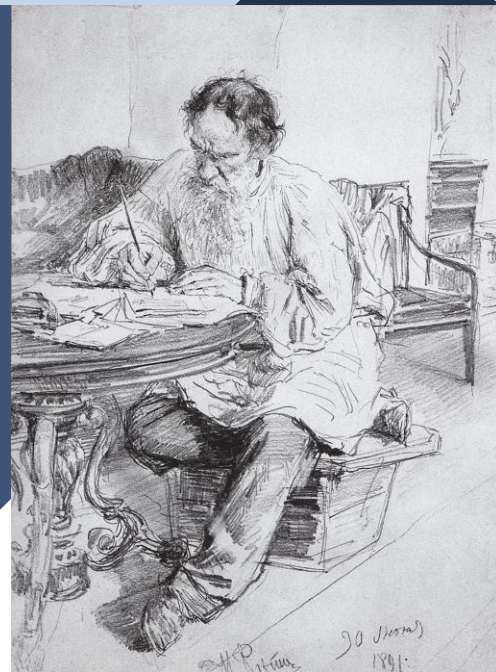


The Works of Leo Tolstoy, Estate Life and Social Issues in Russia at the Turn of the 20th Century



Brasília, Brazil, 2026

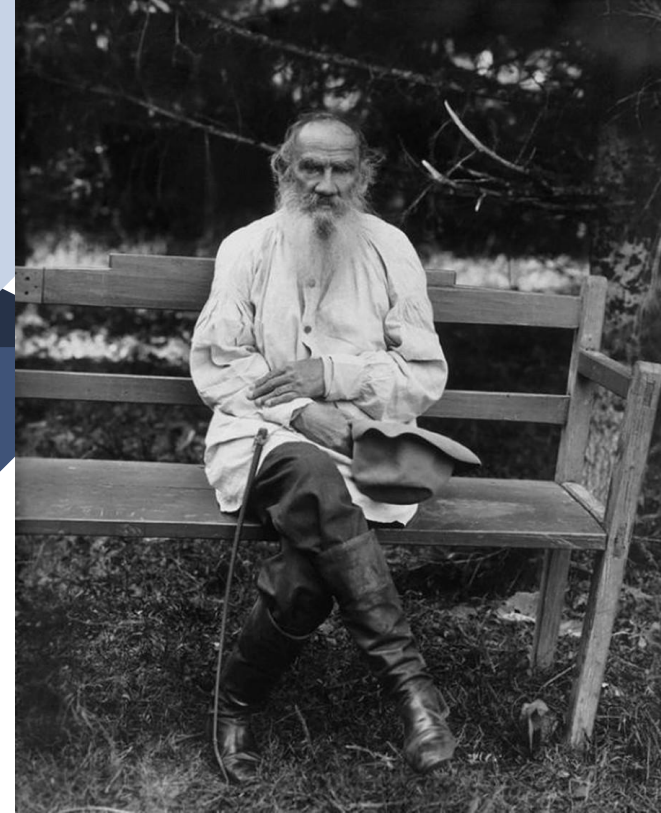
Valeria G. Andreeva, DSc in Philology,

Leading Research Fellow, IWL RAS

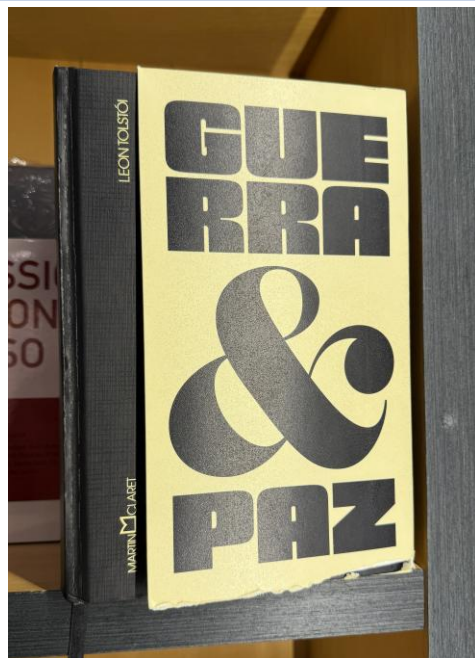
L.N. Tolstoy became a writer known all over the world during his lifetime



The writer's prose and journalism are translated in most countries around the world, on different continents



