



The Godson, Leo Tolstoy

The Godson

Translated by Louise and Aylmer Maude 1906

'YE HAVE HEARD that it was said, An eye for an eye, and a tooth for a tooth, but I say unto you, Resist not him that is evil.' — Matt. v. 38, 39.
'Vengeance is mine; I will repay.' — Rom. xii. 19.

I

A SON was born to a poor peasant. He was glad and went to his neighbour to ask him to stand godfather to the boy. The neighbour refused — he did not like standing godfather to a poor man's child.

The peasant asked another neighbour, but he too refused, and after that the poor father went to every house in the village, but found no one willing to be godfather to his son. So he set off to another village, and on the way he met a man who stopped and said:

'Good-day, my good man; where are you off to?'

'God has given me a child,' said the peasant, 'to rejoice my eyes in youth, to comfort my old age, and to pray for my soul after death. But I am poor, and no one in our village will stand godfather to him, so I am now on my way to seek a godfather for him elsewhere.'

'Let me be godfather,' said the stranger.

The peasant was glad, and thanked him, but added: 'And whom shall I ask to be godmother?'

'Go to the town,' replied the stranger, 'and, in the square, you will see a stone house with shop-windows in the front. At the entrance you will find the tradesman to whom it belongs. Ask him to let his daughter stand godmother to your child.'

The peasant hesitated.

'How can I ask a rich tradesman?' said he. 'He will despise me, and will not let his daughter come.'

‘Don’t trouble about that. Go and ask. Get everything ready by to-morrow morning, and I will come to the christening.’

The poor peasant returned home, and then drove to the town to find the tradesman. He had hardly taken his horse into the yard, when the tradesman himself came out.

‘What do you want?’ said he.

‘Why, sir,’ said the peasant, ‘you see God has given me a son to rejoice my eyes in youth, to comfort my old age, and to pray for my soul after death. Be so kind as to let your daughter stand godmother to him.’

‘And when is the christening?’ said the tradesman.

‘To-morrow morning.’

‘Very well. Go in peace. She shall be with you at Mass to-morrow morning.’

The next day the godmother came, and the godfather also, and the infant was baptized. Immediately after the christening the godfather went away. They did not know who he was, and never saw him again.

II

The child grew up to be a joy to his parents. He was strong, willing to work, clever and obedient. When he was ten years old his parents sent him to school to learn to read and write. What others learnt in five years, he learnt in one, and soon there was nothing more they could teach him.

Easter came round, and the boy went to see his godmother, to give her his Easter greeting.

‘Father and mother,’ said he when he got home again, ‘where does my godfather live? I should like to give him my Easter greeting, too.’

And his father answered:

‘We know nothing about your godfather, dear son. We often regret it ourselves. Since the day you were christened we have never seen him, nor had any news of him. We do not know where he lives, or even whether he is still alive.’

The son bowed to his parents.

'Father and mother,' said he, 'let me go and look for my godfather. I must find him and give him my Easter greeting. So his father and mother let him go, and the boy set off to find his godfather.'

III

The boy left the house and set out along the road. He had been walking for several hours when he met a stranger who stopped him and said: 'Good-day to you, my boy. Where are you going?'

And the boy answered:

'I went to see my godmother and to give her my Easter greeting, and when I got home I asked my parents where my godfather lives, that I might go and greet him also. They told me they did not know. They said he went away as soon as I was christened, and they know nothing about him, not even if he be still alive. But I wished to see my godfather, and so I have set out to look for him.'

Then the stranger said: 'I am your godfather.'

The boy was glad to hear this. After kissing his godfather three times for an Easter greeting, he asked him:

'Which way are you going now, godfather? If you are coming our way, please come to our house; but if you are going home, I will go with you.'

'I have no time now,' replied his godfather, 'to come to your house. I have business in several villages; but I shall return home again tomorrow. Come and see me then.'

'But how shall I find you, godfather?'

