

## GANDHISM IN THE LITERATURE OF SANE GURUJI



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Creation of literature is an important element in the very social system. Literature is created in every era. Different subjects, different 'ism' are inevitably handled. The concept of literaryisms is acceptable due to that only. Out of it rises a stream of thinking. Sometimes this stream of thinking nourishes movements and social change. The best example of it is the influence of Russian Political Revolution. This revolution influenced literature. The message of service, humanity, sacrifice reached to common people through various artifacts. Those who created literature thought of demolishing the manmade discriminations. Out of it one tradition included in the organism of society. Along with different streams of thoughts and literary - 'isms' an intellect based cult of thought rose. This cult plays an important role in literature and outside the literature.

In literary '-isms' and concepts there is search for self. Gandhism is one such inculcated concept in Marathi literature's stream of thought. World famous scientist Einstein's statement about Gandhiji is meditative due to that only. Such a man born on this earth, human generations will not believe this. The importance of Gandhism is underlined in this. In this ism the analysis of values of life than values of art is expected here. Because of it only Gandhism is dominantly present in Saneguruj's literature. His journey of writing started in the pre-independence period. Consequently his literature is impressed by Gandhism. The content and characters of his novels Aastik, Dhadapadarmari Mule, Shyamchi Aai, Punarjanma, Ramacha Shela, Kranti, Teen Mule, Sati, God Shewat etc. along with socialist viewpoint is influenced by Gandhism. Guruji has interwoven Sacrifice, Palestinity, equality, love, humanity. He has presented a gentle group of human society in his writing. Because of his tremendous respect for the tradition of culture and wait emotions he could write novel like 'Aastik'. He has described a coordinate picture of removing the enmity between Hindu and Muslim with reference of the pauranic story of Janmejaya. Guruji strongly wished for a secular tradition. Readers grow restless when they see the present of the country. On the other hand Gandhiji's whole life was devoted for the unity between Hindu and Muslim. From the very

beginning of his writing Saneguruj's writing are very remarkable in Marathi Kadambari 'Tantra Aani Vikas' while the consumption, material, happiness oriented tendencies were strongly growing, Saneguruj's idealism holding the finger of Gandhism was sincerely balancing in literature. His literature of Gandhism thought of universal humanity. Though Marathi critics decided Saneguruj's literature as progagandist, the subjects in it were of the interest of masses and country. Saneguruj's literature covers subjects like removing untouchability and secularism, adult education, women's questions, Slavery, dignity of work, changes in society, Hindu Muslim unity. His period was the spell bound period. Gandhiji's movement was spread at national level. Youth was hypnotized by love for nation. Saneguruj himself participated in freedom struggle and used to write in the prison. Therefore Kusumawati Deshpande said, 'A writer having his own path' but criticized the sad element in his writing. Even if the criticism by critics accepted, the question remains why did Saneguruj's literature become so famous? When we go to the root of the question, it could be seen that the very criterion of the literary values by critics seems biased. Because some critics decided the interpretation of the literature according to their own test, then those texts of Saneguruj became popular and influenced readers also. These contain the values that can be appreciated by common readers. Whether to consider this criteria important or the criteria of the handful critics and then evaluate Saneguruj's literature, this is the main question. I think common reader is the true critic.

Saneguruj very objectively and sincerely mentioned in the preamble of his story composition 'Vishram' I do not know any other technique of art than to write till the heart empties. He has sincerely mentioned that his literature does not contain much artistic and literary value. He also adds that this might be the murder of writing techniques. It seems that his literature is popular because the readers very much like the things in him like acceptance of truth, realization of limit and hard soft examination. What else than this is the original Gandhism? Saneguruj has depicted Gandhiji's idea of 'Swaraj'. In his story 'Aapan Sare Bhau Bhau', 'Swaraj of the Congress is the Swaraj of the Workers' there is

exploitation in that Swaraj. Opportunity for highest development and rest when required. The true activeness for getting the happiness of great art and knowledge after fulfilling the needs of life. These protagonists of Sanegurji work for the embodiment of India in Gandhiji's Dream. This is the true power centre of his literature.

By writing in modern times Guruji has trisutri of truth, beauty and goodness for making human life happy. He has created the literature with the confident tendency that 'Jan hech Janardan'. His basic policy is of giving the value oriented sanskaras to readers. Consequently there are some limitations for his writing. Though some critics criticized his simplicity, weakness cry tone imagination repetition and lengthy descriptions etc. these language problems in his writings, Some senior cities and writers labeled Sanegurji's writing as great Gandhism writing. Renowned writer V. S. Khandekar has praised Sanegurji's literature saying that Sanegurji's is a great Sculptor searching the final beauty of the world. And his literature shows the marks of humanity. P. L. Deshpande has rebuked the critics who call Sanegurji's literature crying and weak. Saying that Guruji through the medium of his literature makes us stand in 'Ashrutirth' the power of tears is great'. The literature by Sanegurji is the proof of this. Why people grow restless and shade tears because of Gandhiji's hunger strike and fasting. His mystery is explored in the literature of Guruji. Great writer and critic Bhalchandra Nemade openly said and write that the place of Sanegurji as great novelist in Marathi literature is high. No other hero is equal to Shyam. Acharya Atre also has advocated Sanegurji's literature. His literature reflects the power of creating an able and a reader of test. His 'Bhartiya

Sanskriti' is thought provoking. His writing on Karna, Gyan, Sayyam, Ahinsa, Dheyawad, Mrityu is highly meditative. Indian Culture mean going to light from darkness, from opposition to development, from confusion to order, from mess to lotus. While introducing this culture the confidence is expressed that the thoughts of Mahatma Gandhi will take on the path of progress. Considering the literature of Sanegurji in the context of present time, whether Sanegurji's thoughts are useful today? The answer is positive. For checking the biased and whimsical path of globalization, new colonization, Capitalism, there is strong need of Gandhism.

Sanegurji's literature certainly show some way. Through his literature he has depicted the benefit of rural people and urban lower class people. In urbanization benefits of generosity are there but the educated have unpardonable neglected Mahatma Gandhi who asked to go to villages. The problems of Workers, rural home, farmers certainly disturb people. If the power of Capitalism is used for the fundamental needs of the common man it would illuminate humanity but unfortunately it is not seen so. For this there is need of awakening the tendency of sacrifice and power of soul that is in the Gandhism thoughts and Sanegurji's literature. Then only the blind ways of socio political changes the deprived will get the treasure of thoughts. The true introduction of Gandhism and humanitarianism is helping women and depressed and deprived to get status, giving place to social movements other than politics. This is what reflected through the literature of Sanegurji. Therefore, this is the demand of the time to accept the Gandhism in Sanegurji's literature in the framework of ideals, new thoughts with new power.