

Row, row, row your boat, gently down the stream. Merrily, merrily, merrily, merrily, life is but a dream.

**LIFE CYCLE** Where are you? ♪ a grain of wheat

What are you doing now? What have you been doing? Where are you going?

reign - rain

rot **r** ripe

quarrel / queasy

please / peace

queer **q** **p** prime

quit

practice

doom



boom

dead **d** **b** born

grave 'g' grain

**Carpe Diem**

<http://www.gion1224.jp>

Compassionate philosopher & Conscientious scientist

Hi / hai / 拝, Sincerely / shinsini / 真摯に  
アメリカ人のように日本語を発音してみると、英語と日本語が「人 / hito / human」  
の言葉だと気づいて楽しくなる。 Similar meanings like blood types

次の英語に対応する日本語が類推できますか？

**(1) Similar sounds,**

so / so, more / motto, most / mottomo, sei / saint / seijin / sage,  
walk / aruku, thought / shisou, thinking / shikou, laugh / warau  
Scold / shikaru, scold not / shikaru na  
sleep / sui, somnia / suimin / insomnia / hu(sui)min

**(2) Shared consonants,**

human / hito, time / toki. say / speak / shaberu slowly / soro-ri, shrewd / suru-doi  
sound / sei / onsei, clear / clean / kirei, on the sly / kossori. sly / kosui  
k / sky / kuu, crow / karasu, g / goose / frog / he / hi, heaven / higan  
geo / chi / ji geogrphy / geology / geothemal

**(3) Read backward, backward reading or lateral reading**

meaning / i-mi, stay / teishi, oto / tone, echo / koe, gold / ougon,  
with a thud / dosatto, take care / ki (wo) tukete Scold come cry

1,000年前の日本語

have / habu / hamu / 食む  
laugh / warahu / warau /

water / wata / wada 海・水 watatumi/ wadatsumi / water' s god / わたつみ・わだつみ・海の神

aqua / aka = 闕伽

rouge ルージュ noir ぬばたま 黒色・漆黒

英米音楽を原曲とする唱歌が、150年近くも日本人の心に溶け込んでいることをはっきりと認識すれば、英米語も日本語も、本来、同じ人類の言葉であることに気づく。したがって、日本語を英米人が発音するようにして、発音すれば、英米語だけでなく、あらゆる言語に、共通する子音・母音・音節があることがわかって、習得する上で、何の困難や障害も感じなくなる。(皮膚の色は異なっても、血液は同じ色、外見に騙されないようにしたい。)

日本語	ローマ字	英語		日本語	ローマ字	英語
音	oto	tone		声	koe	echo
声音	seion	sound		拝	hai	hi
黄金	ougon	gold		お転婆	otemba	tomboy
銀	sirogane	silver		思想	shisou	thought
晴れるや	hareruya	hallelujah		ひいら(ぎ)	hiira	holly
百合	yuri	lily		桜	sakura	sacrament
魔物	mamono	monster		転	ten	turn
歩く	aruku	walk		聖	sei	saint
くっきり	kukkiri	clear		私	shi	se / self
きたない	kitanai	dirty		駄目!	Dame!	Damn!
鋭い	surudoï	shrewd		停(滞)	tei (tai)	stay
弟子	deshi	disciple		ダルイ	darui	dull

ミサに来ます？ Do you come to Mass?  
ミサに来はる？ Would you come to Mass?

晴れる Hallelu-jah  
Hallow  
Hello

罪が晴れる The charge was cleared.

来る come  
来る？ come?  
来るん？ comin' ?  
来るの？ coming?

来ます？ You come?  
来ますか？ Do you come?  
来るんですか？ Are you comin' ?  
来るのですか？ Are you coming?

建てる build ---- clothe, eat, write, read, think  
建てるん？ buildin' ?  
建てるの？ building  
建物（たてもの） (a) building(s)

建てるもの what you build  
建てるための物 a thing (for you) to build  
建てる所の物 a thing which you build  
建てる所のそれ that which you build --- that that= what = 2 "that"s

建てられた(所の)物 a thing (which was/that was)built  
建てられている(所の)物 a thing (which is/ that is)being built

The Meaning of thinking 思考の意味

Astro star

Astro /logy

----nomy / nominate name

----naut / navigate

Eight foreigners (on the freight train) reigning the sovereign

Although I thought three tough and rough thoroughbreds running through the gate,

crystal chrys-anthemum chrysalis christened-child christ

inorganic matter --- organic(plant, insect, human being )

ant / plant / anther / anthem / [ancestor] / anthropoid [ape] anthropo-logy

phil-anthropy

the flora and fauna 動植物

サギ草 the White Egret Flower, Fringed Orchid or Sagiso.

anther the pollen-bearing part of the stamen.

the terminal part of a stamen consisting usually of two lobes each containing two sacs in which the pollen matures