Tolstoy's books in Brazil and Brasilia

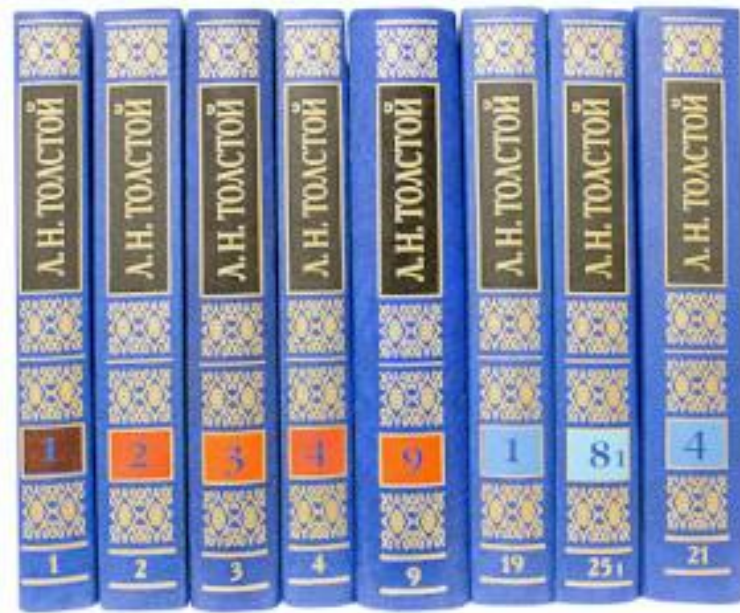


Tolstoy's famous epic novel "War and Peace"



Tolstoy's works about family, woman's destiny and the person's life

Two complete collected works of Leo Tolstoy, in 90 and 100 volumes



Major works of Leo Tolstoy

Novels	<i>Childhood</i> (1852) · <i>Boyhood</i> (1854) · <i>Youth</i> (1856) · <i>The Cossacks</i> (1863) · <i>War and Peace</i> (1869) · <i>Anna Karenina</i> (1878) · <i>Resurrection</i> (1899) · <i>Hadji Murat</i> (1912)
Novellas	<i>A Landowner's Morning</i> (1856) · <i>Two Hussars</i> (1856) · <i>Family Happiness</i> (1859) · <i>Polikúshka</i> (1860) · "Kholstomer" (1886) · <i>The Death of Ivan Ilyich</i> (1886) · <i>Walk in the Light While There is Light</i> (1888) · <i>The Kreutzer Sonata</i> (1889) · <i>The Devil</i> (1889) · <i>Master and Man</i> (1895) · <i>Father Sergius</i> (1898) · <i>The Forged Coupon</i> (1904)
Short stories	"The Raid" (1852) · "The Cutting of the Forest" (1855) · "Sevastopol Sketches" (1855) · "Recollections of a Billiard-marker" (1855) · "The Snowstorm" (1856) · "Lucerne" (1857) · "Albert" (1858) · "Three Deaths" (1859) · "The Porcelain Doll" (1863) · "God Sees the Truth, But Waits" (1872) · "The Prisoner of the Caucasus" (1872) · "The Bear Hunt" (1872) · "What Men Live By" (1881) · "Diary of a Lunatic" (1884) · "Quench the Spark" (1885) · "An Old Acquaintance" (1885) · "Where Love Is, God Is" (1885) · "Ivan the Fool" (1885) · "Evil Allures, But Good Endures" (1885) · "Wisdom of Children" (1885) · "The Three Hermits" (1886) · "Promoting a Devil" (1886) · "How Much Land Does a Man Need?" (1886) · "The Grain" (1886) · "Repentance" (1886) · "Croesus and Fate" (1886) · "The Two Brothers and the Gold" (1886) · "A Lost Opportunity" (1889) · "The Big Oven" (1889) · "A Dialogue Among Clever People" (1892) · "The Coffee-House of Surat" (1893) · "The Young Tsar" (1894) · "Too Dear!" (1897) · "Work, Death, and Sickness" (1903) · "Three Questions" (1903) · "Alyosha the Pot" (1905) · "After the Ball" (1911)
Plays	<i>The Power of Darkness</i> (1886) · <i>The First Distiller</i> (1886) · <i>The Light Shines in the Darkness</i> (1890) · <i>The Fruits of Enlightenment</i> (1891) · <i>The Living Corpse</i> (1900) · <i>The Cause of It All</i> (1910)
Non-fiction	<i>A History of Yesterday</i> (1851) · <i>Confession</i> (1882) · <i>The Gospel in Brief</i> (1883) · <i>What I Believe</i> (1884) · <i>What Is to Be Done?</i> (1886) · "The First Step" (1891 essay) · <i>The Kingdom of God Is Within You</i> (1894) · <i>What Is Art?</i> (1897) · "A Letter to a Hindu" (1908) · <i>The Inevitable Revolution</i> (1909) · <i>A Calendar of Wisdom</i> (1910)



Левъ Толстой

СОЧИНЕНИЯ ГРАФА Л. Н. ТОЛСТОГО.