'When you leave home, go straight towards the rising sun, and you will come to a forest; going through the forest you will come to a glade. When you reach this glade sit down and rest awhile, and look around you and see what happens. On the further side of the forest you will find a garden, and in it a house with a golden roof. That is my home. Go up to the gate, and I will myself be there to meet you.'

And having said this the godfather disappeared from his godson's sight.

IV

The boy did as his godfather had told him. He walked eastward until he reached a forest, and there he came to a glade, and in the midst of the glade he saw a pine tree to a branch of which was tied a rope supporting a heavy log of oak. Close under this log stood a wooden trough filled with honey. Hardly had the boy had time to wonder why the honey was placed there, and why the log hung above it, when he heard a crackling in the wood, and saw some bears approaching; a she-bear, followed by a yearling and three tiny cubs.

The she-bear, sniffing the air, went straight to the trough, the cubs following her. She thrust her muzzle into the honey, and called the cubs to do the same. They scampered up and began to eat. As they did so, the log, which the she-bear had moved aside with her head, swung away a little and, returning, gave the cubs a push. Seeing this the she-bear shoved the log away with her paw. It swung further out and returned more forcibly, striking one cub on the back and another on the head.

The cubs ran away howling with pain, and the mother, with a growl, caught the log in her fore paws and, raising it above her head flung it away. The log flew high in the air and the yearling, rushing to the trough, pushed his muzzle into the honey and began to suck noisily. The others also drew near, but they had not reached the trough when the log, flying back, struck the yearling on the head and killed him. The mother growled louder than before and, seizing the log, flung it from her with all her might.

It flew higher than the branch it was tied to; so high that the rope slackened; and the she-bear returned to the trough, and the little cubs after her. The log flew higher and higher, then stopped, and began to fall. The nearer it came the faster it swung, and at last, at full speed, it crashed down on her head. The she-bear rolled over, her legs jerked and she died! The cubs ran away into the forest.

The boy watched all this in surprise, and then continued his way. Leaving the forest, he came upon a large garden in the midst of which stood a lofty palace with a golden roof. At the gate stood his godfather, smiling. He welcomed his godson, and led him through the gateway into the garden. The boy had never dreamed of such beauty and delight as surrounded him in that place.

Then his godfather led him into the palace, which was even more beautiful inside than outside. The godfather showed the boy through all the rooms: each brighter and finer than the other, but at last they came to one door that was sealed up.

‘You see this door,’ said he. ‘It is not locked, but only sealed. It can be opened, but I forbid you to open it. You may live here, and go where you please and enjoy all the delights of the place. My only command is — do not open that door! But should you ever do so, remember what you saw in the forest.’

Having said this the godfather went away. The godson remained in the palace, and life there was so bright and joyful that he thought he had only been there three hours, when he had really lived there thirty years. When thirty years had gone by, the godson happened to be passing the sealed door one day, and he wondered why his godfather had forbidden him to enter that room.

‘I’ll just look in and see what is there,’ thought he, and he gave the door a push.

The seals gave way, the door opened, and the godson entering saw a hall more lofty and beautiful than all the others, and in the midst of it a throne. He wandered about the hall for a while, and then mounted the steps and seated himself upon the throne. As he sat there he noticed a sceptre leaning against the throne, and took it in his hand. Hardly had he done so when the four walls of the hall suddenly disappeared. The godson looked around, and saw the whole world, and all that men were doing in it. He looked in front, and saw the sea with ships sailing on it. He looked to the right, and saw where strange heathen people lived. He looked to the left, and saw where men who were Christians, but not

Russians, lived. He looked round, and on the fourth side, he saw Russian people, like himself.

‘I will look,’ said he, ‘and see what is happening at home, and whether the harvest is good.’

He looked towards his father’s fields and saw the sheaves standing in stooks. He began counting them to see whether there was much corn, when he noticed a peasant driving in a cart. It was night, and the godson thought it was his father coming to cart the corn by night. But as he looked he recognized Vasíly Koudryashóf, the thief, driving into the field and beginning to load the sheaves on to his cart. This made the godson angry, and he called out:

‘Father, the sheaves are being stolen from our field!’