AM, A.M., a.m. antemeridiem antenatal training

antemortem confession

postmeridiem

anterior posterior interior

exterior anticipate antiquity

ancestor ancestor worship

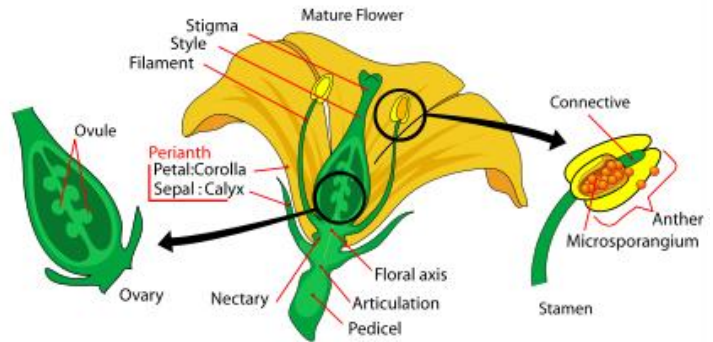
antho / flower anthropo /

human being

anthem anther anthology

anthropology anthropocentric

athena



\* h hydrogen human health

crystal chrysalis chrysanthemum Christ

\* y --- i

he

the

theme thesis hypothesis theory theist atheist Athena athen

ancestor antemeridiem ante ascendant descendant

anther anthem anthology anthropo philanthropy 博愛仁愛 philosophy

misanthropy 人間嫌い

stamen stamina

\* c & x xp =christ

voice vocal vox populi Dei

\* l & r

library literature letter lesson lecture dialect dialectics

analects dialogue logic log

direct correct rectangle regular regulate regal

\* r h

current occurring diarrhea down/through, running, hydrogen/health

I have diarrhea.

I have a running nose.

\*\* h hydrogen human genesis energy genetic genus genius genuine

Inorganic compounds are those that lack carbon and hydrogen atoms. Inorganic compounds are traditionally viewed as being synthesized by the agency of geological systems. In contrast, organic compounds are found in biological systems. Organic chemists traditionally refer to any molecule containing carbon as an organic compound and by default this means that inorganic chemistry deals with molecules lacking carbon. The 19th century chemist, Berzelius, described inorganic compounds as inanimate, not biological, origin, although many minerals are of biological origin. Biologists may distinguish organic from inorganic compounds in a different way that does not hinge on the presence of a carbon atom. Pools of organic matter, for example, that have been metabolically incorporated into living tissues persist in decomposing tissues, but as molecules become oxidized into the open environment, such as atmospheric CO<sub>2</sub>, this creates a separate pool of inorganic compounds. The distinction between inorganic and organic compounds is not always clear. Some scientists, for example, view the open environment (i.e., the ecosphere) as an extension of life and from this perspective may consider atmospheric CO<sub>2</sub> as an organic compound. The International Union of Pure and Applied Chemistry, an agency widely recognized for defining chemical terms, does not offer definitions of inorganic or organic. Hence, the definition for an inorganic versus an organic compound in a multidisciplinary context spans the division between living (or animate) and non-living (or inanimate) matter and remains open to debate according to the way that one views the world.

**海の水は人の生みの母である。ヰ ヰ ヰ**

water baptize bathe beverage beer wata=wada=わた=海

aqua 関伽 あか 若水 rejuvenating water

海 産み 生み 生みの親

水・ **ヰ + 人 + 母 = 海**

1,000 年以前は、すべて漢字の日本語

1,000 年以後は、漢字+ひらがな・カタカナの日本語

**\* ユーモア:**

**日本語初級の英米人の発音を真似てみれば、類似の語句・母音と子音に気付く。**

**拝 Hi / 真摯に Sincerely**

なにごと なに・ごと What God

わたつみ わた・つ・み わだつみ わたのかみ water' s God

あまつかみ 天・つ・神 heaven' s God amen hallulujah

ぬはたまの ぬは・たま ぬばたま

雨晴れる也 あめ・はれる・や Ame hareruya amen hallelujah

The kingdom of heaven has come

**Similar vowels 母音 ぼ・いん・ ぼ・おん**

Saint Peter 聖ピーター

sacrament さくら・桜

thought 思想

thinking 思考

## Same consonants 子・音

crow カラス

### read backward

meaning 意味

stay 停止

In Ujishū i Monogatari there is the following story about Takamura to illustrate his wit. One day in the palace of Saga Tennō , someone erected a scroll with the writing “無善悪”. No one in the palace was able to decipher its meaning. The emperor then ordered Takamura to read it, and he responded “It will be good if there is no evil (悪無くば善からん, saga nakuba yokaran),” reading the character for evil (悪, aku) as “Saga” to indicate Saga Tennō . The emperor was incensed at his audacity and proclaimed that because only Takamura was able to read the scroll, he must have been the one who put it up in the first place. Takamura however pleaded his innocence, saying that he was simply deciphering the meaning of the scroll. The emperor said, “Oh, so you can decipher any writing, can you?” and asked Takamura to read a row of twelve characters for child (子): “子子子子子子子子子子子子子子”. Takamura immediately responded: neko no ko no koneko, shishi no ko no kojishi (猫の子の子猫、獅子の子の子獅子), using the variant readings ne, ko and shi/ji for the character; this translates to “the young of cat (猫, neko), kitten (子猫, koneko), and the young of lion (獅子, shishi), cub (子獅子, kojishi).” The emperor was amused by Takamura’s wit and removed the accusation.

## 藤原忠通 (ふちはらのただみち)

わたの原 漕 (こ) ぎ出 (い) でてみれば ひさかたの 雲居 (くもゐ) にまがふ 沖つ白波 (し  
らなみ)」

[訳] 大海原に舟を漕ぎ出して見渡すと、雲と見まちがえるばかりの沖の白波であることよ。

## 小野篁 (をののたかむら)

わたの原 八十島 (やそしま) かけて 漕 (こ) ぎ出 (い) でぬと 人には告げよ 海人 (あま)  
の釣 (つ) り舟

[訳] 「広い海原の数多くの島を目ざして船出した」と都にいる私の親しい人に告げておくれよ、  
漁師の釣り船 (の人) よ。

\*\*\*

詞書 (ことばがき) によれば、流罪 (るざい) によって難波 (なにわ) から隠岐 (おき) へ船出  
する折に詠 (よ) んだ歌。「人」は、都に残る妻や母であろう。

『宇治拾遺物語』などには、嵯峨天皇のころ、「無善悪」という落書きを「悪 (さが (嵯峨) 無  
くば、善けん) (「悪なからば善からん」とも読める。いずれにせよ、「嵯峨天皇がいなければ