ЧАСТЬ ПЕРВАЯ.

ДѢТСТВО, ОТРОЧЕСТВО И ЮНОСТЬ.

ИЗДАНИЕ ОДИННАДЦАТОЕ.



МОСКВА.

Типо-лит. Т-ва И. Н. Кушнеревъ и К°. Пименовск. ул., соб. д. 1003.

A quote from a letter by Nekrasov to Tolstoy:

“

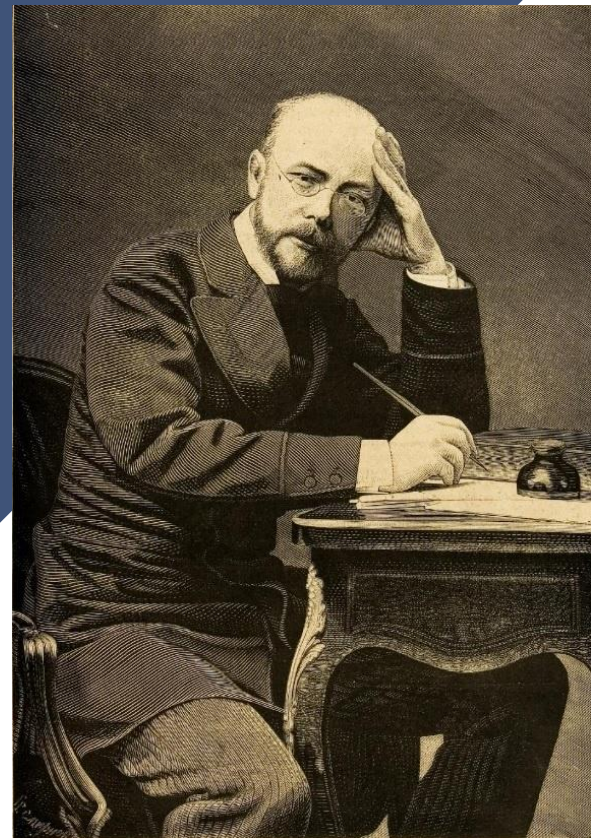
To me, the person I believe loves me is now everything; in him lie my joy and my moral support. The thought that another heart might suffer pain can hold me back from a rash or cruel act — I speak from experience; the thought that there is another soul who will grieve or rejoice for me fills my heart with quiet solace... I feel that for such a soul, I could not withhold my own...

”



P.D. Boborykin called Tolstoy an “emigrant”

“ And if he wasn’t tried or exiled without trial, it was only because the authorities were afraid of his popularity and didn’t directly persecute him, but nevertheless he died officially excommunicated from the state-police Orthodox Church. ”



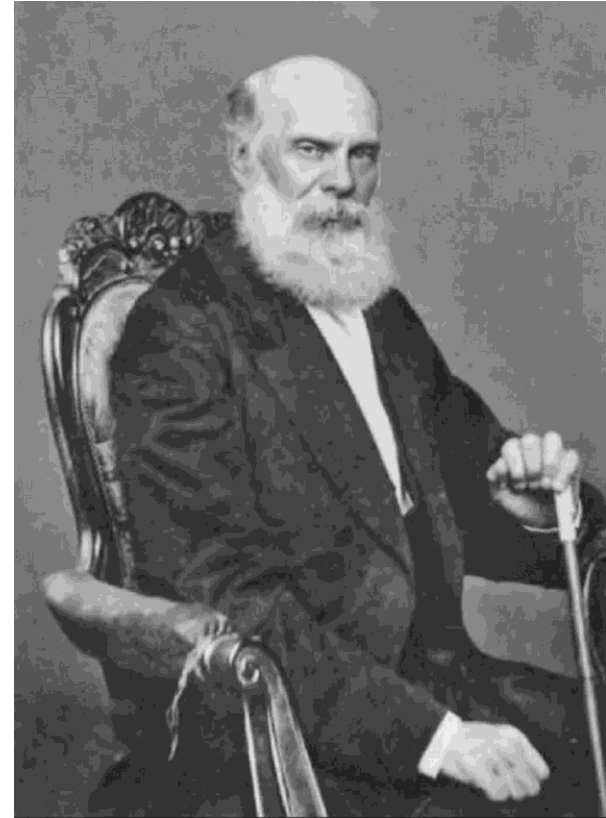
Tolstoy and his Love for Russia

A.E. Bers

gendarmerie search in
Yasnaya Polyana in 1862

Tolstoy desire to leave his
own estate

Tolstoy fought for the people and their rights, for the growth and spread of enlightenment and education, and for peace precisely because he selflessly loved Russia and his home.



