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# Parallels between Tolstoy's life, writing and Hindu philosophical thought

**Abstract**: Tolstoy was always interested in other religions and was attracted to the ancient religions of the East. He wished to relinquish worldly pleasures and seek seclusion like a true *Brahman*, who in his old age gives up family and material benefits to devote himself completely to go in search of inner peace and achieve salvation. Tolstoy himself sees a correspondence between his life and Hindu way of life. In my article, I show that this quest was not isolated or applied only to his life, but existed through out Tolstoy's writing career, as many of his heroes in his novels and short stories also resolved issues concerning morality, duty, life, and death as prescribed in Hindu scriptures, especially the *Bhaghawat Gita*.
**Keywords**: Hinduism; Indian Philosophy; *Bhaghawat Gita*

**Resumo**: Tolstói sempre esteve interessado em outras religiões, e sentiu-se atraído pelas antigas religiões do oriente. Ele desejava abandonar os prazeres mundanos e recolher-se como um verdadeiro brâmane, que na velhice deixa a família e os bens materiais para se dedicar completamente à busca da paz interior e da salvação. Tolstói vê uma correspondencia entre sua vida e o modo de vida hindu. No meu artigo, mostro que essa busca não era isolada ou aplicada apenas à sua vida, mas existiu ao longo da carreira de escritor de Tolstói, pois muitos dos heróis de seus romances e contos também abordavam assuntos relacionados à moralidade, ao dever, à vida e à morte do modo prescrito nas escrituras hindus, especialmente no *Bhaghawat Gita*.

**Palavras-chave**: hinduísmo, filosofia indiana, *Bhaghawat Gita*

Tolstoy's interest in India and India's philosophical thought have been well researched and documented.[1] His interest spanned from religious thoughts to contemporary Indian National Movement. Indian leaders in the national struggle for independence from the British colonial rule looked up to Tolstoy for advice and direction. His influence



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on Gandhi has been documented and written about quite extensively in the context of Indian non-violent resistance. During the last years of Tolstoy's life, there was a fair amount of correspondence between Tolstoy and freedom fighters on the one hand, and religious philosophers on the other hand. As a result Tolstoy emphasized the importance of non-violent resistance to the Indian leaders and received writing on Hindu philosophy as propagated by its eminent scholars.[2] Tolstoy received interesting books, journals, and pamphlets on ancient Indian scriptures and modern political struggle from his correspondents which he read conscientiously and referred to in his writing. Thus there exists a definite congruence between Tolstoy's thoughts and Hindu teaching reflected both in his own life and in his works. I see a definite inclination on Tolstoy's part to resolve questions of "who am I," or "how should I live," or "what is the meaning of life and death," similar to what is prescribed in *Vedas, Upanishads* and the *Bhaghawat Gita*.[3] I will deal with the Hindu texts that Tolstoy had read or was familiar with in order to show how Tolstoy's bent of thinking was sometimes consciously and other times sub-consciously similar to Hindu way of thinking with regard to his life and the life he created for his fictional characters.

## Tolstoy—seeking to become a *Sanyasi*[4]

There are a few articles written on how Tolstoy lived a life similar to a Hindu Brahman and how towards the end of his life he sought to relinquish his family and become a *sanyasi* (i.e. an ascetic who renounces wordly riches and comforts and lives on charity). This similarity is attested to by Tolstoy himself when he in his "Memoirs" divided his life into four stages analogous to the one presented in *Manu Shastras*.[5] Tolstoy says, "remembering my life, that is examining it with respect to good and evil done by me, I saw, that my life divides into four periods:…the innocent period of childhood before 14…, the second terrible 20-year-long period of rude licentiousness, succumbing to ambition…, lust…; the third 18-year long period from marriage until my spiritual rebirth…, which was aimed entirely at egotistical care about family, at increasing my fortune,…. And at last the fourth period lasting 20 years in which I live now and in which I hope to die."[6] Although this kind of division does not totally correspond to the *Manu Shastra's* division (especially his childhood and youth), many scholars have agreed with Tolstoy and referred to this categorization as a plausible description of his life's span, especially with regards to the stages of *Vanaprastha* (retired life, when one gives up material desires), and *Sanyasa* (when

