध्यं रक्षयत

27-65 tadā pīlāta avādīt | yuṣmākaṃ samīpe rakṣi-gaṇa āste | yūyaṃ gatvā yathā sādhyam rakṣayata

27-65 ait illis Pilatus habetis custodiam ite custodite sicut scitis

27-65 Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can.

२७-६६ ततस्ते गत्वा तद्द्वारपाषाणं मुद्राङ्कितं कृत्वा रक्षिगणं नियोज्य श्मशानं रक्षयामासुः

27-66 tatas_te gatvā tad-dvāra-pāṣāṇaṃ mudrāṅkitam kṛtvā rakṣi-gaṇam ni-yojya śmaśānaṃ rakṣayām_āsuḥ

27-66 illi autem abeuntes munierunt sepulchrum signantes lapidem cum custodibus

27-66 So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

२८-१ ततः परं विश्रामवारस्य शेषे सप्ताहप्रथमदिनस्य प्रभाते जाते मगदलीनी मरियम् अन्यमरियम् च श्मशानं द्रष्टुमागता

28-1 tataḥ paraṃ vi-śrāma-vārasya śeṣe saptāha-prathama-dinasya pra-bhāte jāte magdalīnī mariyam anya-mariyam ca śmaśānaṃ draṣṭum_ā-gatā

28-1 vespere autem sabbati quae lucescit in primam sabbati venit Maria Magdalene et altera Maria videre sepulchrum

28-1 In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.

२८-२ तदा महान् भूकम्पोऽभवत् । परमेश्वरीयदूतः स्वर्गादवरुह्य श्मशानद्वारात् पाषाणमपसार्य तदुपर्युपविवेश

28-2 tadā mahān bhū-kampo'bhavat | parameśvārīya-dūtaḥ svargād_ava-ruhya śmaśāna-dvārāt pāṣāṇam_apa-sārya tad-upary_upa-viveśa

28-2 et ecce terraemotus factus est magnus angelus enim Domini descendit de caelo et accedens revolvit lapidem et sedebat super eum

28-2 And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

२८-३ तद्वदनं विद्युद्वत् तेजोमयं वसनं हिमशुभ्रं च

28-3 tad-vadanam vidyudvat tejomayam vasanam hima-śubhram ca

28-3 erat autem aspectus eius sicut fulgur et vestimentum eius sicut nix

28-3 His countenance was like lightning, and his raiment white as snow:

२८-४ तदानीं रक्षिणस्तद्भयात् कम्पिता मृतवद् बभूवुः

28-4 tadāniṁ rakṣiṇas_tad-bhayāt kampilā mṛtavad babhūvuḥ

28-4 prae timore autem eius exterriti sunt custodes et facti sunt velut mortui

28-4 And for fear of him the keepers did shake, and became as dead men.

२८-५ स दूतो योषितो जगाद । यूयं मा भैष्ट । क्रुशहतयीशुं मृगयध्वे तदहं वेद्मि

28-5 sa dūto yoṣito jagāda | yūyam mā bhaiṣṭa | kruśa-hata-yīśuṁ mṛgayadhve tad_ahaṁ vedmi

28-5 respondens autem angelus dixit mulieribus nolite timere vos scio enim quod Iesum qui crucifixus est quaeritis

28-5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

२८-६ सोऽत्र नास्ति । यथावदत् तथोत्थितवान् । एतत् प्रभोः शयनस्थानं पश्यत

28-6 so'tra nāsti | yathāvadat tathoththitavān | etat prabhoḥ śayana-sthānam paśyata

28-6 non est hic surrexit enim sicut dixit venite videte locum ubi positus erat Dominus

28-6 He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

२८-७ तूर्णं गत्वा तच्छिष्यान् इति वदत स श्मशानाद् उदतिष्ठत् । युष्माकमग्रे गालीलं यास्यति यूयं तत्र तं वीक्षिष्यध्वे । पश्यताहं वार्त्तामिमां युष्मानवादिषम्

28-7 tūrṇam gatvā tac-chiṣyān iti vadata sa śmaśānād ud_atiṣṭhat | yuṣmākam_agre gālīlam yāsyati yūyam tatra taṁ vīkṣiṣyadhve | paśyatāhaṁ vārttām_imāṁ yuṣmān_avādiṣam

28-7 et cito euntes dicite discipulis eius quia surrexit et ecce praecedit vos in Galilaeam ibi eum videbitis ecce praedixi vobis

28-7 And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

२८-८ ततस्ता भयान्महानन्दनाञ्च श्मशानात् तूर्णं बहिर्भूय तच्छिष्यान् वार्त्ता वक्तुं धावितवत्यः

28-8 tatas_tā bhayān_mahā-nandanāc_ca śmaśānāt tūrṇam bahir-bhūya tac-chiṣyān vārttām vaktuṁ dhāvitavatyaḥ

28-8 et exierunt cito de monumento cum timore et magno gaudio currentes nuntiare discipulis eius

28-8 And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

२८-९ किंतु शिष्यान् वार्त्ता वक्तुं यान्ति तदा यिशुर्दर्शनं दत्त्वा ता जगाद । युष्माकं कल्याणम् भूयात् । ततस्ता आगत्य तत्पादयोः पतित्वा प्रणेमुः

28-9 kiṁ_tu śiṣyān vārttām vaktuṁ yānti tadā yīśur_darśanam dattvā tā jagāda | yuṣmākam kalyāṇam bhūyāt | tatas_tā ā-gatya tat-pādayoḥ patitvā pra_ṇemuḥ

28-9 et ecce Iesus occurrit illis dicens havete illae autem accesserunt et tenuerunt pedes eius et adoraverunt eum