良いのに」の意。)と読み、これが読めたのは篁自身が書いたからに違いないと立腹した嵯峨天皇は「『子』を十二個書いたものを読め」というなぞなぞを出したが、見事に「猫の子の子猫、獅子の子の子獅子」と読み解いてみせて、事なきを得た、という逸話も見える。

### 出典万葉集 一五・天智天皇 (てんぢてんわう)

わたつみの 豊旗雲 (とよはたくも) に 入り日さし 今夜 (こよひ) の月夜 (つくよ) さやに照りこそ」

[訳] 海上の旗のようにたなびく美しい雲に夕日がさし、真っ赤な夕焼けとなっている。今夜の月は明るく照ってほしい。

\*\*\*

「入り日さし (万葉仮名で「伊理比弥之」)」には「入り日見し」、「さやに照りこそ (「清明己曾」)」には「あきらけくこそ」「さやけかりこそ」の異訓がある。「こそ」は、他に対する願望の意の終助詞とするが、異説もある。しかし、いずれにしても航路の安全のために、月の明るいことを確信しつつ神に祈った歌であろう。

Ono no Takamura, in a book illustration by Kikuchi Yō sai. In this Japanese name, the family name is "Ono".

Ono no Takamura (小野 篁) also known as Sangi no Takamura (参議篁, sangi no takamura?, 802- February 3, 853) was an early Heian period scholar and poet.

Takamura is a descendant of Ono no Imoko who served as Kenzuishi, and his father was Ono no Minemori. He is the grandfather of Ono no Michikaze, one of the three famous calligraphers (三筆, sanpitsu). In 834 he was appointed to Kintō shi, but in 838 after a quarrel with the envoy, Fujiwara no Tsunetsugu, he gave up his professional duties pretending to be ill, and attracted the ire of retired Emperor Saga, who sent him to Oki Province. Within two years he regained the graces of the court and returned to the capital where he was promoted to Sangi.

Takamura is the subject of a number of odd stories and legends. One of the most singular of these legends is the claim that every night he would climb down a well to hell and help Yama (閻魔大王, enma daiō) in his judgements (裁判, saiban). In Sataku, Kyoto, there is a grave said to belong to Takamura. Near that grave is a grave marked Murasaki Shikibu, with a legend that it was placed there by the devil himself as punishment for lust (愛欲, aiyoku?) for which Murasaki Shikibu descended to hell.

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the accusation.

Takamura is the main character in the tale Takamura Monogatari.

Descendants[edit source | editbeta]While people like Ono no Michikaze and Ono no Komachi are Takamura's direct descendants, he also had several spiritual descendants among the Samurai. In particular, several Samurai names such as Notarō (野太郎), Onota (小野太), Yatarō (弥太郎), Koyata (小弥太) can be traced to Takamura.

ぬばたま noir ぬばたまの くろかみぬれて



**ヒオウギ (檜扇、学名: *Iris domestica*)** はアヤメ科アヤメ属の多年草である。

*Iris domestica* (blackberry lily, leopard flower, leopard lily) is an ornamental plant.

#### Medicinal uses

The leopard lily is a flowering perennial of Chinese origin, and is locally used in Chinese villages for its medicinal values. Currently, studies are underway to investigate its apparent potential against prostate cancer. The dried rhizome has long been used in East Asia to treat throat troubles, asthma, swollen liver and spleen, gonorrhoea, malaria, and arrow poisoning. The herb is a principal ingredient in a lung support formula to reduce inflammation (heat) and fight viral infection.

やってみせ  
言って聞かせて  
させてみせ  
ほめてみせねば  
人成りがたし  
あたたかく  
やさしき  
声にて  
子も育つ

Who can you trust if you can't even trust yourself? And how in the world can you learn if you don't directly hear or see the things the natives say and do?





Row, row, row your boat, gently down the stream.  
Merrily, merrily, merrily, merrily, life is but a dream.

# LIFE CYCLE

b p r q d → g

reign - rain

rot

r

ripe

quarrel / queasy

please / peace

queer q

p prime

quit

practice

doom g boom

dead d b born

grave g grain

## Carpe Diem

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## Carpe Diem

Observe how the lilies of the field grow; they do not toil nor do they spin, yet I say to you that not even Solomon in all his glory clothed himself like one of these. But if God so clothes the grass of the field, which is alive today and tomorrow is thrown into the furnace, will He not much more clothe you? ——— But first try to act like a compassionate philosopher and a conscientious scientist, and you will be given what you

need.

“So do not worry about tomorrow; for tomorrow will care for itself. Each day has enough trouble of its own.

Source[edit]Original usage from Odes 1.11, in Latin and English:

Tu ne quaesieris, scire nefas, quem mihi, quem tibi Don't ask (it's forbidden to know)  
what end

finem di dederint, Leuconoe, nec Babylonios the gods have to me or you, Leuconoe. Don't  
play with Babylonian

temptaris numeros. ut melius, quidquid erit, pati. numerology either. How much better it  
is to endure whatever will be!

seu pluris hiemes seu tribuit Iuppiter ultimam, Whether Jupiter has allotted to sink you  
many more winters or this final one

quae nunc oppositis debilitat pumicibus mare: which even now wears out the Tyrrhenian sea  
on the rocks placed opposite

Tyrrhenum sapias, vina liques et spatio brevi – be wise, be truthful, strain the wine,  
and scale back your long hopes

spem longam reseces. dum loquimur, fugerit invida to a short period. While we speak, envious  
time will have {already} fled:

aetas: carpe diem, quam minimum credula postero. seize the day, trusting as little as  
possible in the next (day) [/future]. [2]

Carpe diem concept[edit]Perhaps the first written expression of the concept is the advice  
given by Siduri to Gilgamesh, telling him to forgo his mourning and embrace life although  
some scholars see it as simply urging Gilgamesh to abandon his mourning, “reversing the  
liminal rituals of mourning and returning to the normal and normative behaviors of  
Mesopotamian society.” [3] [4]

shivering しばれる (freezing)

It's shiveringly cold. 今日はしばれるほど寒い。

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ミサに来はる? Would you come to Mass?