His father, who was out with the horses in the night-pasture, woke up. ‘I dreamt the sheaves were being stolen,’ said he. ‘I will just ride down and see.’

So he got on a horse and rode out to the field. Finding Vasíly there, he called together other peasants to help him, and Vasíly was beaten, bound, and taken to prison.

Then the godson looked at the town, where his godmother lived. He saw that she was now married to a tradesman. She lay asleep, and her husband rose and went to his mistress. The godson shouted to her: ‘Get up, get up, your husband has taken to evil ways.’

The godmother jumped up and dressed, and finding out where her husband was, she shamed and beat his mistress, and drove him away. Then the godson looked for his mother, and saw her lying asleep in her cottage. And a thief crept into the cottage and began to break open the chest in which she kept her things. The mother awoke and screamed, and the robber seizing an axe, swung it over his head to kill her.

The godson could not refrain from hurling the sceptre at the robber. It struck him upon the temple, and killed him on the spot.

As soon as the godson had killed the robber, the walls closed and the hall became just as it had been before.

Then the door opened and the godfather entered, and coming up to his godson he took him by the hand and led him down from the throne.

‘You have not obeyed my command,’ said he. ‘You did one wrong thing, when you opened the forbidden door; another, when you mounted the throne and took my sceptre into your hands; and you have now done a third wrong, which has much increased the evil in the world. Had you sat here an hour longer, you would have ruined half mankind.’

Then the godfather led his godson back to the throne, and took the sceptre in his hand; and again the walls fell asunder and all things became visible. And the godfather said:

‘See what you have done to your father. Vasily has now been a year in prison, and has come out having learnt every kind of wickedness, and has become quite incorrigible. See, he has stolen two of your father’s horses, and he is now setting fire to his barn. All this you have brought upon your father.’

The godson saw his father’s barn breaking into flames, but his godfather shut off the sight from him, and told him to look another way.

‘Here is your godmother’s husband,’ he said. ‘It is a year since he left his wife, and now he goes after other women. His former mistress has sunk to still lower depths. Sorrow has driven his wife to drink. That’s what you have done to your godmother.’

The godfather shut off this also, and showed the godson his father’s house. There he saw his mother weeping for her sins, repenting, and saying:

‘It would have been better had the robber killed me that night. I should not have sinned so heavily.’

‘That,’ said the godfather, ‘is what you have done to your mother.’

He shut this off also, and pointed downwards; and the godson saw two warders holding the robber in front of a prison-house.

And the godfather said:

'This man had murdered ten men. He should have expiated his sins himself, but by killing him you have taken his sins on yourself. Now you must answer for all his sins. That is what you have done to yourself. The she-bear pushed the log aside once, and disturbed her cubs; she pushed it again, and killed her yearling; she pushed it a third time, and was killed herself. You have done the same. Now I give you thirty years to go into the world and atone for the robber's sins. If you do not atone for them, you will have to take his place.'

'How am I to atone for his sins?' asked the godson.

And the godfather answered:

'When you have rid the world of as much evil as you have brought into it, you will have atoned both for your own sins and for those of the robber.'

'How can I destroy evil in the world?' the godson asked.

'Go out,' replied the godfather, 'and walk straight towards the rising sun. After a time you will come to a field with some men in it. Notice what they are doing, and teach them what you know. Then go on and note what you see. On the fourth day you will come to a forest. In the midst of the forest is a cell and in the cell lives a hermit. Tell him all that has happened. He will teach you what to do. When you have done all he tells you, you will have atoned for your own and the robber's sins.' And, having said this, the godfather led his godson out of the gate.

VII

The godson went his way, and as he went he thought: How am I to destroy evil in the world? Evil is destroyed by banishing evil men, keeping them in prison, or putting them to death. How then am I to destroy evil without taking the sins of others upon myself?