28-9 And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

२८-१० यीशुस्ता अवादीत् । मा बिभीत यूयं गत्वा मम भ्रातृन् गालीलं यातुं वदत तत्र ते मां द्रक्ष्यन्ति

28-10 yīśus_tā avādīt | mā bibhīta yūyam gatvā mama bhrātṛn gālīlam yātuṁ vadata tatra te māṁ drakṣyanti

28-10 tunc ait illis Iesus nolite timere ite nuntiate fratribus meis ut eant in Galilaeam ibi me videbunt

28-10 Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

२८-११ स्त्रियो गच्छन्ति तदा रक्षिणां केचित् पुरं गत्वा यद्यद् घटितं तत्सर्वं प्रधानयाजकान्
ज्ञापितवन्तः

28-11 striyo gacchanti tadā rakṣiṇāṃ ke_cit puram gatvā yad_yad ghaṭitam tat-sarvaṃ pradhāna-yājakān jñāpitavantaḥ
28-11 quae cum abissent ecce quidam de custodibus venerunt in civitatem et nuntiaverunt principibus sacerdotum omnia quae facta fuerant

28-11 Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done.

२८-१२ ते प्राचीनैः सह संसदं कृत्वा मन्त्रयन्तो बहुमुद्राः सेनाभ्यो दत्त्वावदन्

28-12 te prācīnaiḥ saha saṃ-sadaṃ kṛtvā mantrayanto bahu-mudrāḥ senābhyo dattvāvadan

28-12 et congregati cum senioribus consilio accepto pecuniam copiosam dederunt militibus

28-12 And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

२८-१३ अस्मासु निद्रितेषु तच्छिष्या यामिन्यामागत्य तं हत्वानयन् इति यूयं प्रचारयत

28-13 asmāsu nidriteṣu tac-chiṣyā yāminyām_ā-gatya taṃ hṛtvānayan iti yūyaṃ pra_cārayata

28-13 dicentes dicite quia discipuli eius nocte venerunt et furati sunt eum nobis dormientibus

28-13 Saying, Say ye, His disciples came by night, and stole him away while we slept.

२८-१४ यद्येतदधिपतेः श्रोत्रगोचरीभवेत् तर्हि तं बोधयित्वा युष्मानविष्यामः

28-14 yady_etad_adhi-pateḥ śrotra-gocārī_bhavet tarhi taṃ bodhayitvā yuṣmān_aviṣyāmaḥ

28-14 et si hoc auditum fuerit a praeside nos suadebimus ei et securos vos faciemus

28-14 And if this come to the governor's ears, we will persuade him, and secure you.

२८-१५ ततस्ते मुद्रा गृहीत्वा शुक्षाबुरूपं कर्म चक्रुः । यिहूदीयानां मध्ये तस्याद्यापि किंवदन्ती विद्यते

28-15 tatas_te mudrā gṛhītvā śukṣāburūpaṃ karma cakruḥ । yihūdīyānāṃ madhye tasyādyāpi kiṃ-vadantī vidyate

28-15 at illi accepta pecunia fecerunt sicut erant docti et divulgatum est verbum istud apud Iudaeos usque in hodiernum diem

28-15 So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

२८-१६ एकादश शिष्या यीशुनिरूपितगालीलस्याद्रिं गत्वा तत्र तं संवीक्ष्य प्रणेमुः

28-16 ekādaśa śiṣyā yīśu-nirūpita-gālīlasyādrim gatvā tatra taṃ saṃ-vikṣya pra_ṇemuḥ

28-16 undecim autem discipuli abierunt in Galilaeam in montem ubi constituerat illis Iesus

28-16 Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

२८-१७ किंतु केचित् संदिग्धवन्तः

28-17 kiṃ_tu ke_cit saṃ-digdhavantaḥ

28-17 et videntes eum adoraverunt quidam autem dubitaverunt

28-17 And when they saw him, they worshipped him: but some doubted.

२८-१८ यीशुस्तेषां समीपमागत्य व्याहृतवान् । स्वर्गमेदिन्योः सर्वाधिपतित्वभारो मय्यर्पित आस्ते

28-18 yīśus_teṣāṃ samīpam_ā-gatya vy_ā-hṛtavān । svarga-medinyoḥ sarvādhipatitva-bhāro mayy_arpita āste

28-18 et accedens Iesus locutus est eis dicens data est mihi omnis potestas in caelo et in terra

28-18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

२८-१९ अतो यूयं प्रयाय सर्वदेशीयाञ्शिष्यान् कृत्वा पितुः पुत्रस्य पवित्रस्यात्मनश्च नाम्ना तानवगाहयत

28-19 ato yūyaṃ pra-yāya sarva-deśīyāñ_śiṣyān kṛtvā pituḥ putrasya pavitrasyātmanaś_ca nāmnā tān_ava_gāhayata

28-19 euntes ergo docete omnes gentes baptizantes eos in nomine Patris et Filii et Spiritus Sancti

28-19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

२८-२० अहं युष्मान् यद्यदादिशं तदपि पालयितुं तानुपादिशत । पश्यत जगदन्तं यावत् सदाहं युष्माभिः
साकं तिष्ठामि । इति

28-20 ahaṃ yuṣmān yad_yad_ādiśaṃ tad_api pālayituṃ tān_upādiśata | paśyata jagad-antaṃ yāvat sa-dāhaṃ
yuṣmābhiḥ sākaṃ tiṣṭhāmi | iti

28-20 docentes eos servare omnia quaecumque mandavi vobis et ecce ego vobiscum sum omnibus diebus usque ad
consummationem saeculi

28-20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto
the end of the world. Amen.

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