The paradox of Tolstoy's 82-year life

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graph TD; A[The paradox of Tolstoy's 82-year life] --> B[He felt himself the heir to ancient aristocratic families, constantly returning to his Yasnaya Polyana estate despite various hardships and grievances, experiencing difficult periods there]; A --> C[Tolstoy advocated for a simplification of estate life, leaned toward asceticism, demanded a respectful attitude toward the common people and spoke of the need for human equality];
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Tolstoy advocated for a simplification of estate life, leaned toward asceticism, demanded a respectful attitude toward the common people and spoke of the need for human equality

Tolstoy's estate Yasnaya Polyana:

“Without my Yasnaya Polyana, I can hardly imagine Russia and my relationship with it. Without Yasnaya Polyana, I might see more clearly the general laws necessary for my Motherland, but I will not love it to the point of passion.”



Tolstoy and his Estate



Yasnaya Polyana before and after Leo Tolstoy's Escape

- The image of the estate in L.N. Tolstoy's works;
- Yasnaya Polyana in the memoirs of contemporaries;
- L.N. Tolstoy's "Estate Topos" in the works of Soviet and Post-Soviet writers;
- The Locus of Yasnaya Polyana in Russian Literature of 20-21st centuries.

СЕРИЯ
Русская усадьба в мировом контексте
ВЫПУСК 10



В.Г. АНДРЕЕВА

*ЯСНАЯ ПОЛЯНА
ДО И ПОСЛЕ
УХОДА Л.Н. ТОЛСТОГО*

ЖИЗНЬ УСАДЬБЫ
В РУССКОЙ ЛИТЕРАТУРЕ XX–XXI ВВ.

V.V. Stasov: Leo Tolstoy as the “advocate of a hundred million agricultural people”

**enormous social stratification
a dismissive attitude towards the people**

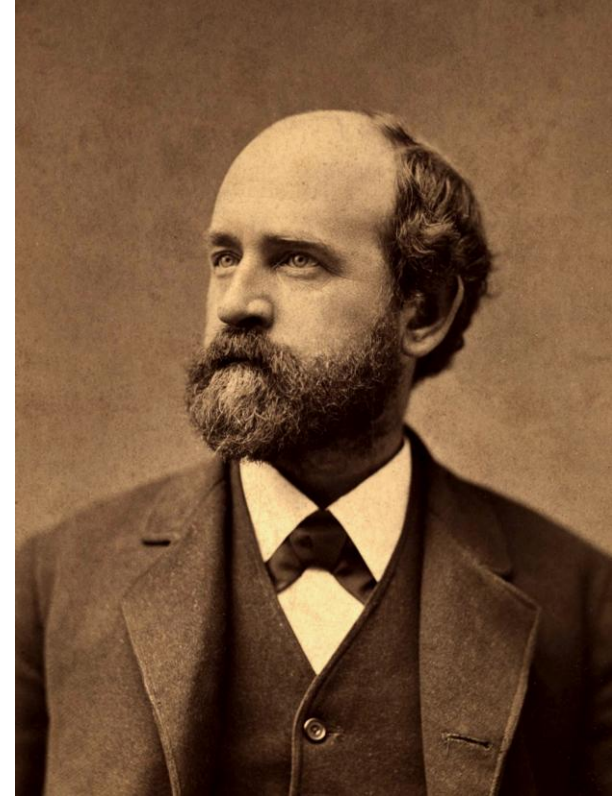
**the idea of simplifying life and achieving
complete self-sufficiency in everyday
matters**



Land issue or land ownership rights:

Henry George
(1839–1897)

- ban on the sale of land
- prohibition on the transfer of land ownership
- the introduction of a progressive land tax depending on its productivity

