Chapter -II

THE SELF AND SOCIETY:
THE MYSTIC MASSEUR
“Post-colonial has to do with the past, but is being reinterpreted towards the future: ‘post not, cannot shut off historical process.’” (Walder, 1998, p. 82)

The post-colonial theory has subversive posture towards the cannon. It celebrates the protagonist and the other characters who are actually neglected and marginalized bringing with it particular politics, history and geography. In his tongue-in-cheek humour and with satirical tone, Naipaul portrays his protagonist Ganesh as a typical colonial product. The novel is placed entirely within the East Indian community. It is an allegory of the history of the Hindu community living in Trinidad. In the novel, one clearly sees the beginning of the method of symbolic action, which has made Naipaul’s later novels such powerful works. Here one finds the death of traditional ritual or symbolic act and the institution of symbolic escape. The protagonist Ganesh, a failed schoolteacher turned mystic becomes successful by raising mimicry to an art form. Ganesh can be seen as the representative of second generation Indian migrants in colonial Trinidad, for like many of them, he finds it very difficult to find a place for himself in that colonial environment. Hence, he struggles in a number of ways in the process of anchoring himself in the Caribbean society, and tries his best to establish an identity of himself. The Indian migrants had initially tried to assert their identity by forming a community whose foundation lay in religious rituals and taboos and close groups of relatives. But, as religion declines into mere forms and strictures, the Indian community adapted the ‘easy undemanding society’ of island. Being exposed to the Western culture in their day-to-day life, they tried to imitate it. In spite of all the varied cultural influences, some of the migrated families retain their Indian practices that as times help them to satisfy and the facts that their relations are
always with their motherland. It is placed against the background of the East Indian society in Trinidad and all the characters in the novel are prototypes of individuals in a society. The novel is set in a decade (1940 to 1950) and the protagonist, Ganesh is from the second generation of Indian community in Trinidad (which in the view of Naipaul is static, materialist and peasant-minded entity.)

The plot of the novel moves over a period, approximately a little less or more than ten year. The novel is set in Port of Spain and the rural area of Trinidad where the Indian lived and worked. It is a comic study of life in Trinidad in the face of the post-colonial rise of politics which is based on deception of other as well as of self. The novel opens through the eyes of the narrator in Media’s res (beginning in the middle) the significant style of the epics, with Ganesh as a “struggling masseur.” The narrative goes back in time to his school days tracing different events in his life until he becomes a politician and later meets the narrator in London. The narrator, who quotes from Ganesh’s autobiography The Years of Guilt, presents the story as a kind of biography. This narrative structure is largely responsible for the ironical gap between Ganesh’s interpretations of events and the narrator’s version. The novel portrays an Indian community trying to adjust itself with the alien culture and, in the process, is in the danger of losing its original Indian heritage. The colonial society is that of the Indian community and it is caught in a confusion of accepting anything that is European in function, content, efficiency and usefulness, because of the feeling of inferiority combined with a confessional tone for their own culture and civilization.

This inferiority complex of the Indian community in the Caribbean world leads to move towards the ‘mimicry’ of colonial
values and the then decay in Indian cultural practices that Naipaul stress mainly through the character of Ganesh’s society. The novel discusses the history of Ganesh Ramsumair, a Trinidadian Hindu in his endeavours to achieve recognition and success in a society that is in the process of transition. Ganesh has no in born skills in him but has a confidence in his potentials to achieve success in life. He plays many roles in the process of attaining success in life. It is a comedy of a person in his troubled society as well as a comedy of Trinidadian Hindu people. In fact, he has no extraordinary intelligence with which he would have reached a height of success. Even then, he is humble and in fact, he knows nothing about mysticism. In spite of all these limitations, defects and drawbacks, he is a ‘mystic masseur’. Though one notices that he adopts crooked methods to realize his goals, he is surely not a cheat when compared to other protagonists of Naipaul. He has a better position because he manages not to make his deliberate statements, which are obvious in his presence of mind. It is this presence of mind the application the right time and right situations that help him to create an influence in the society. The society whose structure Naipaul blames in A House for Mr. Biswas is here shown as a victim rather than a tyrant. The society is easy to be exploited by the British on the one hand, and religious ‘gurus’ like the Ganesh on the other. The author charts the growth of Ganesh from the status of a student in Queen’s Royal College to that of an M.B.E.

