

# A Study on the Works of Rohinton Mistry as a Weapon

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**Abstract –** *The aim of this thesis is to discuss the intense streaks of political imbalances and sufferings of the common people as discerned in Rohinton Mistry's works. The objective of this thesis includes a detailed and analytical study of the selected works. Every human life is beset with so many problems and sufferings at different levels. It is impossible for any human beings to exist without facing problems or sufferings in the world. It is due to ignorance, people are entangled in various disturbances from birth to the last breath. It is true that people have to face problems throughout their life and there is no way to avoid them. Rohinton Mistry's works seem to be found that an author carry a mirror for the dusty highways of Indian society. Hence, the author shows the characters of poor people as a life of their own. Rohinton Mistry satirises vehemently the exploitations of the powerful people over the poor and downtrodden. Rohinton Mistry uses his works as a weapon against the exploiters. It has a deeper insight of political, nativity, and struggles such as 'a slice of life' of Indians and 'picturesque' of suffering people.*

**Keywords:** Rohinton Mistry, Weapon, Political Imbalances, Sufferings, Problems, People, Human Beings.

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## INTRODUCTION

The point of this postulation is to talk about the exceptional dashes of political awkward nature and sufferings of the average citizens as observed in Rohinton Mistry's works. The goal of this postulation incorporates a nitty gritty and expository investigation of the chose works. Each human life is assailed with such a significant number of problems and sufferings at various dimensions. It is outlandish for any human creatures to exist without confronting problems or sufferings on the planet. It is because of ignorance, individuals are trapped in different unsettling influences from birth to the final gasp. The facts confirm that individuals need to confront problems for the duration of their life and there is no real way to keep away from them.

In any case, a few problems are man-made, made by individuals as indicated by their common understanding of life. Human creatures' problems are constantly founded on the most proficient method to understand sufferings and struggle in the people. They have the physical problems as well as progressively convoluted mental problems. Mental problems dependably attempt to discover just to revamp their belongings. At that point, mental awkwardness is likewise another enormous issue to human culture.

The Bhagavad-Gita, the Bible and different religious books clarify the reason for sufferings. They clarify the goals for sufferings and words have more significance than the understanding of sufferings itself. Be that as it may, any clarification and thinking won't comfort endured men. They need just alleviation, however not the clarification of sufferings.

Buddhism primarily brings up 'want' is the underlying driver of all sort of sufferings of human creatures on the planet. Want is like an incredible tree that has such a large number of branches like sick, will, outrage and interests in it. The tree is for the most part established with ignorance and the products of the tree are sufferings. As per the Bhagavad-Gita, human suffering is genuine, however it isn't lasting. It is brought about by faulty thinking, perspectives, beliefs and attitudes. It relies on the manner in which individuals see things and respond to them. These causes are as yet important in present day society and they are as yet powerful in making individuals troubled in their life with something or the other.

The greater part of the general population forever discontent completely in their life like youngsters. Since, youngsters who much of the time become happy with what they as of now have claimed and moved to another. Individuals dependably stress over their interests and assets to appreciate, yet the

object of their needs pass away or break in it. In this way, suffering has indispensable spot in each day of human life and has a critical and unavoidable job of human journey of life.

Human suffering takes numerous structures: emotional, natural, and moral. Loneliness, anxiety, and sadness are instances of emotional suffering. Flame, seismic tremor, tempest, tidal wave, and physical sicknesses (e.g., disease) are instances of natural suffering. Moral suffering is expedited by the conscious demonstrations of individual human creatures to cause suffering. These sufferings are constantly equivalent to one another and entwine among them.

As per philosophers, sufferings are brought about by birth, death, disorder, maturity and agony. In any case, genuine sufferings are brought about by our very own attitudes. Suffering isn't a slip-up that is a piece of one self's arrangement as well. As it were, suffering is brought about by understanding of circumstances. Poverty, ignorance, and inability are different components of sufferings. These are natural marvels, which much of the time cause a condition of anxiety, outrage, desire, voracity and pity. From along these lines, a large portion of the general population are experienced the impacts of these catastrophes. It naturally occurs in the normal life of everybody.