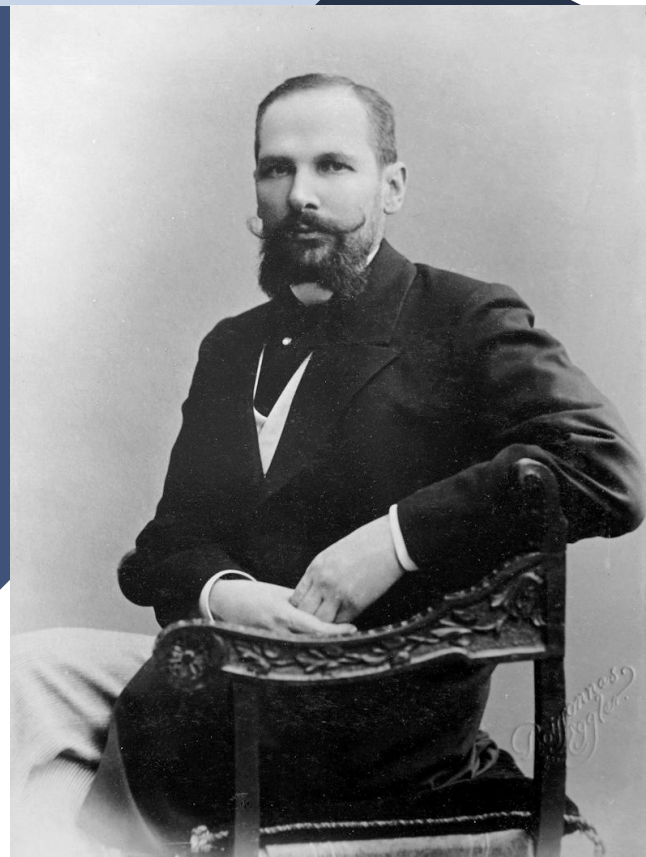


Tolstoy's letter to the Chairman of the Council of Ministers, P.A. Stolypin:

“

The reasons for the revolutionary horrors that are now occurring in Russia have very deep roots, but one of them, the most immediate, is the people's dissatisfaction with the unfair distribution of land. <...> The injustice lies in the fact that just as there can be no right for one person to own another (slavery), so there can be no right for any one person, rich or poor, tsar or peasant, to own land as property

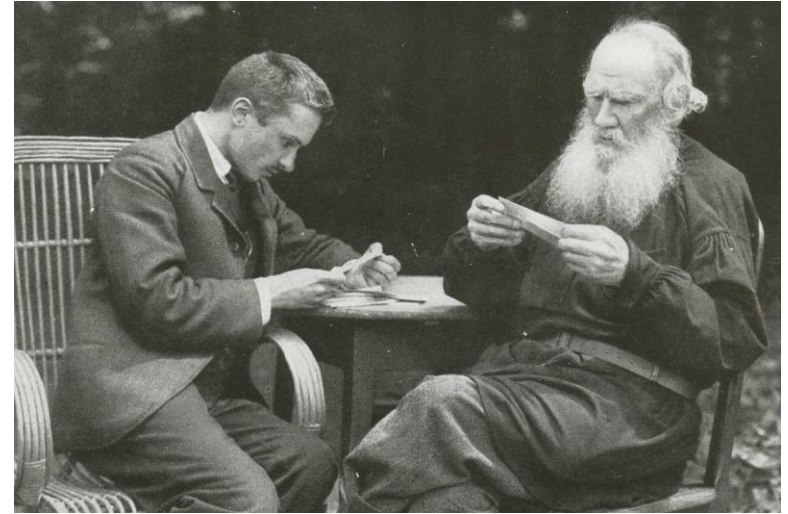
”



Tolstoy became a cosmopolitan without losing his national identity



Ploughman. Count Leo Nikolayevich Tolstoy at the Plowfield.

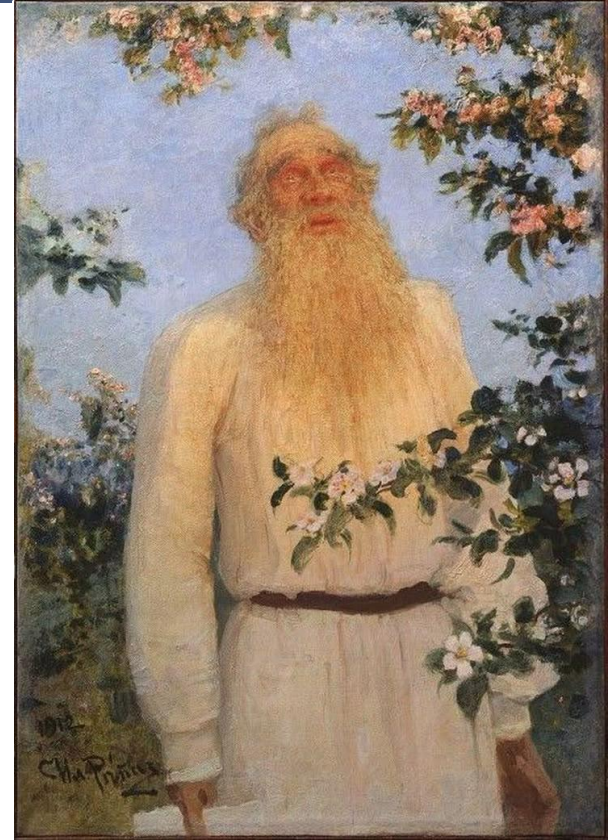


L.N. Tolstoy and V.F. Bulgakov in Yasnaya Polyana. 1910.