Though Ganesh is brought up in the traditional Hindu way in Fourways; the influence of the world outside is inevitable because of his education at the college in Port of Spain. Naipaul is referring generally to the progressive alienation in the modern world but more specifically to the relationship between Ganesh’s life in Trinidad and the history of the East Indian community in the West Indies. Ganesh
Ramsumair, educated only to a low-level, but reading widely, and using his reading, is able to set up as a masseur and finally as a religious and psychological adviser, a Pundit. His fame spreads over the whole of Trinidad and in 1946, when the first elections are held; Ganesh is able to turn his religious following into votes and at last becomes a Member of the Legislative Council. In this new role, he is first a defender of his people and refuses to participate the rituals of the British Governor. He even instigates a strike of sugar-plantation workers on a Marxist platform but when the crowds his sympathies turn and glide to the other way roughly handle him. Then he adopts the cloak and attitude of the Governor, and becomes an appointed M.B.E. He finally appears in England as G. Ramsay Muir. Ganesh, though born in a typical Trinidadian Hindu Brahmin family cannot escape or avoid the ‘cleavage’ from the other world because of his education at Queen’s Royal College.

The death of his father makes Ganesh more orthodox than before. The Hindu ways of life are the ways-symbolic of his future indecision. Here he is torn between the two cultures: the Hindu culture and Science of Thought in Trinidad. Obviously, Ganesh borrows the phrase the ‘Science of Thought’ from Mr. Stewart (The Science of Thought review) and gives credence to the decaying Hindu culture. Like his society, he attempts to assimilate the surrounding culture without losing the original Indian culture. His initial entry into politics is with a desire to help people and look after their welfare. However, when he has a bad experience with sugar-cane labourers who are on strike, he switches over to the British Empire. The authorities, recognizing his importance in the society, make him an M.B.E. He becomes a man of the establishment by changing his name, his habits and his style of living. He also migrates to London calling himself G.
Ramsay Muir. The narrator had a firm belief in respect of Ganesh’s reputation as a scholar. His ambition to write down many books on different subjects is a part of his campaign of self-advertisement. None is able to stop Ganesh from reading. By night and day, he has only one business i.e. ‘reading’. In brief, both Ganesh and his wife impress all the visitors who used to come to them for ‘healing’. The family leads a life of hypocrisy and snobbery. The source of Ganesh’s ambiguity is undoubtedly, the conflict between the Eastern and the Western worlds in which Ganesh finds himself trapped. One sees that Ganesh, while being attracted, to the Western books, goes on buying many books and even writes books himself.

His first booklet is The Years of Guilt. His failure as a masseur is not only due to the fact that there were already ‘ten a penny masseurs in Trinidad’ but also due to his concern for the common-man. Though he writes in his autobiography that everything seemed all right just with a touch of his hand, he knows that there is no occult power really inside him. Therefore, when a young girl with a twisted hand comes to him, he just tells her that it is only the effect of bad blood in her body and nothing else. Mystery, ambiguity, half-statement, understatement, ease and seriousness are the tricks and gimmicks of Ganesh. Even then, Ganesh has a sound impression on the people in Trinidad, though the new generation slightly differs in its view about Ganesh’s capability as a well-known masseur. Even though, the old and new generations do have a gap in respect of Ganesh’s ‘healing’ powers, they do not have any doubt about Ganesh being a voracious reader. His early career as a masseur remains a failure. The narrator too describes Ganesh’s futile attempts to cure injury of his foot. In the opinion of the curing doctor, ‘Trinidad is full of Crazy People’ but
Ganesh happens to be the greatest one among them. A Great critic John Thieme says:

“He emerges as a champion con-man in a world of small-time tricksters, and though Naipaul finally leaves the reader in little doubt that he is a charlatan, the double-edged ironic approach compels one to see him as both hero and villain.”