**Booker Prize for Fiction:** Mistry's fiction is established in the lanes of Bombay, the city he abandoned for Canada at the age of twenty-three. Stories from *Firozsha Baag* (1992), Mistry's first collection of stories denoted the entry of a colossal ability. Additionally accessible as *Swimming Lessons and Other Stories from Firozsha Baag*, the collection contains eleven interrelated short stories that unites a portion of Mistry's soonest and best composition. The narratives portray the everyday life of the occupants of a frail apartment hinder in *Firozsha Baag* in Bombay. Mistry's loving thumb nail outlines struggles and distresses of Rustomji, the unhinged Jaakaylee and Percy, who can look into young ladies' skirts with the guide of his light.

As Rushdie puts in, Rohinton Mistry is an "essayist from somewhere else". Anyway being a Parsi birthplace, Rohinton Mistry is progressively worried about the tribulations and the eccentricities of Bombay Parsis. Mistry explores the connections at the core of their community, their social personality and uniqueness of their community living in his novels. Rohinton Mistry utilizes 'standard' people as his protagonists and fills his novels with sights, sounds, scents, and shade of India. Delineating his characters as neither holy people nor heathens, he includes the peruser in their life as they attempt to endure the complexities of their culture.

## REVIEW OF RELATED LITERATURE

**Meenakshi Kumar** (2011) explored 'Humanism' in the Works of Mistry. Mistry's Humanism is the core of his fiction. As a humanist, he upheld scientific spirit and a deeper understanding of human beings which convinced us that he is a true humanist. In her work, she also examined the hurdles which the social & political power structures put in the path of humanism to which Mistry devotes a considerable part of his fiction. Mistry's humanism is amply reflected in the treatment of characters occupying lower stations in life. His character Gustad Noble in 'Such a Long Journey' is true to his name a noble soul. His own cup of woes is full to brim with a limited salary, but still he discharges his duties towards the members of his family well. His character (Noble) surely epitomizes human nature that transcends the socio-cultural surrounding. In Mistry's 2nd novel 'A Find Balance' we see strong woman character Dina Dalal, whose delineation would warm the cockles of any feminist. Feminism is after all another face of humanism. Her attitude towards 'Om' & Ishwar' is quite humanistic. There is hardly any character created by Mistry who would embody evil only. The essential goodness of being a human is less or more prevailing in all the characters of the novel. Similarly, in the novel 'Family Matters' we come across Mr. Kapur, who is a true humanist at heart. He is in love with not only the buildings & roads of Bombay but also with its cosmopolitan spirit. Though a Hindu has Muslim & Parsi employers, he wishes to merge his identity with that of common Bombayite. Like a true humanist, Mistry focuses his gaze on the scum of the earth and upholds their human rights. On the basis of thorough examination of Mistry's work, the researcher find that Mistry's humanism stands for essential human goodness despite individual differences, equal human rights, functionality of religion and end to socio-political exploitation of vulnerable sections of society.

**Rajesh Kumar** (2012) in his study "Treatment of Parsi culture and Traditions in the works of Rohinton Mistry" closely examined the element of culture and tradition in the wider sense of diasporic consciousness and recasted the history of Parsi community as well as history of nation. The culture and traditions explored in the thesis are far extended beyond the refined activities of life of ordinary Parsi people and also encompasses variety of customs, rituals, food, ethnic bonds, religious customs, myth, displacement, dislocation, relocation, expatriation, assimilation and cultural hybridity. The in depth study of Mistry's writing proves that dilemma between farewell & welcome (Canada) has given birth to a double- diasporic consciousness from the fragments of past – present combination. In the process of exploring one's roots, a new kind of diasporic narration taken place. The element of culture & tradition along with nostalgia in this study has dealt with the problem by balancing the glory of myth with more critical mode of reality. Mistry with the help of

balancing strategy constructed a world where people can achieve a harmonious balance between self and society and succeeded in giving some meaning to the existence of Parsi community & its culture. Mistry's first novel 'Such a Long Journey' is the fine documentation of the culture & tradition of the Parsi people in the swiftly changing politics & society. In "A Fine Balance" one can find the crisis of balance where one character is identical with another and achieve a fine balance between memory & desire, myth & reality and culture & tradition; His third novel 'Family Matters' seems to complete a cycle of belongingness, belongingness with the culture & traditions of Parsi community by the various characters of the novel. Mistry has overcome the difficulties of human relations between people with different cultural identities.