The godson pondered over it for a long time, but could come to no conclusion. He went on until he came to a field where corn was growing thick and good and ready for the reapers. The godson saw that a little calf had got in among the corn. Some men who were at hand saw it, and mounting their horses they chased it backwards and

forwards through the corn. Each time the calf was about to come out of the corn some one rode up and the calf got frightened and turned back again, and they all galloped after it, trampling down the corn. On the road stood a woman crying.

‘They will chase my calf to death,’ she said.

And the godson said to the peasants:

‘What are you doing? Come out of the cornfield all of you, and let the woman call her calf.’

The men did so; and the woman came to the edge of the cornfield and called to the calf. ‘Come along browney, come along,’ said she. The calf pricked up its ears, listened a while, and then ran towards the woman of its own accord, and hid its head in her skirts, almost knocking her over. The men were glad the woman was glad, and so was the little calf. The godson went on, and he thought:

‘Now I see that evil spreads evil. The more people try to drive away evil, the more the evil grows. Evil, it seems, cannot be destroyed by evil; but in what way it can be destroyed, I do not know. The calf obeyed its mistress and so all went well; but if it had not obeyed her, how could we have got it out of the field?’

The godson pondered again, but came to no conclusion, and continued his way.

VIII

He went on until he came to a village. At the furthest end he stopped and asked leave to stay the night. The woman of the house was there alone, house-cleaning, and she let him in. The godson entered, and taking his seat upon the brick oven he watched what the woman was doing. He saw her finish scrubbing the room and begin scrubbing the table. Having done this, she began wiping the table with a dirty cloth.

She wiped it from side to side — but it did not come clean. The soiled cloth left streaks of dirt. Then she wiped it the other way. The first streaks disappeared, but others came in their place. Then she wiped it

from one end to the other, but again the same thing happened. The soiled cloth messed the table; when one streak was wiped off another was left on. The godson watched for awhile in silence, and then said: 'What are you doing, mistress?'

'Don't you see I'm cleaning up for the holiday. Only I can't manage this table, it won't come clean. I'm quite tired out.'

'You should rinse your cloth,' said the godson, 'before you wipe the table with it.'

The woman did so, and soon had the table clean.

'Thank you for telling me,' said she.

In the morning he took leave of the woman and went on his way. After walking a good while, he came to the edge of a forest. There he saw some peasants who were making wheel-rims of bent wood. Coming nearer, the godson saw that the men were going round and round, but could not bend the wood.

He stood and looked on, and noticed that the block, to which the piece of wood was fastened, was not fixed, but as the men moved round it went round too. Then the godson said:

'What are you doing, friends?'

'Why, don't you see, we are making wheel rims. We have twice steamed the wood, and are quite tired out, but the wood will not bend.'

'You should fix the block, friends,' said the godson, 'or else it goes round when you do.'

The peasants took his advice and fixed the block, and then the work went on merrily.

The godson spent the night with them, and then went on. He walked all day and all night, and just before dawn he came upon some drovers encamped for the night, and lay down beside them. He saw that they had got all their cattle settled, and were trying to light a fire. They had taken dry twigs and lighted them, but before the twigs had time to burn up, they smothered them with damp brushwood. The brushwood hissed and the fire smouldered and went out. Then the drovers brought

more dry wood, lit it, and again put on the brushwood — and again the fire went out. They struggled with it for a long time, but could not get the fire to burn. Then the godson said:

‘Do not be in such a hurry to put on the brushwood. Let the dry wood burn up properly before you put any on. When the fire is well alight you can put on as much as you please.’

The drovers followed his advice. They let the fire burn up fiercely before adding the brushwood, which then flared up so that they soon had a roaring fire.

The godson remained with them for a while, and then continued his way. He went on, wondering what the three things he had seen might mean; but he could not fathom them.

IX

The godson walked the whole of that day, and in the evening came to another forest. There he found a hermit’s cell, at which he knocked.