(Thieme, 1987, p. 34)

There is thus a paradigmatic shift in the middle stage of Ganesh life. He is a picaroon-moving hero. He is transformed into a ‘successful mystic masseur’ by combining Indian mysticism with Western psychoanalysis. This is related to the aim of this study because Ganesh is “double-edged” one more point to the dual tendency. He is a selfish man in colonial society.

It is that it was not Ganesh who started it; his war, in a way is an act of self-defense, even if it was not totally moral. In fact, Naipaul has many objectives in creating Ganesh who remains a mouthpiece of the author to present his ideas and thoughts regarding the societies of Trinidad, of the Western, People and above all of the immigrant Indian deep rooted in the soil of India and their souls in Indian Hindu mythology. Therefore, Ganesh, the hero of the novel is a representative figure of the East Indian Trinidad people in their move towards city life and their subsequent colonization. The novel unfolds the story of a man who strives to find a place for himself in a colonial society and ultimately ends in his original roots.

The novel is an allegory of the history of generation of the East Indians to come under the influence of the Western education. It is the need for education that brings Ganesh to the Creole world where there is a different value system. Mr. Ramsumair, father of Ganesh turns
every stone for his son to be enrolled in Queen’s Royal College: he even points out that awkwardness is due to his Indian name. He comes to realize the inferior position of Indians and even tries to hide his Indian identity. A critic thinks of Ganesh as:

“He burns the camphor and incense, and, in his new persona, the tenets of Hinduism and Christianity, the theology of feudalism and capitalism, respectively, merge. The ritual symbols of both worlds are placed at the service of Ganesh’s new enterprise in the wilderness: that of participating in a newly emerging social order and, in the process, retreating from the narrow confines of the East Indian feudal order.”

(Cudjoe, 1988, p. 41)

It is entirely within an East Indian community in transition from feudalism to capitalism. The novel is related to arrange marriage karma or fate tradition of Hindu juxtaposed with of the West. Ganesh rejects Port of Spain, the capitalism in favour of the countryside that is a sort of feudalism. Ganesh is a mediocre, a source of laughter for the college students. He compares and contrasts the sophisticated London with the rural type Ganesh in Trinidad. His native place is different. Though he sincerely tries to make his influence upon the minds of people at his stay in London, he is like Harbans and R.R.K. Singh with self-deception. The novel represents an example of individuals in pursuit of position and success. Ganesh, no doubt is the representative of a community, which is both peasant and money-minded. It is spiritually static because it has lost its roots and hence religion is reduced to the rituals and rites without philosophy. Even, the novelist points out that it is set in a materialist colonial society. Ganesh is a representative of a community, which is confused yet aspiring. The story of Ganesh comes to us from two points of view, 1. Pompous excerpts from Ganesh’s autobiography, The Years of Guilt and 2. A young
Trinidadian boy suggests Ganesh’s success in life as a result of a series of accidents. Ganesh prefers the life of a man of pretensions. When he goes to join the town college carefully dressed in a khaki suit and khaki toupee, he and his father know they look important. He is so ashamed of his Indian name that he spreads up the news that he was really called ‘Gareth’. In is an example of a confessional tone, the view of an Indian Hindu who always treats himself as the sinner, the commonest and the curried person.

Though it is practically quite impossible to return to India, the homesickness and nostalgia always trouble, the migrants whose souls and minds are always lost in the utopia of their original native place and native people. All his life, Ganesh remains a religious thinker who leads himself in to revolutionary situations for his personal gain. The character of Ganesh shows the rise of the picaroon hero, from a masseur to mystic and to a radical politician to a simple colonial yes man. A critic, Peggy Nightingale says:

“Naipaul portrays Trinidadians as a pragmatic people lacking in ideals, to whom bribery is a way of life and to whom the successful fake or trickster is a hero.” (Nightingale, 1987, p. 33)

The novel is a comic novel where comedy is achieved by the abundant use of irony to satirize Trinidad societies. The protagonist Ganesh plays various roles of tactics such as trickery, quackery, knavery, opportunism, fatalism, tradition and modernity. This tolerance is repeatedly shown not only towards Ganesh, but also to many other characters in Trinidad society. Ramlogan and Ganesh have agreed on the marriage of Ramlogan’s daughter Leela and Ganesh, the trickster Ramlogan cries to Ganesh about the kedgeree wedding ceremony.