晴れる Hallelu-jah

Hallow

Hello

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来るん? comin' ?  
来るの? coming?

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建てる所のそれ that which you build --- that that= what = 2 "that"s

建てられた(所の)物 a thing (which was/that was)built  
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The Meaning of thinking 思考の意味

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Eight foreigners (on the freight train) reigning the sovereign

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crystal chrys-anthemum chrysalis christened-child christ

inorganic matter --- organic(plant, insect, human being )

ant / plant / anther / anthem / [ancestor] / anthropoid [ape] anthro-po-logy

phil-anthropy

Row, row, row your boat, gently down the stream.

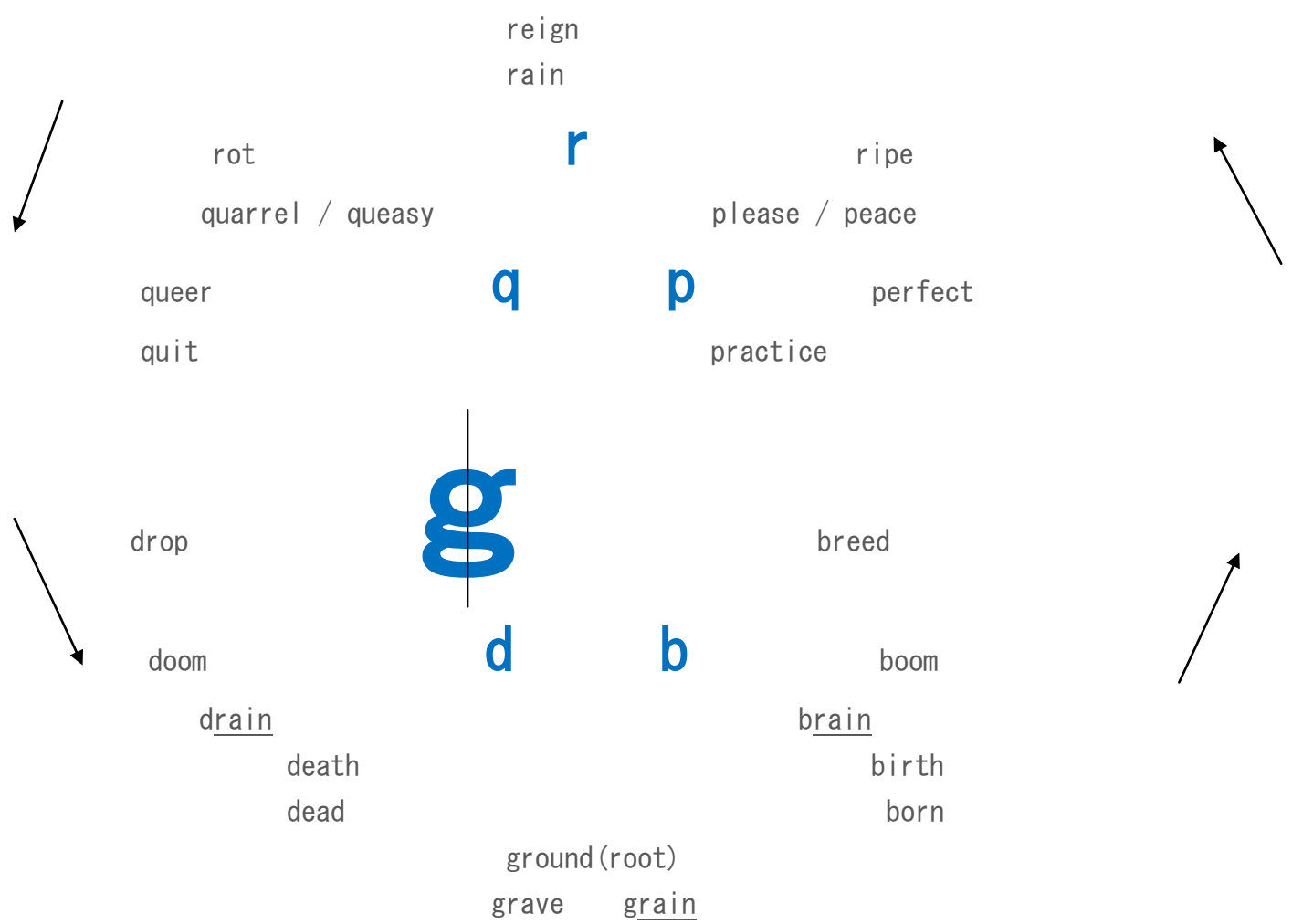
Merrily, merrily, merrily, merrily, life is but a dream.