‘Who is there?’ asked a voice from within.

‘A great sinner,’ replied the godson. I must atone for another’s sins as well as for my own.

The hermit hearing this came out.

‘What sins are those that you have to bear for another?’

The godson told him everything: about his godfather; about the she-bear with the cubs; about the throne in the sealed room; about the commands his godfather had given him, as well as about the peasants he had seen trampling down the corn, and the calf that ran out when its mistress called it.

‘I have seen that one cannot destroy evil by evil,’ said he, ‘but I cannot understand how it is to be destroyed. Teach me how it can be done.’

‘Tell me,’ replied the hermit, ‘what else you have seen on your way.’

The godson told him about the woman washing the table, and the men making cart-wheels, and the drovers fighting their fire.

The hermit listened to it all, and then went back to his cell and brought out an old jagged axe.

'Come with me,' said he.

When they had gone some way, the hermit pointed to a tree.

'Cut it down,' he said.

The godson felled the tree.

'Now chop it into three,' said the hermit.

The godson chopped the tree into three pieces. Then the hermit went back to his cell, and brought out some blazing sticks.

'Burn those three logs,' said he.

So the godson made a fire, and burnt the three logs till only three charred stumps remained.

'Now plant them half in the ground, like this.'

The godson did so.

'You see that river at the foot of the hill. Bring water from there in your mouth, and water these stumps. Water this stump, as you taught the woman: this one as you taught the wheel-wrights: and this one, as you taught the drovers. When all three have taken root and from these charred stumps apple-trees have sprung you will know how to destroy evil in men, and will have atoned for all your sins.'

Having said this, the hermit returned to his cell. The godson pondered for a long time, but could not understand what the hermit meant.

Nevertheless he set to work to do as he had been told.

The godson went down to the river, filled his mouth with water, and returning, emptied it on to one of the charred stumps. This he did again and again, and watered all three-stumps. When he was hungry and quite tired out, he went to the cell to ask the old hermit for some food. He opened the door, and there upon a bench he saw the old man lying dead. The godson looked round for food, and he found some dried bread and ate a little of it. Then he took a spade and set to work to dig the hermit's grave. During the night he carried water and watered the stumps, and in the day he dug the grave. He had hardly finished the grave and was about to bury the corpse, when some people from the village came, bringing food for the old man.

The people heard that the old hermit was dead, and that he had given the godson his blessing, and left him in his place. So they buried the old

man, gave the bread they had brought to the godson, and promising to bring him some more, they went away.

The godson remained in the old man's place. There he lived, eating the food people brought him, and doing as he had been told: carrying water from the river in his mouth and watering the charred stumps. He lived thus for a year, and many people visited him. His fame spread abroad, as a holy man who lived in the forest and brought water from the bottom of a hill in his mouth to water charred stumps for the salvation of his soul. People flocked to see him. Rich merchants drove up bringing him presents, but he kept only the barest necessities for himself, and gave the rest away to the poor.

And so the godson lived: carrying water in his mouth and watering the stumps half the day, and resting and receiving people the other half. And he began to think that this was the way he had been told to live, in order to destroy evil and atone for his sins.

He spent two years in this manner, not omitting for a single day to water the stumps. But still not one of them sprouted.

One day, as he sat in his cell, he heard a man ride past, singing as he went. The godson came out to see what sort of a man it was. He saw a strong young fellow, well dressed, and mounted on a handsome, well-saddled horse.

The godson stopped him, and asked him who he was, and where he was going.

'I am a robber,' the man answered, drawing rein. 'I ride about the highways killing people; and the more I kill, the merrier are the songs I sing.'

The godson was horror-struck, and thought:

'How can the evil be destroyed in such a man as this? It is easy to speak to those who come to me of their own accord and confess their sins.

But this one boasts of the evil he does.'

So he said nothing, and turned away, thinking: 'What am I to do now?