**Nadini Sharma** (2013) in her exploration of Mistry's work highlighted 'India' and dwelling community of Parsis in India. Rohinton Mistry's novel may rightly regarded as a domestic, social and political commentary concerning the Parsis. Mistry is mainly a writer of his community. His works seek to evolve a vision that involves both the community centered existence of the Parsis and their involvement with the wider national frame work. He brilliantly captures the nerves of India. He painted the various colors of his community on the large canvas of India. India & Indianness is the core element of all his work. One cannot even imagine him with the flavor of Indianness & Parsiness. In his first major work 'Such a Long Journey', he explored various attributes of his community and India. This novel deals with the basic and serious issues of the contemporary India. Mistry placed Indian history as a background and weaves the fine fabric with various attributive characters including the main protagonist 'Gustad Noble' Rohinton Mistry's second Novel 'A Fine Balance' is also a fine example of Indian-Parsi writing. The four main characters of the novel suffer from a sense of rootlessness as they all belong to different parts of country. The so called circumstances of loneliness, a sense of up-rootedness and need for association bring them together and create a bond of understanding to maintain 'a fine balance' in their lives'. His third novel 'Family Matters' can be called retreat into Bombay-Parsi world. He portrayed the life of middle class Parsi family in Bombay. The focus of the novel has shifted from 1970 to the more recent times of India. Mistry weaves the tale on the backdrop of post Babri Masjid event. The novelist has covered the most volatile and violent spectrum of contemporary India which shook the social – political stagnation of the country. In all the three novels Mistry has highlighted the India in its historical, political and cultural significance. His novels showed India in its true sense.

**S. Vinod Kumar** (2013) in his work, "The Portrayal of Suffering of the Common Man in the Select Works of Rohinton Mistry" showed the intense streaks of

political imbalances and sufferings of common people as discerned in his novels. The thesis revealed the emotional world and darker side of the life of suffered and down trodden people. He not only shows the harsh realities of life but plunged the deep depths of the human psyche to explore its mysterious chaos in the mental frame work of various characters of his fiction. All the three narratives of Mistry follow the same essential structure and painted the tangled life and concerns of all Parsi protagonists. Mistry is quite sensible and he has a soft corner for the innocent and down trodden people. One can easily find that he is more concerned with the basic human association of every human being with another human. Mistry rages war against the lack of humanitarianism. Mistry is the champion of the downtrodden and he depicts the untold miseries of the bottom of the society. Mistry is very much worried about the materialistic attitude of man at the time of state emergency. 'Such a Long Journey' his first novel, expanded the scope of his Parsi ethos to the world of Mrs. Indira Gandhi's dirty political games. The novel illustrates sufferings of Gustad Noble who suffers at the hands of self – centered politicians and heartless officials. He passes from happiness to misery. Mistry describes that happiness and misery are interlinked and woven tightly in everyone's life through novel. Mistry also presents some social, political and religious aspects of the life of all the major and minor characters & also describes its effect on the life of common man. Gustad noble experiences struggle, disappointments, pains and problems in his daily life. He finds salvation that denies its existence and becomes a universal symbol of human survival & human triumph. In his second novel 'A Fine Balance' he exhibits the sufferings picture of the society.

**P.S. Mary Christina** (2013) in her work, "Survival Amidst a Cross Culturalism: A Parallel Study of Michael Ondaatje's: The English Patient and Rohinton Mistry's: A Fine Balance" critically assessed the concept of survival amidst casteism and racism. The study revealed that the characters of Michael Ondaatje and Rohinton Mistry have shown pure survival attitude amidst socio-cultural problems. Specific social themes like displacement and dislocation, love, victimhood, survival and identity are explored extensively in this study. The parallel study of both the novels revealed that the characters of Michael Ondaatje and Rohinton Mistry have shown bare survival attitude amidst socio-cultural problems. The immigrant experience and expatriate sensibility are presented through the characters like Maneck and the maid in 'A fine Balance' and kip in 'The English Patient'. These characters feel alienated and long to get back to their native place as they belong to a different race. These individuals are doubly victimized by globalization. The burden of poverty and discrimination they face in their homes, societies