one seeks isolation and salvation with devotion to God). Thus the Indian influence on Tolstoy's life does not seem far-fetched. At the age of 16 while still in Kazan University[7] Tolstoy's interest in philosophy is mentioned. It is assumed that Tolstoy became acquainted with Buddhism then, but the actual record of his reading books on Hindu religion is from 1873 when Syrkin mentions that Tolstoy was reading several books on India.[8] From then until the end of his life, especially after his conversion, Tolstoy reads books on Hinduism and uses Indian texts in his writings and reading sessions. Some of his contemporaries compare him to Buddha or a Brahman[9] as Tolstoy, like Buddha, sought to perfect himself, become better, but realized that the road was fraught with disillusionments. Tolstoy describes such an unhappy state in his Preface to *Christian Teaching*, "My unhappiness became greater and greater, and the inevitability of death more and more apparent. I understood that in this meaningless and unhappy life, nothing awaited me but suffering, sickness, old age, and annihilation. And I asked myself: "Why is this so?" But I received no answer and came to despair."[10] Tolstoy never ceased to be troubled by questions which encircled him. Swami Vivekananda describes a similar struggle in which we find ourselves, by "the two beautiful Sanskrit words *pravritti* and *nivritti*, 'circling forward' and 'circling inward'."[11] It is the "circling forward" which usually governs our actions. Religion begins with "circling inward" look which controls the mind with "do not."[12] Tolstoy struggled with the word "do not" and hence from early in life sought religion to understand his inner self.

This inner struggle that plagued Tolstoy can be understood through Hindu philosophical explanations of how the mind works and how it struggles to cleanse itself of the disturbances. Tolstoy was a person who gave into extreme introspection. His aim was to perfect himself and learn from his mistakes. But in doing so, he sensed the discord existing between his true self and the animal self in most of his action, thought or reaction.

Hinduism describes this split in one's mind by showing how the human mind reacts to stimuli. The mind receives the impressions from the outer world (into the "objective mind," i.e. *manas*) through the five senses (sound, touch, form, taste and smell) and internalizes them (into the "subjective mind," i.e. *budhi*).[13] When the mind reacts to any of these senses, it will act under the influences of the mind's ego and desires. If one learns to minimize the egocentric, selfish desires, the "objective mind" and the "subjective mind" will react to these stimuli exactly alike. If the "objective mind" and "subjective mind" work in unison, then

there is no doubt and vacillation in one's reaction. But in most people there is a big split that creates confusion, fear, and conflict. For Tolstoy, who was always very aware and judgmental about his egocentric thoughts and desires, the split between his objective and subjective minds was causing a constant struggle. His aim was to get rid of these imperfections through a lifestyle similar to an Indian *Sanyasi*.

For this Tolstoy realized that he needed to withdraw from the material world, simplify his lifestyle, work towards doing good, radiate compassion, prohibit killing and propagate non-resistance to evil. He became a vegetarian and gave up tobacco as a way of controlling his palate—a sensory desire.[14] According to Hinduism the body imbibes the characteristics of the food that is consumed and meat is considered to make a person *tamasic*, i.e. dull, lethargic, easily infatuated and prone to inaction.[15] Tolstoy strove to give up most of the sense driven desires in the last years of his life. This led him to seek an austere life, where he hoped to free himself of his ignorance and get closer to the divine through the guidance of an enlightened soul or simply by leading a life of a simple pilgrim. Possibly with this in his mind he, like a true *Sanyasi*, left Yasnaya Poliana with a very few belongings, accompanied by his daughter for the final journey to an unknown destination. He never returned to family life, as he died on a railway station with complications from pneumonia.

Tolstoy's austerity and search for truth was not something isolated or something that he suddenly began to practice after his mental crisis. He presented an ethical quest from the beginning of his writing career--initially through his fictional characters and later through his essays and preaching. "In his early diaries and published works there are ascetic and idealistic tendencies, which have often been pointed out, so that there is ground for insisting on the essential unity of his thought throughout his life and, in spite of the contradictions with which he struggled, denying that at any point a radical change took place in him."[16] It is an acknowledged fact that Tolstoy's religious philosophical thoughts are closely interrelated to his highest achievement as a writer of fiction beginning with his early semi-autobiographical works to his final moralistic stories with clear messages.[17] There are some very broad questions that Tolstoy tackles through the lives of his heroes and heroines in his works. Some of their issues take up the search for real happiness, pursuit of simple life, and meaning of death. The resolution for all of these topics is congruent to what is given as way to live in the Hindu scriptures.