# LIFE CYCLE

'g' b p r q d 'g' → gg

r  
q+p  
d+b

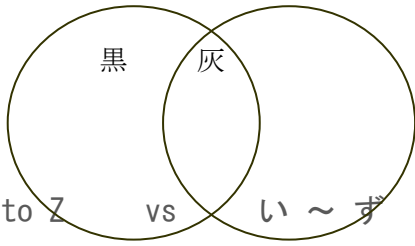


Carpe Diem



fuzzy computer (誤差を処理・利用するコンピューター)

fuzzy set (曖昧語)



Row, row, row your boat, Gently down the stream. Merrily, merrily, merrily, merrily, Life is but a dream.  
 いろはにほへと ちりぬるをわか よたれぞつねな らむうゐのおく やまけふこえて あさきゆめみし ゑひもせす

LIFE CYCLE

b p r q d → gg

gg

r

q+p

d+b

rain(rooftop)  
fruit

rot  
quarrel / queasy / qualm

r

ripe  
please / peace / easy

queer  
question / quit

q

p

perfect  
practice

drop / fall down

gg

bring up

doom

d

b

boom

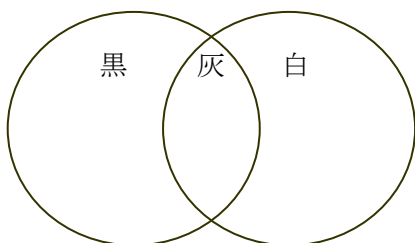
drain  
death  
dead

brain  
breath  
born

ground(root)  
grave grain

fuzzy computer (誤差を処理・利用するコンピューター)

fuzzy set (曖昧語)



① I have no brother(s).

gray  
black grey white

- ② Don't lose (your) heart.  
③ all (of) the boys  
④ Neither of them is [=are] right.

[ synesis 意味構文 grammar is a liar ]

結構ですね。Yes, thank you.

結構ですよ。No, thank you.

**flexible system 清濁併せ飲む** To take an unbiased approach to different opinions.

アイマイ (曖昧) が自然であり、人間的であり、ユーモアもある。灰色 (grey/gray) のつづりですら、英米両国で異なるのに、英米人並みの英語力に不足なレベルの日本人が、過度に神経質になることはないでしょう。「角を矯めて牛を殺すなかれ。」 Not to reform the horns and kill the bull. (= Don't try to improve a small part and ruin the whole.) 「水清ければ魚住まず。」 No fish live in too clear water. ( Strait-laced people have few friends.)

John 12:24 - Bible Gateway

[www.biblegateway.com/verse/en/John%2012%3A24](http://www.biblegateway.com/verse/en/John%2012%3A24)

このページを訳す

I tell you truly that unless a grain of wheat falls into the earth and dies, it remains a single grain of wheat; but if it does, ..... 24 verily, verily, I say to you, if the grain of the wheat, having fallen to the earth, may not die, itself remaineth alone; and if ...

John 12:24 Very truly I tell you, unless a kernel of wheat falls to the ...