“Cut out this nonsense, man. Stop behaving stupid. You think I have all day to run after you?”
When Dookhie, the shopkeeper knows the trick of Ganesh, he holds him and warns about Benares. These reactions make clear the mimicry and the limitations of the make-believe world of the East Indians who stick to distant traditions for the sake of their illusionary Hinduism. The narrator’s formal treatment of the history of Ganesh is really an inflation of satire and irony. His manner of treating the narrator who comes to the masseur for treatment of his hot and swollen foot, his laying the body on a blanket on the floor examining him, mumbling a Hindu couplet over his body and diagnosing the problem by shaving his head providing saffron bundle and ordering him to go to Benares. A critic Dolly Hassan says;

“Success in this world can be achieved only by assuming Western norms and using subterfuge.”
(Hassan, 1989, p. 122)

The novel presents Ganesh as Trinidad’s leading conman who combines the East and the West, spiritual and secular orthodox and modern, conservative and revolutionary aspects to his advantage. At the kedgeree-eating ceremony during his wedding, he refuses to eat until he extracts a sizable dowry from Ramlogan. At Fuente Grove, he counts on his spiritualist reputation to make his business ventures a success. Naipaul depicts a society in which the individual is forced to use subterfuge if he is to survive. For Ganesh and his fellow Trinidadians there is no real freedom or moral choice.

Ganesh Ramsumair, formerly educated to only a low level, but reading widely, and making use of his reading is able to set up a masseur and finally as a religious and psychological adviser, a Pundit. As a masseur, he is a humbug and he knows nothing about mysticism;
yet all said and done, he is a mystic masseur. He is transformed into a successful mystic masseur by combining Indian mysticism with western psychoanalysis. It is this aspect of the society of Trinidad that Naipaul has tried to capture in the protagonist of Ganesh, who is exposed through the subtle narrative strategy adopted by Naipaul. Thus, Naipaul depicts a society in which the individual is forced to use a mask for his survival. Ganesh is both simple and foolish but he is a selfish opportunist. Ganesh always gives an impression of the confident awareness of his potentials and greatness.

Ganesh begins as a typical of Naipaul’s hero in his revolt against Hindu culture. The Indian thread ceremony is troublesome to him for it publicly exposes the contrast between two worlds. He thinks that Hindu culture is shameful and rituals are to be observed behind doors. He is jealous of his friends, Indarsingh, a young confident sportsman who wins a scholarship to England. While thinking of Indarsingh ‘success to get scholarship once again, Ganesh shows the defeatist tendency of Hindu Indian who always blames himself being inferior to others. Nextly, academic success, percentage of marks, gaining scholarships adds to the frustration among others who otherwise can achieve many other things. Actually it was only a talk with Miller that made him leave his job in a hurry, it seems providential and it was a beginning of a voyage to success. Again, what has been described as ‘providential dowry’ by which Ganesh gets rid of his difficulties created by the end of oil royalties hence he calls it a remarkable coincidence. At the time, Ganesh has returned to the country after the end his teaching job. He is described as workless for more than two months. He does not know what to do and wanders around on his bicycle. His words surprise the reader for he has own tricks to solve his problem such as tact in the kedegeree ceremony after which he gets
in trouble with Ramlogan who decides and declares to beat his son-in-law as soon as he meets. Ganesh cleverly asks Leela for a photograph of her father and the situation rather quickly turns in favour of the trickster Ganesh, because Leela and Ramlogan, both being scarcely educated, promptly believe that Ganesh is going to work magic on Leela’s father. Thus Ramlogan requests Ganesh: ‘Oh sahib, I am a poor man. You must feel sorry for me.’