This robber may take to riding about here, and he will frighten away the people. They will leave off coming to me. It will be a loss to them, and I shall not know how to live.'

So the godson turned back, and said to the robber:

‘People come to me here, not to boast of their sins, but to repent, and to pray for forgiveness. Repent of your sins, if you fear God; but if there is no repentance in your heart, then go away and never come here again. Do not trouble me, and do not frighten people away from me. If you do not hearken, God will punish you.’

The robber laughed:

‘I am not afraid of God, and I will not listen to you. You are not my master,’ said he. ‘You live by your piety, and I by my robbery. We all must live. You may teach the old women who come to you, but you have nothing to teach me. And because you have reminded me of God, I will kill two more men tomorrow. I would kill you, but I do not want to soil my hands just now. See that in future you keep out of my way!’ Having uttered this threat, the robber rode away. He did not come again, and the godson lived in peace, as before, for eight more years.

XI

One night the godson watered his stumps, and, after returning to his cell, he sat down to rest, and watched the footpath, wondering if some one would soon come. But no one came at all that day. He sat alone till evening, feeling lonely and dull, and he thought about his past life. He remembered how the robber had reproached him for living by his piety; and he reflected on his way of life. ‘I am not living as the hermit commanded me to,’ thought he. ‘The hermit laid a penance upon me, and I have made both a living and fame out of it; and have been so tempted by it, that now I feel dull when people do not come to me; and when they do come, I only rejoice because they praise my holiness. That is not how one should live. I have been led astray by love of praise. I have not atoned for my past sins, but have added fresh ones. I will go to another Part of the forest where people will not find me; and I will live so as to atone for my old sins and commit no fresh ones.’

Having come to this conclusion the godson filled a bag with dried bread and, taking a spade, left the cell and started for a ravine he knew of in a

lonely spot, where he could dig himself a cave and hide from the people.

As he was going along with his bag and his spade he saw the robber riding towards him. The godson was frightened, and started to run away, but the robber overtook him.

‘Where are you going?’ asked the robber.

The godson told him he wished to get away from the people and live somewhere where no one would come to him. This surprised the robber.

‘What will you live on, if people do not come to see you?’ asked he. The godson had not even thought of this, but the robber’s question reminded him that food would be necessary.

‘On what God pleases to give me,’ he replied.

The robber said nothing, and rode away.

‘Why did I not say anything to him about his way of life?’ thought the godson. ‘He might repent now. To-day he seems in a gentler mood, and has not threatened to kill me.’ And he shouted to the robber:

‘You have still to repent of your sins. You cannot escape from God.’

The robber turned his horse, and drawing a knife from his girdle threatened the hermit with it. The latter was alarmed, and ran away further into the forest.

The robber did not follow him, but only shouted:

‘Twice I have let you off, old man, but next time you come in my way I will kill you!’

Having said this, he rode away. In the evening when the godson went to water his stumps — one of them was sprouting! A little apple tree was growing out of it.

XII

After hiding himself from everybody, the godson lived all alone. When his supply of bread was exhausted, he thought: ‘Now I must go and look for some roots to eat.’ He had not gone far, however, before he saw a

bag of dried bread hanging on a branch. He took it down, and as long as it lasted he lived upon that.

When he had eaten it all, he found another bagful on the same branch. So he lived on, his only trouble being his fear of the robber. Whenever he heard the robber passing he hid thinking:

‘He may kill me before I have had time to atone for my sins.’

In this way he lived for ten more years. The one apple-tree continued to grow, but the other two stumps remained exactly as they were.

One morning the godson rose early and went to his work. By the time he had thoroughly moistened the ground round the stumps, he was tired out and sat down to rest. As he sat there he thought to himself: ‘I have sinned, and have become afraid of death. It may be God’s will that I should redeem my sins by death.’

Hardly had this thought crossed his mind when he heard the robber riding up, swearing at something. When the godson heard this, he thought:

‘No evil and no good can befall me from any one but from God.’