and communities which are further compounded by social isolation, emotional rejection and physical vulnerability. Loss and the inevitability of death loom at large in the lives of the protagonists. Suffering is like an eternal sky for them where moments of happiness are like temporary clouds. Ondaatje and Mistry communicate the message of unity amidst diversity through their novels. Mistry's 'A Fine Balance' concludes by revealing that there is hope even after despair through his characters. In Ondaatje's 'The English Patient' the writer concludes with Kip thinking of Hana in India who is half way across the globe.

### **SUCH A LONG JOURNEY:**

Such a Long Journey unfurls the life of the ordinary citizens in Bombay. Gustad and life of his day by day diligent work and sufferings, problems of his companions and Kath and family and for sure the inviolable foundation of the Indo Pak war shapes the base of the story. It is a heavenly collection showing everyday life interestingly. It is perfectly constructed and emotionally including the narrative of a little family attempting to live significant life against practically overpowering chances. The characters are finely drawn, and the plot mirrors the injuries of a standard man and his better half got up to speed in occasions and emergencies not of their own creation. Mistry got great presentation of an author by composing the novel Such a Long Journey. Along these lines, this novel caused Mistry to elevate his composition transporter to the grip. The setting of Such a Long Journey is set in Bombay and the season of 1971s. The focal character of the novel is extremely dedicated bank representative named Gustad Noble. He is a given family man. He works hard to keep up his family legitimately. He has Dilnavaz, his better half and three kids in his family. Be that as it may, he has a few problems in his life when his oldest child Sohrab will not go to the esteemed Indian Institute of Technology to which he has picked up induction. His youngest little girl Roshan becomes sick. These, conflicts inside the novel include Gustad's continuous connections with his whimsical neighbors and association with his dear companion and colleague, Dinshawji. Gustad gets a letter one day from an old companion, Major Bilimoria, gradually draws him into an administration duplicity including dangers, mystery and a lot of cash. All through the novel, the divider outside Gustad's apartment building symbolizes the bigger universe of Bombay and parallels a few parts of Gustad's own life. At the start, it is utilized as a restroom, reproducing sickness in the area. Gustad takes a stab at something to leave this issue. He influences a walkway craftsman to paint it, and thusly he delineates scenes from every one of the religions of India. In this manner, the divider changed as a heavenly spot. Inevitably the administration chooses to extend the street and tear it down.

### **A FINE BALANCE:**

The narrative of A Fine Balance is set at the background at the season of 1975 in India, in an anonymous city by the ocean. The legislature has quite recently declared a State of Emergency, and the nation is on the edge of disarray. In these shaky conditions, four outsiders are compelled to share one cramped apartment and a dubious future. Their experience is unique and so do their propensity. At the end of the day they become reliant on one another and therefore story proceeds. A Fine Balance achieves new understanding India's struggles with poverty and standing systems. Cultures and customs are shown through this story utilizing four principle characters and including numerous optional characters to make this novel so reasonable. Rohinton Mistry networks the life of four individuals of differing foundations into a bond that endures forever. Dina Dalal, a widow to influence it as an autonomous lady in world where ladies to have little esteem, turns into the reluctant paste that underpins three different lives. Maneck Kohlah is an understudy and he is sent by his folks from his mountain village to go to school in the city. Ishvar Darji and his nephew Omprakash are tailors getting away from the fear in their village by moving to the city to search for work. This unlikely gathering of individuals winds up subject to one another out of need, their life snaring to make the premise of the story also.

### **FAMILY MATTERS:**

Family Matters (2002), is situated in Bombay by and by. Mistry's initial two novels were set during the 1970s and were basically historical fictions. Be that as it may, Family Matters delineates contemporary Bombay and is set during the 1990s. At the focal point of the novel is an elderly person, a Parsi with Parkinson's infection. Nariman Vakeel is a resigned educator whose disease places restored strains on family relations. His recollections of the past open the peruser to prior minutes in the city's, and the country's history in a novel that moves crosswise over three ages of a similar family.