Andrei Belyj in 1912 recognizes Tolstoy's tendency to bridge the East and West when he says: "Tolstoy as a "teacher of consciousness"

emerges as the summit of enlightenment, somewhat of a self-styled yogi, at once creating his own Christian Gospel, and at the same time embodying the ancient wisdom of the East."[18] For Belyj, it is Tolstoy's way of reaching out to people with his truth in very simple stories and parables, that was notable. Belyj sees concordances between the *Bhaghawat Gita* and Tolstoy's thought. Of this connection Olga Cooke comments: "One of the chief lessons of *The Bhaghawat Gita*, that the pursuit of selfless actions will lead to self-realization, essentially dominates all of Tolstoy's thought." [19]

## Death is Awakening

Tolstoy's *War and Peace* and the *Bhaghawat Gita* concern themselves with the will of individuals. Both of them elect to depict a war and describe individuals' psyche during a crisis enveloping life and death. The Gita is placed in the battlefield where two armies, constituted by two sets of warring cousins, are drawn up in preparation for a fight. The commander of the righteous brothers is Arjuna. He becomes distressed at the thought of destruction. In front of Arjuna is his friend, Lord Krishna, who is a non-combatant driving Arjuna's chariot. Hearing Arjuna's despondency and bewilderment, Krishna in 18 chapters of verses powerfully advises him to face his situation as it comes with actions that are proper, because through the right action one can purify one's mind, and find the spiritual divinity. To assert his argument Krishna says that the "Real Self" within can never be destroyed. Even in death one loses only the body, and not the soul.[20] Tolstoy shows in Prince Andrei's death how the body dies while the soul remains liberated. For example,

> Not only did Prince Andrew know he would die, but he felt that he was dying and was already half dead. He was conscious of an aloofness from everything earthly and a strange and joyous lightness of existence. Without haste or agitation he awaited what was coming.[21]

Andrei is calm and expecting to die without any fear or anxiety. *Gita* says that death for those who understand its implications and working causes no pain.[22] Prince Andrei Bolkonskij who was afraid of death before, had to give up his narrow attachments to earthly tangible things and move on to grasping and loving the intangible. Tolstoy describes this through Andrei's interior monolog just before his death experience: "Love hinders death. Love is life. All, everything that I understand, I understand only because I love. Everything is, everything exists, only

because I love. Everything is united by it alone. Love is God, and to die means that, I, a particle of love, shall return to the general and eternal source."[23] The nearer he seems to draw to the eternal source of love, the more aloof he becomes from everything earthly. Finally when he is able to give up the earthly attachments and join the supreme power, he declares, "Yes, death is awakening."[24] Interestingly, more than thirty years after this was written, Tolstoy himself declares in his diary entry from Nov 7, 1910: "Life is a dream. Death is awakening."[25] Here he is waiting for the soul, which is imperishable, to be liberated from the earthly bondage and join its source for eternal peace and happiness.

**False Identification**

In the story, *Death of Ivan Il'ich*, we encounter the death of an ordinary human being, Ivan Il'ich. The story opens with his imminent death and the subsequent changes it brings into his life and the life of people around the hero. The story retraces the life of Ivan Il'ich, who begins to re-examine his life when faced with the inevitability of death. He understands that the pomp, show, wealth, pride, and position in his life had deceived him and given him a false sense of security. He had lived his life terribly: "'Just as the pain went on getting worse and worse, so my life grew worse and worse,' he thought.."[26] It becomes clear to him that while he thought he was going uphill in his life, he was actually going downhill. He had begun to identify himself with his image in society, which was always changing and provoking him to strive for more fame and more fortune. The *Gita* says this about false identification with ones external image: "The body is changing from moment to moment, and even in the few minutes you have been reading these few words, the body has moved closer to the great change called death. The mind is subject to even more rapid changes. We only have to look at our desires and moods to see how much the mind is subject to change.... Whenever we cling to anything that is continually changing, we will become more and more insecure with the passage of time."[27] Ivan Il'ich who faces death, contemplates about his past mistaken happiness and observes his young assistant, Gerasim, who lives his life naturally and freely without any preoccupations. Ivan understands that his identification of himself was wrongly placed. Such a mistaken identity is described in the *Gita* as: "when we cling to the body, it loses its beauty, but when we do not cling to it, and use the body as an instrument given to us to serve others, even on the physical level it glows with health and beauty...."[28] That is, if we use our body in service