逾越节前六日、耶穌來到伯大尼、就是他叫拉撒路從死里復活之處。

12:2 有人在那里給耶穌預備筵席。馬大伺候、拉撒路也在那同耶穌坐席的人中。

12:3 馬利亞就拿着一斤極貴的真哪哒香膏、抹耶穌的腳、又用自己頭髮去擦。屋里就滿了膏的香氣。

12:4 有一個門徒、就是那將要賣耶穌的加略人猶大、

12:5 說、這香膏為甚么不賣三十兩銀子贖濟窮人呢。

12:6 他說這話、並不是挂念窮人、乃因他是個賊、又帶着錢囊、常取其中所存的。

12:7 耶穌說、由他吧、他是為我安葬之日存留的。

12:8 因为常有穷人和你们同在，只是你们不常有我。

12:9 有许多犹太人知道耶稣在那里、就来了、不但是为耶稣的缘故、也是要看他从死里所复活的拉撒路。

12:10 但祭司长商议连拉撒路也要杀了。

12:11 因有好些犹太人、为拉撒路的缘故、回去信了耶稣。

12:12 第二天有许多上来过节的人、听见耶稣将到耶路撒冷、

12:13 就拿着棕树枝、出去迎接他、喊着说、和散那、奉主名来的以色列王、是应当称颂的。

12:14 耶稣得了一个驴驹、就骑上。如经上所记的说、

12:15 『锡安的民哪、〔民原文作女子〕不要惧怕、你的王骑着驴驹来了。』

12:16 这些事门徒起先不明白。等到耶稣得了荣耀以后、才想起这话是指着他写的、并且众人果然向他这样行了。

12:17 当耶稣呼唤拉撒路叫他从死复活出坟墓的时候、同耶稣在那里的众人、就作见证。

12:18 众人因听见耶稣行了这神迹、就去迎接他。

12:19 法利赛人彼此说、看哪、你们是徒劳无益、世人都随从他去了。

12:20 那时、上来过节礼拜的人中、有几个希利尼人。

12:21 他们来见加利利伯赛大的腓力、求他说、先生、我们愿意见耶稣。

12:22 腓力去告诉安得烈、安得烈同腓力去告诉耶稣。

12:23 耶稣说、人子得荣耀的时候到了。

12:24 我实实在在的告诉你们、一粒麦子不落在地里死了、仍旧是一粒。若是死了、就结出许多子粒来。

12:25 爱惜自己生命的、就丧失生命。在这世上恨恶自己生命的、就要保守生命到永生。

12:26 若有人服事我、就当跟从我。我在那里、服事我的人、也要在那里。若有人服事我、我父必尊重他。

12:27 我现在心里忧愁、我说甚么才好呢。父阿、救我脱离这时候。但我原是为这时候来的。

12:28 父阿、愿你荣耀你的名。当时就有声音从天上来说、我已经荣耀了我的名、还要再荣耀。

12:29 站在旁边的众人听见、就说、打雷了。还有人说、有天使对他说话。

12:30 耶稣说、这声音不是为我、是为你们来的。

12:31 现在这世界受审判。这世界的王要被赶出去。

12:32 我若从地上被举起来、就要吸引万人来归我。

12:33 耶稣这话原是指着自己将要怎样死说的。

12:34 众人回答说、我们听见律法上有话说基督是永存的。你怎么说人子必须被举起来呢。这人子是谁呢。

12:35 耶稣对他们说、光在你们中间、还有不多的时候、应当趁着有光行走、免得黑暗临到你们。那在黑暗里行走的、不知道往何处去。

12:36 你们应当趁着有光、信从这光、使你们成为光明之子。耶稣说了这话、就离开他们、隐藏了。

12:37 他虽然在他们面前行了许多神迹、他们还是不信他。

12:38 这是要应验先知以赛亚的话、说、『主阿、我们所传的、有谁信呢。主的膀臂向谁显露呢。』

12:39 他们所以不能信、因为以赛亚又说、

12:40 『主叫他们瞎了眼、硬了心、免得他们眼睛看见、心里明白、回转过来、我就医治他们。』

12:41 以赛亚因为看见他的荣耀、就指着他说这话。

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I tell you the truth, unless a kernel of wheat is planted in the soil and dies, it remains alone. ... verily, verily, I say to you, if the grain of the wheat, having fallen to the earth, may not die, itself remaineth alone; and if it may die, it doth bear much ...

新约 -- 约翰福音(John) -- 第 12 章 ( 本篇共有 21 章 ) 7 上一章 下一章 8 圣经目录

12:1 逾越节前六日，耶稣来到伯大尼，就是他叫拉撒路从死里复活之处。

Then Jesus six days before the passover came to Bethany, where Lazarus was, which had been dead, whom he raised from the dead.

12:2 有人在那里给耶稣预备筵席。马大伺候，拉撒路也在那同耶稣坐席的人中。

There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.

12:3 马利亚就拿着一斤极贵的真哪哒香膏，抹耶稣的脚，又用自己的头发去擦。屋里就满了膏的香气。

Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

12:4 有一个门徒，就是那将要卖耶稣的加略人犹大，

Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him,

12:5 说，这香膏为什么不卖三十两银子周济穷人呢。

Why was not this ointment sold for three hundred pence, and given to the poor?

12:6 他说这话，并不是挂念穷人，乃因他是个贼，又带着钱囊，常取其中所存的。

This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.

12:7 耶稣说，由他吧，他是为我安葬之日存留的。

Then said Jesus, Let her alone: against the day of my burying hath she kept this.

12:8 因为常有穷人和你们同在。只是你们不常有我。

For the poor always ye have with you; but me ye have not always.

12:9 有许多犹太人知道耶稣在那里，就来了，不但是为耶稣的缘故，也是要看他从死里所复活的拉撒路。

Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

12:10 但祭司长商议连拉撒路也要杀了。

But the chief priests consulted that they might put Lazarus also to death;

12:11 因有好些犹太人，为拉撒路的缘故，回去信了耶稣。

Because that by reason of him many of the Jews went away, and believed on Jesus.

12:12 第二天，有许多上来过节的人，听见耶稣将到耶路撒冷，

On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

12:13 就拿着棕树枝，出去迎接他，喊着说，和撒那，奉主名来的以色列王，是应当称颂的。

Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord.

12:14 耶稣得了一个驴驹，就骑上。如经上所记的说，

And Jesus, when he had found a young ass, sat thereon: as it is written,

12:15 锡安的民哪，（民原文作女子）不要惧怕，你的王骑着驴驹来了。

Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.

12:16 这些事门徒起先不明白。等到耶稣得了荣耀以后，才想起这话是指着他写的，并且众人果然向他这样行了。

These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.

12:17 当耶稣呼唤拉撒路叫他从死复活出坟墓的时候，同耶稣在那里的众人，就作见证。

The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.

12:18 众人因听见耶稣行了这神迹，就去迎接他。

For this cause the people also met him, for that they heard that he had done this miracle.

12:19 法利赛人彼此说，看哪，你们是徒劳无益，世人都随从他去了。

The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

12:20 那时，上来过节礼拜的人中，有几个希腊人。

And there were certain Greeks among them that came up to worship at the feast:

12:21 他们来见加利利伯赛大的腓力，求他说，先生，我们愿意见耶稣。

The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.

12:22 腓力去告诉安得烈，安得烈同腓力去告诉耶稣。

Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.

12:23 耶稣说，人子得荣耀的时候到了。

And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

12:24 我实实在在的告诉你们，一粒麦子不落在地里死了，仍旧是一粒。若死了，就结出许多子粒来。



Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

12:25 爱惜自己生命的，就丧失生命。在这世上恨恶自己生命的，就要保守生命到永生。

He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

12:26 若有人服事我，就当跟从我。我在那里，服事我的人，也要在那里。若有人服事我，我父必尊重他。

If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.

12:27 我现在心里忧愁，我说什么才好呢。父阿，救我脱离这时候。但我原是为这时候来的。

Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

12:28 父阿，愿你荣耀你的名。当时就有声音从天上来说，我已经荣耀了我的名，还要再荣耀。

Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.

12:29 站在旁边的众人听见，就说，打雷了。还有人说，有天使对他说话。

The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him.

12:30 耶稣说，这声音不是为我，是为你们来的。

Jesus answered and said, This voice came not because of me, but for your sakes.

12:31 现在这世界受审判。这世界的王要被赶出去。

Now is the judgment of this world: now shall the prince of this world be cast out.

12:32 我若从地上被举起来，就要吸引万人来归我。

And I, if I be lifted up from the earth, will draw all men unto me.

12:33 耶稣这话原是指着自己将要怎样死说的。

This he said, signifying what death he should die.

12:34 众人回答说，我们听见律法上有话说，基督是永存的。你怎吗说，人子必须被举起来呢。这人子是谁呢。

The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?