Recognizable slippage between open and private world is seen in Family Matters. Essentially the life of the inhabitants of 'House Felicity' (Nariman's previous living arrangement) and 'Lovely manor' (where he is compelled to move by his plotting step girl) review the universe of Firozsha Baag. Where the prior novels tended towards a conclusive conclusion be that as it may, the epilog of this novel appears to be significantly less ready to comfort. The novel depicts the sentiments of an immature who gets dependent on stamp collection and escapes. It additionally depicts how occasions hurt from various perspectives. Toward the end when Jahangir left the boxful of valuable stamps, which he gets from Dr. Mody, contact the peruser's heart.

## TALES FROM FIROZSHA BAAG:

The collection of short stories *Tales from Firozsha Baag* by Rohinton Mistry suitably fulfills the title as this contained the accounts of the lifestyle of the inhabitants living in the apartment named Firozsha Baag. Stories from Firozsha Baag is a collection of eleven short anecdotes about the occupants of Firozsha Baag. This is a production of India brought into the world Canadian author Rohinton Mistry. Firozsha Baag is a Parsi-commanded apartment complex in Mumbai. Every one of the accounts manage a similar area, and in this way the title of the story genuinely connotes it. Stories from Firozsha Baag, however a lesser-known work by Rohinton Mistry, still catches with vivacity, the rich and complex examples of life of lower white collar class families possessing an apartment in Bombay. Mistry's Characterisation in this story is astonishing as he portrays Jaakaylee, an ayah and the Baag's phantom diviner.

Stories from Firozsha Baag are the tale of the lifestyles of the inhabitants living in the apartment named Firozsha Baag. Rohinton Mistry, acting naturally, having a place with Parsi community, encounters the Diasporic issues and as an essayist he shed light over these issues. He is an author who makes up a piece of the Indian Diaspora. His short stories just as in his novel, Mistry underscore both the heterogeneous idea of one community's personality and its imperativeness. Traumatism in its certainty conveys change to the characters' life, which Mistry centers in his fictions. What he insists is the power and malleability of the individual and that of the community in a world without a sliver of pity.

Every one of the tales in the novel *Tales from Firozsha Baag* is written in a fantastic way. Its diverse stories demonstrate the language of affection from various point, for example father-son, darling lovee, and other emotional stories of human life. Mistry dependably advocates for the autonomy of the ladies and in his novels are constantly noticed a dissent of the ladies against the conventional masterminded marriage. His works bear frequently set apart with a shade of woman's rights. His females are happy and pick their own male partner. The works of Rohinton Mistry are exceptionally acclaimed and are considered as the masterpiece of the postcolonial literature.

## CONCLUSION

Mistry utilizes literature to hold the mirror up to the general public. Social orders are constantly organized unequally and people are brought into the world with contrasts and hardships. India has earned the sobriquet 'sub-mainland' in light of its assortment and perfectly partitioned standings and classes. Religion and language obviously isolate the general

population. Further, such divisions are induced by degrading others. Particularly, position and religion have influenced the social capacities and by implication, the social establishments. Subsequently, disappointment, antagonism, and dejection become some portion of regular daily existence. Mistry pictures broken human identities under the financial social weights and animates the human individual to build up a private development and embrace himself to the separate social milieu. As indicated by Mistry, the untouchables and the concealment of the untouchables for the sake of religion are inhuman and savage. Rohinton Mistry utilizes history just as geology further bolstering his good fortune in his fiction. Utilizing his characters in authentic and geological settings, he accomplishes parity in portrayal. Mistry does not show any fixation on history but rather every one of the occasions in his books happen with history as his scenery. Topography shrewd, Mistry is exact in his portrayals of the towns, towns, and the slopes. This examination as opposed to being reductive has suited all perspectives that relate with the title of the theory. Mistry's style is to some degree free and drifting. It's anything but an intently weave and very much organized composition. The reason is Mistry needs to incorporate everything about Bombay and its environs. Mistry thinks that it's hard to escape from his Parsi personality. Parsis are a urban community and their religion is strange to Indian religious and social ethos. The outcome is as shut outlook just bothered independent from anyone else defensive impulses. To break out of their blockaded attitude and to connect with different networks that requires the desire of soul.

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