Ramlogan, the shopkeeper and later the father-in-law of Ganesh, compares behaviour of Mr. Setwart with that of Ganesh. However, for Ganesh, he was merely crazy. But one should remember that it is Mr. Setwart who gives a valuable advice to Ganesh for writing his thoughts down. Thus the man has a decisive influence on his life whether one accepts it or not. A critic Landeg White says:

“The point is that Ganesh is perfectly attuned to his times. He is a hero because the contradictions of his society are expressed and heightened in himself. The ‘smart man’ is here but the ‘smart man’ is also the product of society.”

(White, 1975, p. 72)

Ganesh, the central character of the novel, is made representative of the decaying society which accepts Hindu tradition confined only to its rituals, but its true spirit in missing. The novel narrates the social changes in the individual, Ganesh Ramsumair. Ganesh’s life is a record of the history of the East Indian community in Trinidad. Ganesh has been brought up in the Hindu tradition as any boy of the society. Ganesh attributes his success to God, the narrator to that accident in time, which saved him from becoming ‘a mediocre Pundit’ or ‘a dangerous doctor’.
“TO LORD STEWART OF CHICHESTER

Friend and Counsellor
Of Many Years.” (Naipaul, 1957, p.31)

The irony in their relationship is shown by dedication to him in autobiography. Ramlogan is responsible for Ganesh’s attempts of becoming a masseur as he encourages his son-in-law, to take and adopt his father’s vocation. Ramlogan also provides his first patient by asking him to cure Leela’s leg. He writes in his autobiography, ‘I just seemed to touch it, and it was all right.’ The ironic gap between the remarks by Ganesh and the narrator/protagonist is in clear describing. His marriage to Leela before they settle down in any profession, Ganesh, in his autobiography The Years of Guilt, writes:

“I SUPPOSE,’ Ganesh wrote in The Years of Guilt, ‘I had always, from the first day I stepped into shri Ramlogan’s shop, considered it as settled that I was going to marry his daughter. I never questioned it. It all seemed preordained.” (P. 35)

However, the protagonist intrudes and contradicts his statements explaining that Leela never had any problem with her leg. She was well by God, as Ganesh maintains, and touches her foot and she seems to be cured. His second book 101 Questions and Answers on the Hindu Religion turns out to be Hindu religion and serves to bring him both money and success due to study of and fame for the cultural mixture. Actually, the book is not very successful because it lacked size, content and the sound readers. It is just a small piece of questionnaire on the Hindu Religion. Even Beharry suggests Ganesh to write a more bulky and weighty book entitled, ‘Companion Volume to 101 Questions and Answers.’ There is no time for Ganesh to stop and meditate.

Apart from his Western learning his attitude to religion, which can be traced in Hinduism, there is tolerance that contributes to his
success as a writer and more than that, as a great philosopher. His is
the only Hindu marriage in Trinidad and Naipaul describes it in detail.
Ganesh proves to be smarter than Ramlogan who has to give a
handsome dowry for Ganesh refuses to eat the rice-mixture at the
kedgeree-eating ceremony. He plans nextly the fountain of culture, his
efforts to keep the Hindu culture alive in dry place compared to the
entire Hindu community’s endeavour to maintain own culture on that
island, which is isolated, remote and completely inaccessible for
Indians. India is always in their dreams as their motherland though
they are born in Trinidad. A critic Selwyn Cudjoe comments:

“The first movement presents the major problematic of most of Naipaul’s work: the duality
of the East Indian’s experience in Trinidad, as exemplified in the description of Ganesh’s hut.”
(Cudjoe, 1988, p. 38)

Cudjoe refers to five parallel themes of movement to reveal the social
development in Trinidad, and shows how Ganesh and his home
describe the trouble of Indian who wishes to settle in Trinidad. They
face many problems as language, religion, economy, colour and
position. In the critic’s view these five movements create a great
problem in the study of the novel because persons like Ganesh are
victims of split personality. Champa Rao Mohan, a critic discussing
the effects of the Second World War on Trinidad, notes:

“Ill-prepared for the changes thrust on them by
World War Two with its economic boom and by
universal adult Franchise in 1946, Trinidadians
turned to trickery, and to the imitation of England
and America.” (Champa, 2004, p. 24)

In the later part of the novel, one thinks to witness the changes ushered
in by the Second World War. It is to be noted that Ganesh’s first
success is the outcome of the combination of his western education and
Eastern sensibility. He gets a boost during the Second World War. Ganesh gets a temple constructed in Fuente Grove and gives it a large publicity to attract the American soldiers. Ganesh makes good business when the Americans start pouring into Fuente Grove to see his temple and even seek his spiritual advice.