to others, it would glow in health, strength, and vitality, like Gerasim's. Once Ivan Il'ich realized it, Gerasim's presence "did not mortify but soothed him."[29] Ivan Il'ich understands the futility of his life and becomes ready to accept death. The acceptance makes death an ordinary event in his life, similar to an everyday chore. The *Gita* describes the bodily death as: "just as when our old clothes become old and tattered we throw them away to put on new ones, similarly, when this body has become unfit for serving others, it is time to throw it away." [30] Miraculously, Ivan is freed of his excruciating physical and mental pain, and he experiences the joy of death, instead of the fear. Although he is aware of the existence of pain, it does not bother and frighten him, because, he has "conquered" death. May be death causes "no pain for those who understand its implications and working."[31] He has been liberated although Ivan's physical suffering prolongs until he dies. Here Tolstoy wants to show that Ivan's soul continues to be alive in spite of the bodily death, when he describes Ivan's reaction to someone declaring that he is dead: "He heard these words and repeated them in his soul. 'Death is finished,' he said to himself. 'It is no more!'." [32] Ivan Il'ich and Andrei Bolkonskij come to understand the senselessness of life thorough soul searching when dying, while in *Master and Man* the dire circumstances and possible death of another human being bring about a change in the hero's psyche.

### *Tat tvam asi*[33] — Thou Art This

The merchant Brekhunov in the *Master and Man* was eager to buy a grove for a great bargain from a neighboring landowner. He was in a hurry to close the transaction and set off with his servant, Nikita, at night in the blizzard in knee-deep snow. After a long and a treacherous journey they were lost and there was nowhere to go and Nikita stopped the sledge and decided to wait for the weather to clear up. But Brekhunov did not want to waste the precious time, and rode the horse by himself a little further, only to have the horse fall into a snowdrift. Not knowing what to do, Brekhunov came back to Nikita who was almost completely frozen under a pile of snow by then. When Brekhunov realized that Nikita was facing impending death, he suddenly "took a step back and turning up his sleeves began raking the snow off Nikita and out of the sledge. Having done this he hurriedly undid his girdle, opened out his fur coat, and having pushed Nikita down, lay down on top of him, covering him not only with his fur coat but with whole of his body, which glowed with warmth."[34] Brekhunov became united with

Nikita. "Here he no longer heard the horse's movements or the whistling of the wind, but only Nikita's breathing."[35] Miraculously Brekhunov transformed—he became spiritually aware of his inner self. He realized the nature of true love towards another human. Such a state is described in the *Gita* as: "When the mind has become even, when we can retain our equanimity in pleasure and pain, friendship and enmity, treating everyone with equal love and respect, we truly have realized the Lord who is enthroned in out heart. Then our love will be given to all those around us without any expectation of return."[36] Brekhunov's love became unconditional. He alienated himself from his former self. "And he remembered his money, his shop, his house, the buying and selling, and Mironov's millions, and it was hard for him to understand why that man, called Vasili Berkhunov, had troubled himself with all those things with which he had been troubled."[37] He became an individual who has come to live in perfect equanimity. The *Gita* says that such a person has, "HAS GAINED COMPLETE DETACHMENT FROM THE EXTERNAL OBJECTS, REALIZE[D] THE BLISS THAT IS THE NATURE OF THE SELF [ in upper case]." [38] Once Berkhunov was able to love and live only for the sake of Nikita, he felt free. In this feeling of ecstasy he returned to the eternal saying, "I'm coming! I'm coming!"[39] as his body lay over Nikita whom he was shielding from the harsh weather and was keeping alive. He experiences the oneness with another. Berkhunov realizes the truth only when dying, while some other heroes, like Pierre and Levin are fortunate to recognize it while still alive.

