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## THE IMAGE OF TOLSTOY IN MARATHI LITERATURE

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**Abstract:-** Count Leo Tolstoy was a thinker a philosopher and a scholar. He was impressed by Indian philosophy. His interest in India is well known. He was familiar with our scripture, philosophy and literature. Many Indian scholars were impressed at his work More importantly he was incessantly in contact of many Indians in the opening years of 20th century among them most important was mahatma Gandhi Unlike most other western writers.

**Keywords:**Count Leo Tolstoy , Indian philosophy , literature , Indian scholars .

### INTRODUCTION

Tolstoy held even the common man in India in Genuine Esteem this affection was reciprocated and encouraged a few Indians to seek his advice and moral support for the cause of India's freedom. Therefore India's earliest responses to him are in the manner of some adulatory letters to him from places as far as Hardwar, Moradabad, Gurdaspur, Bombay, Calcutta, Bangalore and Madras. Many times the editors sent invitations to him to contribute to their Magazines and sought permission to translate some short writing. One such letter was written by G. D. Kumar, an editor of an underground journal. Free Hindustan. The letter led to Mahatma Gandhi's correspondence with count Tolstoy was published in Indian opinion on 22/12/1909 and 1/11/1910 Gandhi paved the way for Tolstoy and India Relation. Tolstoy cult here was indeed of Gandhi. Gandhi has wrote in his biography how deeply he was impressed by Tolstoy's writings especially "The kingdom of God is within you" and he was overwhelmed by its independent thinking profound morality and truthfulness, not only this but, "the Gospel in brief and what to do also moved Gandhi deeply Gandhi developed a scheme of utopian settlement India based on Tolstoy Farm at yasnayapolyana. Gandhiji also wrote in journals in the issue of Indian opinion' for 2/09/1905 he summarized the teaching of Tolstoy.

The idea of Tolstoy's early image in India comes only after observing the lites of early works on him. A monograph in Bengali by Satyandranath appeared in under the title Rishi Tolstoy ((1912) Another book (1923) edited by Hemanta Kumar and Bijaylal Chattopadhyaya also described him as Rishi Durgamohan Mukhopadhyay also entitled his book Rishi Tolstoy (1924) similarly a book in Gujarati by R. N. Vohra Carried the title Russia-no-Sadhu (1935) While another work in Gujarati by R.N. Pathak was named as hMahatma Tolstoy (1950) the Marathi book Rushi Gandhi (1932) by G. N. Nirantar reflects the same trend the titular reference to guru Tolstoy in Ankur Anant Achari's treatise (1937) follows the same style again the appellation Mahatma is used in a Hindi title Mahatma Tolstoy Ki Vijnanik Kahaniya (1926) these instances clearly suggest the typical attitude to the great Russian.

In Marathi the Tolstoy vogue began with an anonymous publication on Tolstoy by the Bombay Bharat Granthmala in 1919-22 and first known translation followed a couple of years later Jnanadipa again an anonymous work issued by the Bombay Gaurav Granthmala in 1925 was the first Marathi Version of some selected articles of Tolstoy on some problems of life and ethics. Didactic concern is evident from the translation of what then must we do? (translated by Jnardan Kanetkar 1935) and its short version by R. M. Lakade (Bekariva Samajvistar) appeared in 1936 Again Gandhi's favourite ----- the fool was taken up by three different translators shamrao Ramchandra Patil 1931 Dharmananda Kosambi 1938 and Waman Janardan Kunta (Indend 1958) Keshav Ravji Purohit translated one of Tolstoy's Masterpiece Resurrection in 1929 and pandurang Sadashiv Sane's Navjivan (1950) is also based on the some Novel Jarini (1944) Bhausaheb Mentris version of kreutzer sonata was published from poona and carried a

prefatory essay by ShrikrisnaKeshavKshirsagar. It was again translated by G. B. Nirantar with a third edition in 1958. Tolstoy's two longest Novels failed to engage the Marathi translators proper alternation for neither of them seems to have been translated in full. Anna Karenina was abridged by KeshavRavjiPurohit as AkashPushapa 1910 and K. M. Naik Compressed war and peace into a version of only 175 pages. Tales also received a short shrift and the two listed principle editions were done by VenayakSadashivSulhtankar (1934: 2ndedn. 1942) and A. B. Khardikar (1947) other translation included the Devil (tr. BalAltekar (1947) the prisoner of caucasus (tr. SadanandGundo Ingle, 2ndedn. 1955) and Pandurang S. Sanels version of what is Art? (2ndEdn. 1944)

Chronologically, Marathi translations show an even pace of progress till the fifth decade with the highest number of titles eight each for the thirties and forties and only five for the fifties. But critical works offer brighter picture Two studies appeared in 1920 one by V.K. Nerurkar (1924) and another two by GangadharBhauraoNirentar and R. M. Lakde appeared in 1932 and 1933 respectively R.G. Kumbhajekar wrote a book on Tolstoy and Gandhi (1947) and CharumatiBhagvat furnished the Marathi version of family views of Tolstoy by the Novelist's son. Rather surprisingly sumatiDevsthales Tolstoy E.K. Manus (1974) come out at a time when the Tolstoy vogue was decidedly on the wane.

### **CONCLUSION:**

Leo Tolstoy was a world famous writer philosopher and scholar .His literature had no limitation of boundaries he was widely and well read person apart from Marathi, Kannad ,Hindi Bengali, Assame Gujarati and English also his books were translated and many books were written on him .especially in Marathi he was very famous writer many Marathi scholars were interested in Tolstoy and produced ample number of books in Marathi language, these books helped Marathi speaking people to understand Tolstoy his thoughts ,philosophy teaching and values. Definitely these books have enriched the treasure house of Marathi Literature .His short stories are both entertaining and Didactic though the mention has been made to some writers and their work it is not the end still a lot of scholars are working on him and in near future we can expect huge addition of books on Tolstoy in Marathi all these books have built his image in india as Saint ,Rishi ,Sadhu even Mahatma Gandhi also could not remain unimpressed .

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