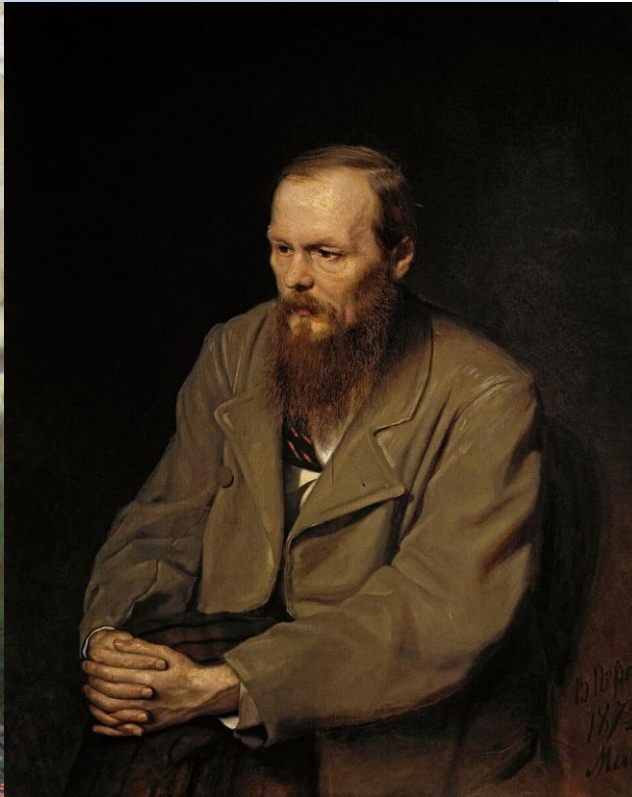
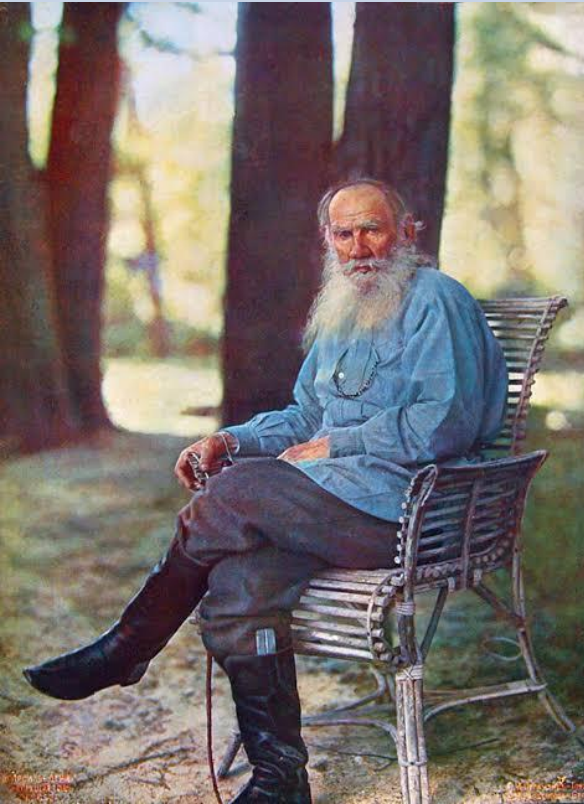


Turning to Eastern Philosophy

- interactions with figures such as the Indian Mahatma Gandhi, the Egyptian Muhammad Abduh;
- turning to ancient thinkers;
- return to a natural human existence in harmony with nature.



The debate on war between F.M. Dostoevsky and L.N. Tolstoy



A hidden dialogue within
the pages of novels and
non-fiction works

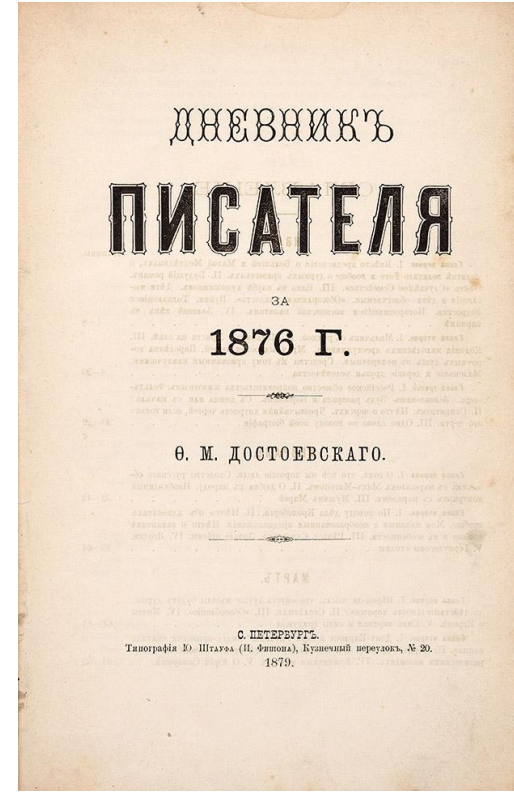


War as Depicted by F.M. Dostoevsky

F.M. Dostoevskiy

For Dostoevsky war becomes a vehicle for heroic deeds and a catalyst for awakening and spiritual growth.