## Desireless Action

Pierre in *War and Peace* recognizes the spirituality of Karataev, when he sees that it is present in Karataev's relationship to earthly life. "Suddenly in Karataev the possibility of complete harmony is suggested—a harmony consisting in a union of individual consciousness with the world surrounding it."[40]

Platon Karataev acts with singleness of purpose, without self interest and unconcerned with the fruits of his labor. His "insight is firm" and he is "sufficient unto himself," for Karataev had no attachments, friendships, or love, as Pierre understood them, but loved and lived affectionately with everything life brought him into contact with.[41]

> But his life, as he regarded it, had no meaning as a separate thing. It had meaning only as a part of a whole of which he was always conscious. His

> words and actions flowed from him evenly, inevitably, and spontaneously as fragrance exhales from a flower.[42]

Platon Karataev exemplifies a *Karma Yogi* which according to the *Gita* is someone "who understands: (a) that his concern is with action alone; (b) that he has no concern with the results; (c) that he should not entertain the motive of giving a fixed fruit for a given action; and (d) that these ideas do not mean that he should sit back courting inaction."[43]

Platon Karataev is not the only one exemplified thus in Tolstoy's works. Often simple peasants are elevated for their selfless action. The peasants in *Anna Karenina* are described as "drowned in the sea of their joyful common toil ... For whom they had laboured and what the fruits of their labour would be was an extraneous and unimportant affair."[44] Levin realizes this ecstasy in the countryside when he takes the scythe from a peasant and begins mowing himself, experiencing invigorating feeling of pleasure:

> The longer Levin went on mowing, the oftener he experienced those moments of oblivion when his arms no longer seemed to swing the scythe, but the scythe itself his whole body, so conscious and full of life; sand as if by magic, regularly and definitely without a thought being given to it, the work accomplished itself of its own accord. These were blessed moments.[45]

In the *Gita*, Krishna calls for Arjuna to give himself up to the work and become inspired in the work performed:

> In all such activities, when the worker has gained almost a self-forgetfulness, he will not care for the success or failure of the activity because, to worry for the results is to live in the future, and to live in the future is not to live in the present. Inspiration is the joyous content of thrilled ecstasy of each immediate moment. It is said that this content of a moment in itself is "the entire Infinite Bliss."[46]

Levin's search for happiness, like in the *Gita* ended with his understanding that he should do his duty without expecting a reward. He took care of his responsibilities—work with the peasants, caring for his neighbors, managing his house and his sister's and brother's affairs, and of his wife's relatives, caring for the baby, and beekeeping—very conscientiously. Then, one day in a dialogue with peasants he understands that the right way to live is live "in a godly way."[47] That is, he realizes that truth and goodness cannot be explained, but only realized

and felt. It is outside reason and has no cause and can have no consequence. Through Levin Tolstoy concludes that: "If goodness has a cause, it is no longer goodness; if it has consequence—a reward, it is also not goodness. Therefore goodness is beyond the chain of cause and effect."[48] Levin has attained a state similar to the description in the *Gita* as the one: " ...who has relieved himself of this 'Ignorance' through "Right Knowledge' gained in Perception, naturally, becomes 'desireless.'.[49] Knowledge begins to shine in Levin, because there are no desires clouded by ignorance.

Pierre in *War and Peace* recognizes that the truth he learns from Karataev is not a doctrine and the God he seeks in not a divine architect. Rather: "Life is everything. Life is God. Everything changes and moves, and that movement is God."[50] Once he realized this, all his former interests, freemasonry, philanthropy, love for Natasha, seem "trivial and absurd."[51] Each of those attachments were delusions which promised future happiness. Formerly, Pierre was tormented by the absence of an aim in life, but now this very absence of an aim gave him complete, joyous sense of freedom and constituted his happiness at this time.[52] He and Levin attained a state similar to the one that describes a "seeker" in the *Gita*. As the one,

> ...who, in his understanding, comes to desire nothing and has developed an independent source of happiness which is free from the presence or the absence of any external environment—lives in the world, with a totally new set of values of life, in which according to him, there is nothing but the constant experience of Divine presence. Naturally, he develops an equanimity of vision.[53]

It seems that Tolstoy, like some of his heroes, was trying to attain such a state through out his life.