And he went to meet the robber. He saw the robber was not alone, but behind him on the saddle sat another man, gagged, and bound hand and foot. The man was doing nothing, but the robber was abusing him violently. The godson went up and stood in front of the horse.

‘Where are you taking this man?’ he asked.

‘Into the forest,’ replied the robber. ‘He is a merchant’s son, and will not tell me where his father’s money is hidden. I am going to flog him till he tells me.’

And the robber spurred on his horse, but the godson caught hold of his bridle, and would not let him pass.

‘Let this man go!’ he said.

The robber grew angry, and raised his arm to strike.

‘Would you like a taste of what I am going to give this man? Have I not promised to kill you? Let go!’

The godson was not afraid.

‘You shall not go,’ said he. ‘I do not fear you. I fear no one but God, and He wills that I should not let you pass. Set this man free!’

The robber frowned, and snatching out his knife, cut the ropes with which the merchant’s son was bound, and set him free.

‘Get away both of you,’ he said, ‘and beware how you cross my path again.’

The merchant’s son jumped down and ran away. The robber was about to ride on, but the godson stopped him again, and again spoke to him about giving up his evil life. The robber heard him to the end in silence, and then rode away without a word.

The next morning the godson went to water his stumps and lo! the second stump was sprouting. A second young apple-tree had begun to grow.

XIII

Another ten years had gone by. The godson was sitting quietly one day, desiring nothing, fearing nothing, and with a heart full of joy.

‘What blessings God showers on men!’ thought he. ‘Yet how needlessly they torment themselves. What prevents them from living happily?’

And remembering all the evil in men, and the troubles they bring upon themselves, his heart filled with pity.

‘It is wrong of me to live as I do,’ he said to himself. ‘I must go and teach others what I have myself learnt.’

Hardly had he thought this, when he heard the robber approaching. He let him pass, thinking:

‘It is no good talking to him, he will not understand.’

That was his first thought, but he changed his mind and went out into the road. He saw that the robber was gloomy, and was riding with downcast eyes. The godson looked at him, pitied him, and running up to him laid his hand upon his knee.

‘Brother, dear,’ said he, ‘have some pity on your own soul! In you lives the spirit of God. You suffer, and torment others, and lay up more and

more suffering for the future. Yet God loves you, and has prepared such blessings for you. Do not ruin yourself utterly. Change your life!’
The robber frowned and turned away.

‘Leave me alone!’ said he.

But the godson held the robber still faster, and began to weep. Then the robber lifted his eyes and looked at the godson. He looked at him for a long time, and alighting from his horse, fell on his knees at the godson’s feet.

‘You have overcome me, old man,’ said he. ‘For twenty years I have resisted you, but now you have conquered me. Do what you will with me, for I have no more power over myself. When you first tried to persuade me, it only angered me more. Only when you hid yourself from men did I begin to consider your words: for I saw then that you asked nothing of them for yourself. Since that day I have brought food for you, hanging it upon the tree.’

Then the godson remembered that the woman got her table clean only after she had rinsed her cloth. In the same way, it was only when he ceased caring about himself, and cleansed his own heart, that he was able to cleanse the hearts of others.

The robber went on.

‘When I saw that you did not fear death, my heart turned.’

Then the godson remembered that the wheel-wrights could not bend the rims until they had fixed their block. So, not till he had cast away the fear of death and made his life fast in God, could he subdue this man’s unruly heart.

‘But my heart did not quite melt,’ continued the robber, ‘until you pitied me and wept for me.’

The godson, full of joy, led the robber to the place where the stumps were. And when they got there, they saw that from the third stump an apple-tree had begun to sprout. And the godson remembered that the drovers had not been able to light the damp wood until the fire had burnt up well. So it was only when his own heart burnt warmly, that another’s heart had been kindled by it.

And the godson was full of joy that he had at last atoned for his sins. He told all this to the robber, and died. The robber buried him, and lived as the godson had commanded him, teaching to others what the godson had taught him.

The End