“The act of self-sacrifice — hedding one’s blood for all that we hold sacred — is, of course, far more moral than the entire bourgeois catechism. A surge of national spirit in the name of a noble ideal represents a step forward, not a descent into bestiality”.



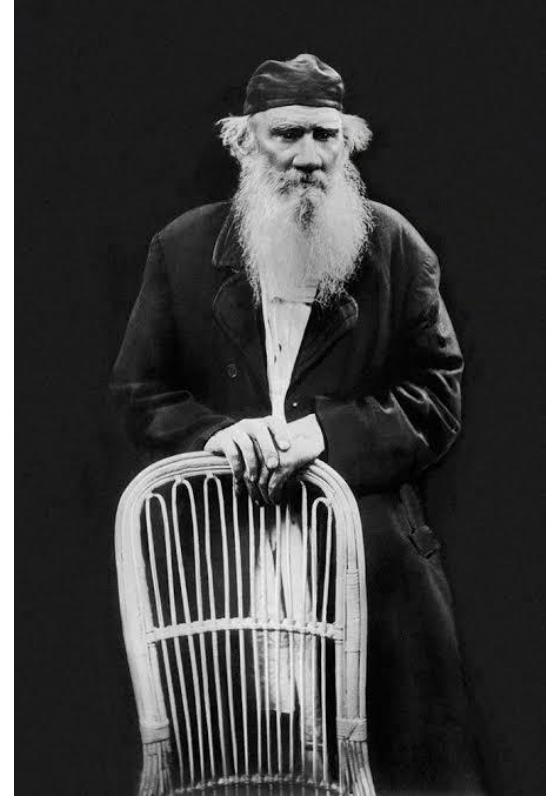


War as Depicted by L.N. Tolstoy

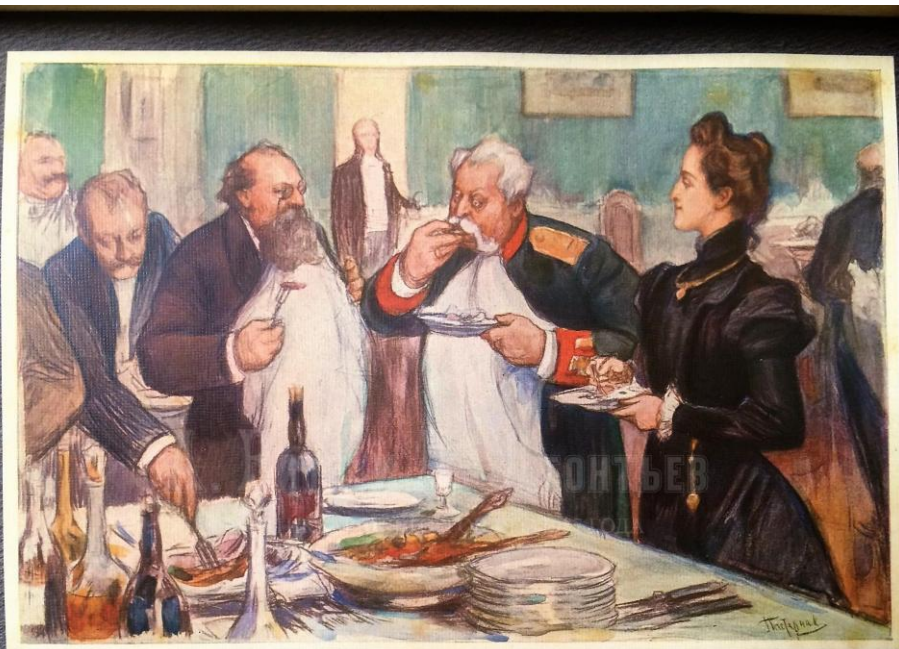
L.N. Tolstoy

Tolstoy held a negative view not only of war itself but also of the state that permits it and sends its citizens to their deaths

Tolstoy wrote about societal contradictions, arguing that war is capable only of destruction and possesses — and can possess — no constructive power whatsoever. In his treatise “Bethink Yourselves!” (1904), Tolstoy observes that the killing of a human being can neither be justified nor mitigated, and he strives to demonstrate the absurdity of war in a simple, accessible manner.