12:35 耶稣对他们说，光在你们中间，还有不多的时候，应当趁着有光行走，免得黑暗临到你们。那在黑暗里行走的，不知道往何处去。

Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.

12:36 你们应当趁着有光，信从这光，使你们成为光明之子。

While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

12:37 耶稣说了这话，就离开他们，隐藏了。

But though he had done so many miracles before them, yet they believed not on him:

12:38 他虽然在他们面前行了许多神迹，他们还是不信他。

That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

12:39 这是要应验先知以赛亚的话说，主阿，我们所传的，有谁信呢。

Therefore they could not believe, because that Esaias said again,

12:40 他们所以不能信，因为以赛亚又说，主叫他们瞎了眼，硬了心，免得他们眼睛看见，心里明白，回转过来，我就医治他们。

He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.

12:41 以赛亚因为看见他的荣耀，就指着他说这话。

These things said Esaias, when he saw his glory, and spake of him.

John 12

New American Standard Bible (NASB)

Mary Anoints Jesus

12 Jesus, therefore, six days before the Passover, came to Bethany where Lazarus was, whom Jesus had raised from the dead. 2 So they made Him a supper there, and Martha was serving; but Lazarus was one of those reclining at the table with Him. 3 Mary then took a [a]pound of very costly perfume of pure nard, and anointed the feet of Jesus and wiped His feet with her hair; and the house was filled with the fragrance of the perfume. 4 But Judas Iscariot, one of His disciples, who was intending to [b]betray Him, \*said, 5 “Why was this perfume not sold for [c]three hundred denarii and given to poor people?” 6 Now he said this, not because he was concerned about the poor, but because he was a thief, and as he had the money box, he used to pilfer what was put into it. 7 Therefore Jesus said, “Let her alone, so that she may keep [d]it for the day of My burial. 8 For you always have the poor with you, but you do not always have Me.”

9 The large crowd of the Jews then learned that He was there; and they came, not for Jesus' sake only, but that they might also see Lazarus, whom He raised from the dead. 10 But the chief priests planned to put Lazarus to death also; 11 because on account of him many of the Jews were going away and were believing in Jesus.

Jesus Enters Jerusalem

12 On the next day the large crowd who had come to the feast, when they heard that Jesus was coming to Jerusalem, 13 took the branches of the palm trees and went out to meet Him, and began to shout, “Hosanna! Blessed is He who comes in the name of the Lord, even the King of Israel.” 14 Jesus, finding a young donkey, sat on it; as it is written, 15 “Fear not, daughter of Zion; behold, your King is coming, seated on a donkey's colt.” 16 These things His disciples did not understand at the first; but when Jesus was glorified, then they remembered that these things were written of Him, and that they had done these things to Him. 17 So the [e]people, who were with Him when He called Lazarus out of the tomb and raised him from the dead, continued to testify about

Him. 18 For this reason also the [f]people went and met Him, because they heard that He had performed this [g]sign. 19 So the Pharisees said to one another, “You see that you are not doing any good; look, the world has gone after Him.”

#### Greeks Seek Jesus

20 Now there were some Greeks among those who were going up to worship at the feast; 21 these then came to Philip, who was from Bethsaida of Galilee, and began to ask him, saying, “Sir, we wish to see Jesus.” 22 Philip \*came and \*told Andrew; Andrew and Philip \*came and \*told Jesus. 23 And Jesus \*answered them, saying, “The hour has come for the Son of Man to be glorified. 24 Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit. 25 He who loves his [h]life loses it, and he who hates his [i]life in this world will keep it to life eternal. 26 If anyone [j]serves Me, he must follow Me; and where I am, there My servant will be also; if anyone [k]serves Me, the Father will honor him.

#### Jesus Foretells His Death

27 “Now My soul has become troubled; and what shall I say, ‘Father, save Me from this hour’? But for this purpose I came to this hour. 28 Father, glorify Your name.” Then a voice came out of heaven: “I have both glorified it, and will glorify it again.” 29 So the crowd of people who stood by and heard it were saying that it had thundered; others were saying, “An angel has spoken to Him.” 30 Jesus answered and said, “This voice has not come for My sake, but for your sakes. 31 Now judgment is upon this world; now the ruler of this world will be cast out. 32 And I, if I am lifted up from the earth, will draw all men to Myself.” 33 But He was saying this to indicate the kind of death by which He was to die. 34 The crowd then answered Him, “We have heard out of the Law that [l]the Christ is to remain forever; and how can You say, ‘The Son of Man must be lifted up’? Who is this Son of Man?” 35 So Jesus said to them, “For a little while longer the Light is among you. Walk while you have the Light, so that darkness will not overtake you; he who walks in the darkness does not know where he goes. 36 While you have the Light, believe in the Light, so that you may become sons of Light.”

These things Jesus spoke, and He went away and [m]hid Himself from them. 37 But though He had performed so many [n]signs before them, yet they were not believing in Him. 38 This was to fulfill the word of Isaiah the prophet which he spoke: “Lord, who has believed our report? And to whom has the arm of the Lord been revealed?” 39 For this reason they could not believe, for Isaiah said again, 40 “He has blinded their eyes and He hardened their heart, so that they would not see with their eyes and perceive with their heart, and [o]be converted and I heal them.” 41 These things Isaiah said because he saw His glory, and he spoke of Him. 42 Nevertheless many even of the rulers believed in Him, but because of the Pharisees they were not confessing Him, for fear that they would be [p]put out of the synagogue; 43 for they loved the [q]approval of men rather than the [r]approval of God.

