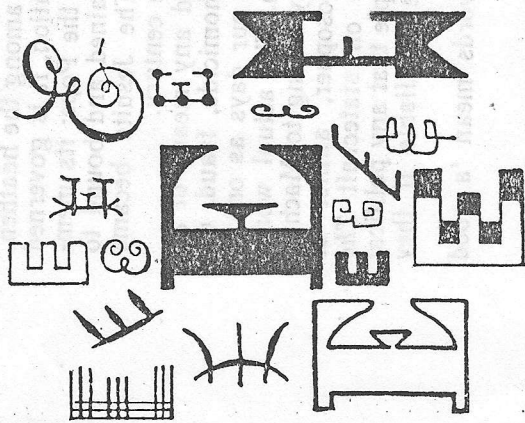




To eat of the tree of knowledge

Вкусить от древа познания

The first book of the Old Testament opens with an account of the creation of the world by God and the origin of sin in the serpent's temptation of Adam through his wife. It contains a narrative of the blissful life of Adam and Eve in the happy Garden of Eden. There every tree that was pleasant to the sight and good for food grew abundantly. There the animals lived at peace with man and with each other. There man and woman knew no shame, because they knew no ill. It was the age of innocence. But this glad time was short, the sunshine was soon clouded. The sad story is told of the fall of Adam and Eve, their loss of innocence, their expulsion from Eden, and the doom of labour, of sorrow, and of death pronounced on them and their posterity.

In the midst of the garden grew the tree of the knowledge of good and evil, and God had forbidden man to eat of its fruit saying "In the day that thou eatest thereof thou shalt surely die". But the serpent was cunning, and the woman weak and credulous: he persuaded her to eat of the fatal fruit, and she gave of it to her husband. No sooner had they tasted it than

the eyes of both of them were opened, they knew that they were naked, and filled with shame and confusion they hid their nakedness under aprons of fig-leaves: the age of innocence was gone for ever.

That woeful day God walked into the garden, as his custom was, in the cool of the evening. Adam and Eve hid behind the trees, ashamed to be seen by him naked. But he called them forth from the thicket, and learning from the abashed couple how they had disobeyed his command by eating of the tree of knowledge, he flew into a towering passion. He cursed the serpent, condemning him to go on his belly, to eat dust, and to be the enemy of mankind all the days of his life. He cursed the ground, condemning it to bring forth thorns and thistles. He cursed the woman, condemning her to bear children in sorrow and to be in subjection to her husband. He cursed the man, condemning him to wring his daily bread from the ground in the sweat of his brow, and finally to return to the dust out of which he had been taken.

Having relieved his feelings by these maledictions, the irascible deity relented so far as to make coats of skins for the culprits to replace their scanty aprons of fig-leaves, and clad in these new garments the shame-faced pair retreated among the trees, and the shadows deepened on Paradise Lost.

In modern speech the words *to eat* or *taste of the tree of knowledge* mean to acquire knowledge, and are used mostly ironically.

Even knowledge concerning sex is dangerous and must be kept in secret. It is indeed the tree of the knowledge of good and evil, the forbidden tree whose fruit brought about the fall of man from his state of innocence.

R. M. MacIver, *The Pursuit of Happiness*

Pronunciation and stress:

Eden ['i:dn], Adam ['ædəm], Eve [i:v], evil ['i:vɪ], Paradise ['pærədəɪs], posterity [pɒs'terɪtɪ], credulous ['kredjʊləs], narrative ['nærətɪv], naked ['neɪkɪd], apron ['eɪprən], thistle [θɪsl], sweat [swet], deity ['di:tɪ], irascible ['ræsɪbəl]

Notes:

KNOWLEDGE. The noun has no plural and corresponds in Russian to both знание and знания.
 MANKIND. Be careful to stress the second syllable when you mean the human race, the first syllable is to be stressed to denote the male sex, men only (contrasted with women). The noun *mankind* is used without an article.

EAT OF, EAT. *Eat of* semantically differs from *eat* and means 'take a small bit, taste'.

Render the following text in English:

...Бог разрешил Адаму вкушать плоды со всех деревьев, за исключением дерева познания добра и зла, к плодам которого он запретил прикасаться под угрозой смерти... Среди зверей, которых создал бог, наибольшей хитростью отличался змей. Однажды он спросил у женщины, почему бог запретил им есть плоды с дерева познания добра и зла. И женщина ответила на это: «Чтобы мы не умерли». «Вы ни в коем случае не умрете», — уверял ее змей и доказывал, что бог не велит им есть плоды с этого дерева, опасаясь, что у людей откроются глаза и они познают добро и зло так же, как и сам бог. Женщина внимательно посмотрела на дерево познания добра и зла и увидела, как прекрасно оно и его плоды, дающие мудрость. И она сорвала запретный плод, съела его, а потом уговорила мужа, чтобы он последовал ее примеру... Бог выгнал Адама и Еву из рая, ибо не хотел допустить, чтобы они съели плоды с дерева жизни и таким путем обрели бессмертие.

3. Косидовский, Библейские сказания

The end justifies the means



Цель оправдывает средства

The end justifies the means was the motto of the Jesuits, a militant catholic order. The order of the Jesuits was founded by Ignatius Loyola with the aim of defending the Roman Catholic Church against

opposition and propagating its faith among the heathen. The order has a very strict organization, it is governed by a "General" responsible only to the Pope; its members are learned men, rigorously trained and bound to poverty, chastity and obedience. The Jesuits became very powerful politically in the 17th century.

The order of the Jesuits justified any means of attaining a political end, including homicide, fraud, espionage. It continues its activity in our days as one of the religious orders of the Vatican. The actual words *The end justifies the means* probably belong to Machiavelli, a Florentine political philosopher, author of a famous and influential treatise on statecraft *The Prince* (1513) advocating the principle that any political means, however unscrupulous, are justifiable if they strengthen the power of a State.

In the modern language the words mean 'a good purpose may justify wrongdoing'.

We do not commonly hold in private life that ends justify means. Why should they be held to justify means in Press life?

J. Galsworthy, *Castles in Spain*

The end cannot justify the means, for the simple and obvious reason that the means employed determine the nature of the ends produced.

A. Huxley, *Ends and Means*

Pronunciation and stress:

Ignatius Loyola [ɪɡˈneɪʃəs loʊˈoʊlə], chastity [ˈtʃæstɪti], jesuit [ˈdʒezjuɪt], Vatican [ˈvætɪkən], homicide [ˈhɒmɪsaɪd], espionage [ˌespɪəˈnɑːʒ], Machiavelli [ˈmækiəˈveli], Florentine [ˈflɒrentaɪn], treatise [ˈtriːtɪz]

Notes:

CATHOLIC. Be sure to stress the first syllable [ˈkæθəlɪk]. In careless speech the stress is often shifted to the second syllable, probably by analogy with the Russian word католик.

Translate into English:

«Цель оправдывает средства» — девиз Ордена иезуитов. Орден иезуитов был основан Лойолой в