## Notes

1. Шифман, А.И. *Лев Толстой и вост*ок. –М.: Nauka, 1971. Birukoff P. Tolstoi und der Orient. Briefe und sonstige Zeugnisse über Tolstois Beziehungen zu den Vertretern orientalischen Religionen.- Zürich, Leipzig, 1925. Роллан Р. Героические жизни. Бетховен. Микеланджело. Толстой. // Роллан Р. Собрание сочинений. – Л.: Кооперативное издательство "Время", 1933. Т. 14. Маковицкий, Д. П. *У Толстого* (1904-1910). М., 1979. Гусев Н.Н. *Два года с Толстым,* М.: Художественная литература, 1973. Гольденвейзер А.Б. Вблизи Толстого.: В 2 т. - М.: Кооперативное издательство, 1922-1923. Бирюков П.И. *Биография Л.Н. Толстого.: В 4 т.* – Москва, Петроград: Государственное издательство, 1923. A. Syrkin, "The Indian in Tolstoy (Part One)." Wiener slavistischer Almanach 23: 85-114 and , "The Indian in Tolstoy (Part Two)." Wiener slavistischer Almanach 24: 65-86. Milivojevic, Dragan, *Leo Tolstoy* (New York: Boulder, 1998). Leo Tols-

toy, *The Wisdom of Humankind*, translated, condensed and introduced by Guy de Mallac, CoNexus Press, 1999. Бурба, Дмитрий *Толстой и Индия* С. Пб.: «Фен-шуй центр», 2000.

2. Shifman, 138.

3. *Vedas*, *Upanishads* and the *Bhaghawat Gita* also known as the *Gita* are ancient Hindu scriptures.

4. *Sanyasi*: an ascetic who renounces worldly riches and comforts and lives on charity. The term *sanyasa* is generally used to denote a particular phase of life. In this phase of life, the person develops *vairāgya,* or a state of determination and detachment from material life. A *Sanyasi*, who enters this phase, renounces all worldly thoughts and desires, and spends the rest of his life in spiritual contemplation. It is the last in the four phases of a man, namely, *brahmacharya, grihastha, vanaprastha*, and finally *sanyasa*, as prescribed by castes, in the *Manusmriti*. However, these four stages are not necessarily sequential and various Hindu traditions allow for a man to renounce the material world from any of the first three stages of life. See: http://en.wikipedia.org/wiki/Sanyasi

5. A. Syrkin, "The Indian in Tolstoy. (Part One)," p. 99. According to Manu (the author of Manusmriti, in his treaties of social relations says that an individual's life is divided into four parts: (1) student, (2) householder, (3) partial retirement, and (4) complete retirement. The first stage in Sanskrit is called *Brahmacharya* when an effort is made to educate an individual and teach him to work creatively to reach *Brahma*, the ultimate Hindu God. In the second stage the individual is devoted to marrying and raising a family. In the third stage, when his family responsibilities are over, the man is expected to retire from the field of daily life and devote himself to spiritual pursuits. Once the individual has lived through three quarters of his life, he is expected to give up his involvement with daily life and retire in quest of Brahman and final liberation. From Motwani, Kewal *Manu: A Study in Hindu Social Theory*, Madras: Ganesh and Co., 1934.

6. A. Syrkin, "The Indian in Tolstoy (Part One)," p. 99. In his "Memoirs" (1903-1906) Tolstoy divided hi life into four periods according to his attitude towards different moral values. He speaks here of ages 1-14 (childhood) and 14-34 (before his marriage), 34-52 (married life until his crisis), and his life after 52 years of age. Of course the first two stages referred to in Tolstoy's life have nothing in common to the life of a young Brahmin who gets instructed in religion and morality. The close correspondence can be found only in Tolstoy's own search of philosophical issues early on life, and not a formal study. In 1862 at the age of 34 Tolstoy enters the stage of life described as a "householder." He marries and becomes the head of the family. He does not stop educating himself and often, as an Indian sage would, he begins to teach and sermonize to the people around him. Meanwhile, the desire to leave home, to accomplish the ideal of liberation takes hold of him towards the last decades. Perhaps in this desire to leave home and go in search of God, the impact of Indian spiritual values manifested most distinctly. See Syrkin, Part One, for an elaborate explanation of this.

7. A. Syrkin, "The Indian in Tolstoy (Part One)," p. 99.

8. A. Syrkin, "The Indian in Tolstoy (Part One)," p. 88. Here Syrkin refers to Roman Rolland's story in his book "Zhizn' Tolstogo." Roman Rolland mentions of Tolstoy, as a nineteen year old boy, in 1847 meeting a Buddhist Lama in Kazan hospital from whom he learned of the main tenets of world religions and also heard of non-violent resistance.