44 And Jesus cried out and said, "He who believes in Me, does not believe in Me but in Him who sent Me. 45 He who sees Me sees the One who sent Me. 46 I have come as Light into the world, so that everyone who believes in Me will not remain in darkness. 47 If anyone hears My sayings and does not keep them, I do not judge him; for I did not come to judge the world, but to save the world. 48 He who rejects Me and does not receive My sayings, has one who judges him; the word I spoke is what will judge him at the last day. 49 For I did not speak [s]on My own initiative, but the Father Himself who sent Me has given Me a commandment as to what to say and what to speak. 50 I know that His commandment is eternal life; therefore the things I speak, I speak just as the Father has told Me."

#### Jesus Anointed at Bethany

12 Six days before the Passover, Jesus came to Bethany, where Lazarus lived, whom Jesus had raised from the dead. 2 Here a dinner was given in Jesus' honor. Martha served, while Lazarus was among those reclining at the table with him. 3 Then Mary took about a pint[a] of pure nard, an expensive perfume; she poured it on Jesus' feet and wiped his feet with her hair. And the house was filled with the fragrance of the perfume.

4 But one of his disciples, Judas Iscariot, who was later to betray him, objected, 5 "Why wasn't this perfume sold and the money given to the poor? It was worth a year's wages. [b]" 6 He did not say this because he cared about the poor but because he was a thief; as keeper of the money bag, he used to help himself to what was put into it.

7 "Leave her alone," Jesus replied. "It was intended that she should save this perfume for the day of my burial. 8 You will always have the poor among you, [c] but you will not always have me."

9 Meanwhile a large crowd of Jews found out that Jesus was there and came, not only because of him but also to see Lazarus, whom he had raised from the dead. 10 So the chief priests made plans to kill Lazarus as well, 11 for on account of him many of the Jews were going over to Jesus and believing in him.

#### Jesus Comes to Jerusalem as King

12 The next day the great crowd that had come for the festival heard that Jesus was on his way to Jerusalem. 13 They took palm branches and went out to meet him, shouting,

"Hosanna! [d]"

"Blessed is he who comes in the name of the Lord!"[e]

“Blessed is the king of Israel!”

14 Jesus found a young donkey and sat on it, as it is written:

15 “Do not be afraid, Daughter Zion;  
see, your king is coming,  
seated on a donkey’s colt.”[f]

16 At first his disciples did not understand all this. Only after Jesus was glorified did they realize that these things had been written about him and that these things had been done to him.

17 Now the crowd that was with him when he called Lazarus from the tomb and raised him from the dead continued to spread the word. 18 Many people, because they had heard that he had performed this sign, went out to meet him. 19 So the Pharisees said to one another, “See, this is getting us nowhere. Look how the whole world has gone after him!”

#### Jesus Predicts His Death

20 Now there were some Greeks among those who went up to worship at the festival. 21 They came to Philip, who was from Bethsaida in Galilee, with a request. “Sir,” they said, “we would like to see Jesus.” 22 Philip went to tell Andrew; Andrew and Philip in turn told Jesus.

23 Jesus replied, “The hour has come for the Son of Man to be glorified. 24 Very truly I tell you, unless a kernel of wheat falls to the ground and dies, it remains only a single seed. But if it dies, it produces many seeds. 25 Anyone who loves their life will lose it, while anyone who hates their life in this world will keep it for eternal life. 26 Whoever serves me must follow me; and where I am, my servant also will be. My Father will honor the one who serves me.

27 “Now my soul is troubled, and what shall I say? ‘Father, save me from this hour’? No, it was for this very reason I came to this hour. 28 Father, glorify your name!”

Then a voice came from heaven, “I have glorified it, and will glorify it again.” 29 The crowd that was there and heard it said it had thundered; others said an angel had spoken to him.

30 Jesus said, “This voice was for your benefit, not mine. 31 Now is the time for judgment on this world;

now the prince of this world will be driven out. 32 And I, when I am lifted up[g] from the earth, will draw all people to myself.” 33 He said this to show the kind of death he was going to die.

34 The crowd spoke up, “We have heard from the Law that the Messiah will remain forever, so how can you say, ‘The Son of Man must be lifted up’? Who is this ‘Son of Man’?”

35 Then Jesus told them, “You are going to have the light just a little while longer. Walk while you have the light, before darkness overtakes you. Whoever walks in the dark does not know where they are going. 36 Believe in the light while you have the light, so that you may become children of light.” When he had finished speaking, Jesus left and hid himself from them.

#### Belief and Unbelief Among the Jews

37 Even after Jesus had performed so many signs in their presence, they still would not believe in him. 38 This was to fulfill the word of Isaiah the prophet:

“Lord, who has believed our message  
and to whom has the arm of the Lord been revealed?”[h]

39 For this reason they could not believe, because, as Isaiah says elsewhere:

40 “He has blinded their eyes  
and hardened their hearts,  
so they can neither see with their eyes,  
nor understand with their hearts,  
nor turn—and I would heal them.”[i]

41 Isaiah said this because he saw Jesus’ glory and spoke about him.

42 Yet at the same time many even among the leaders believed in him. But because of the Pharisees they would not openly acknowledge their faith for fear they would be put out of the synagogue; 43 for they loved human praise more than praise from God.

44 Then Jesus cried out, “Whoever believes in me does not believe in me only, but in the one who sent me.

45 The one who looks at me is seeing the one who sent me. 46 I have come into the world as a light, so that no one who believes in me should stay in darkness.

47 “If anyone hears my words but does not keep them, I do not judge that person. For I did not come to judge the world, but to save the world. 48 There is a judge for the one who rejects me and does not accept my words; the very words I have spoken will condemn them at the last day. 49 For I did not speak on my own, but the Father who sent me commanded me to say all that I have spoken. 50 I know that his command leads to eternal life. So whatever I say is just what the Father has told me to say.”