The contrast between the lives of rich people and the huge number of poor peasants



Tolstoy's realism

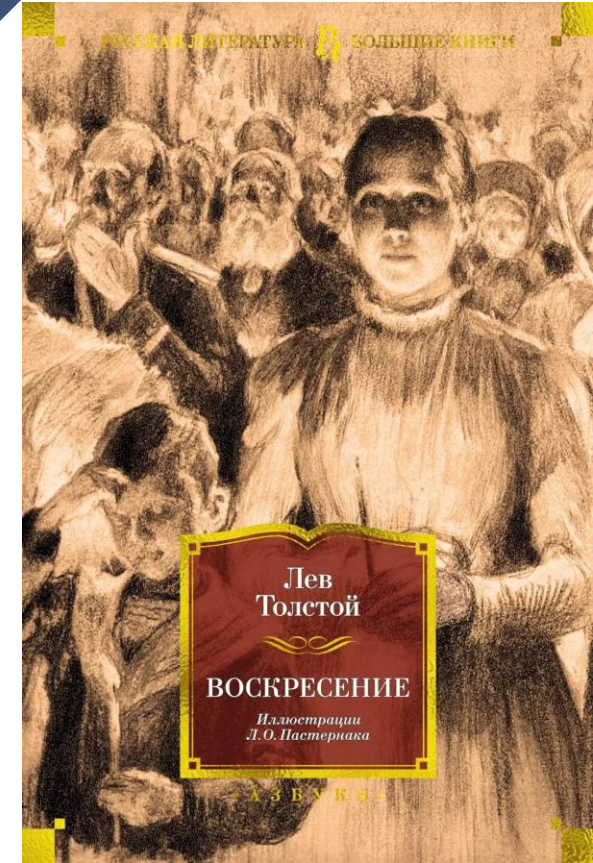


Tolstoy's descriptions of prisons, penal servitude and the procession of prisoners are precise and accurate.



Tolstoy's complex and significant novel “Resurrection”

- was published in the last year of the 19th century;
- describes pressing social and political issues, concrete realities of Russian life;
- The novel has a transcendental significance.



Tolstoy and Dmitry Nekhlyudov, the main hero of the novel “Resurrection”

**The hero
feels guilty**

**He is
afraid of
shame**

**The jury
makes
a mistake**

**Selfish feelings and fears of being recognized
prevent Dmitry from thinking
about the woman's fate**



How Dmitry Nekhlyudov Returns to Understanding Life



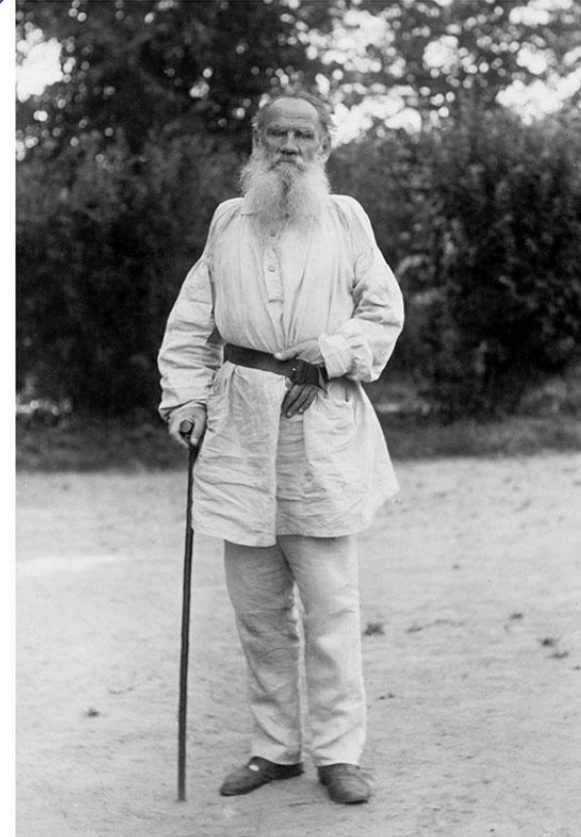
Nekhlyudov is trying to help Katyusha, the lawyer even calls him “a funnel, a neck through which all the complaints of the prison pour out”

“Resurrection” is a truly amazing novel, because next to the denial of the existing order of things, next to the denunciation of officials and the military, we see the glorification of God’s laws –
love, mercy and compassion.



The salvation of humanity:

**in the moral work of each person,
in a gradual approach to faith,
in the awareness of the correct attitude towards people**



My gratitude

Thank you for your attention!