9. I. Bunin, *The Liberation of Tolstoy*, edited, translated by Thomas Gaiton Marullo and Vladimir T. Khmelkov, Evanston, Illinois: Northwestern University Press, 2001, pp. 38-40.

10. I. Bunin, p. 242.

11. Swami Vivekananda, *Vedanta Philosophy,* New York: The Baker and Taylor Company, 1899, p. 55.

12. Swami Vivekananda, 78.

13. *The Holy Geeta*, Commentary by Swami Chinmayananda, Mumbai: Central Chinmaya Mission Trust, 1996, 76-77.

14. R. F. Christian "Tolstoy and the First Step," *Scottish Slavonic Review*, issue 20, 1993 (spring), 7-16. This article discusses Tolstoy's conversion to vegetarianism starting with the persuation of William Frey who stayed at Yasnaya Poliana in 1885.

15. *The Bhaghavad Gita for Daily Living*, Commentary, translation and Sanskrit Text by Eknath Easwaran, The Blue Mountain Center of Meditation: Nilgiri Press, 1988, Part 3, 112-113. The three dominant characteristics that are attributed to foods are:

    *Sattwa*: attaches oneself to the inward happiness.

    *Rajas*: prone to act with deep desires and attachments for one's own gain.

    *Tamas*: becomes lethargic and deluded through wrong judgment.

    The *Tamas* characteristic becomes noticeable in those who eat meat products, smoke and consume alcohol.

16. G. W. Spence *Tolstoy, the Ascetic* New York: Barnes and Nobles Inc. 1968, ix.

17. *The Wisdom of Humankind,* p. 180.

18. Andrej Belyi "Teacher of Consciousness," translated and introduced by Olga Cooke, *Tolstoy Studies Journal* 1989, 2: 61.

19. Andrej Belyi, 62.

20. *The Holy Geeta,* commentary by Chinmayananda, 76-77.

21. L Tolstoy, *War and Peace* (New York: W.W. Norton and Co., 1966) 1087.

22. *The Holy Geeta*, by Chimayananda, 80.

23. *War and Peace*, 1089.

24. *War and Peace*, 1090.

25. *Неизвестный Толстой в архивах России и США*, М: АО Техна-2, 1994: 397.

26. L. Tolstoy, *The Great Short Stories*, New York: Harper and Row Publishers, 1967, p. 297.

27. *The Bhaghawat Gita for Everyday Life*, I, 68-69.

28. *The Bhaghawat Gita for Everyday Life*, I, 69.

29. L. Tolstoy, *The Great Short Stories*, 285.

30. *The Bhaghawat Gita for Everyday Life*, I, 72.

31. *The Holy Geeta*, commentary by Chinmayananda, 80.

32. L. Tolstoy, *The Great Short Stories*, 302.

33. *Tat tvam asi* in Sanskrit means "Thou Art That"." *Encyclopædia Britannica*. 2007. Encyclopædia Britannica Online. 25 Oct. 2007: <http://www.britannica.com/eb/article-9071370>. Tolstoy has short story titled "Это ты" which he read in his "круг чтения" and later published in the Jubilee edition, vol 34, 138-140.

34. L. Tolstoy, *The Great Short Stories*, 495.

35. L. Tolstoy, *The Great Short Stories*, 495.

36. *The Bhaghawat Gita for Everyday Life*, I, 43.

37. L. Tolstoy, *The Great Short Stories*, 498.

38. *The Holy Geeta*, commentary by Chinmayananda, 332.

39. *The Holy Geeta*, commentary by Chinmayananda, 331.

40. *Tolstoy, the Acsetic*, 73.

41. *War and Peace*, 862.

42. *War and Peace*, 1079.

43. *The Holy Geeta*, commentary by Chinmayananda, 117.

44. L. Tolstoy, *Anna Karenina*, New York: W. W. Norton and Company, 1995, p. 251.

45. *Anna Karenina*, 231.

46. *The Holy Geeta*, commentary by Chinmayananda, 119-120.

47. *Anna Karenina*, 719.

48. *Anna Karenina*, 720.

49. *The Holy Geeta*, commentary by Chinmayananda, 131.

50. *War and Peace*, 1272.

51. *War and Peace*, 1208.

52. *War and Peace*, 1320.

53. *The Holy Geeta*, commentary by Chinmayananda, 1129.

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