Actually, the arrival of Ganesh in Fuente Grove is an accidental happening. After an unsuccessful career as a schoolmaster and after facing starvation because of the inheritance he had, due to his father’s death. He begins a new life at Fuente Grove. His first action surprises people as he establishes a cultural Institute there. The aim of the proposed institute is to look after the furthering of Hindu culture and science of thought in Trinidad. The president of the Institute of course is his father-in-law, Ramlogan, the shop-keeper in Fuente Grove who has two daughters Soomintra and Leela—the latter being the wife of Ganesh. Apart from looking after the cultural Institute Ganesh takes up the job recently of a masseur on the advice of his aunt and his father-in-law, Ramlogan. But soon he finds that he is not happy in this new trade. The duality in the lives of the East Indian is clearly evident in their use of language as well as even Ganesh, in spite of his education, uses Standard English. One thinks and observes that the East Indians hardly use Hindi, which is almost a forgotten language. The only person one thinks here uses the language is Ganesh’s father. English has completely replaced Hindi. This shows that his hypocrisy and cunning are limited to the development of his career. He does not use it to harm people. His pretended concern for a person is evident not only when he is a masseur, but also when he becomes a mystic. He impresses people with his dress and his big talk about spiritual solace and peace. The novel highlights displaced and mediocre individuals in pursuit of recognition and success. Various ethnic groups are
colonized. Ganesh is a representative of the colonial community. In another novel The Middle Passage Naipaul says:

“A Peasant-minded, money-minded community, spiritually static because cut off from its roots, its religion reduced to rites without philosophy, in a materialist colonial society: a combination of historical accidents and national temperament has turned the Trinidad Indian into the complete colonial, even more philistine than the white.”

(Naipaul, 1962, p. 54)

The qualities of Ganesh are actually virtuous, but his conduct and words impress any individual in the Caribbean society. There is no doubt vanishing of the older values and beginning of new culture standard of false loyalty. The way Ganesh spreads a story that his name is really called Gareth and not Ganesh shows that he employs cunnied methods to reach his goal. All the time narrator is before people, by words of philosophical confusions. As a colonial novel, the novelist’s sense of political pressure determines the protagonist. The novelist as a long drawn-out process presents his marriage with Leela. His trick to win over Leela and her father Ramlogan shows how clever he is in the art of con-man ship. Leela and Ganesh’s marriage is quite ordinary with some quarrels and problems, but what it lacks is mutual love.

Ganesh writes a book of question and answers on Hinduism. It is a book of about thirty pages consisting of questions like ‘who is the greatest Hindu’? In answer to the above-mentioned question, Ganesh lists the name of Mahatma Gandhi. Who is the second greatest Hindu? In answer to which Ganesh names Pundit Jawaharlal Nehru. However, the very fact he is able to write a book, of whatever literary merit is impressive in the eyes of Ramlogan and his daughter. With the help of this book, Ganesh is able reconcile himself with his wife and starts almost the same old life in Fuente Grove. He has plans for another book called ‘More Questions and Answers on Hindu Religion.’ He is
not able to complete this book for quite some time. He also sends a copy to Mahatma Gandhi, when there is merely the outbreak of the war to follow the cruelest events. Combining with his discussions of the war that is going on at that time, Ganesh reads and rereads the Gita with fuller appreciation. He becomes a great Indologist and begins to bring out many more books on Hindu Philosophy. He then develops his insight on psychology and the art of impressing people.

Ganesh receives further inspiration from the Hollywood Hindus. Thereafter, he takes no time and Beharry gives the challenging advertisement in the local daily saying-WHO IS THIS GANESH? The use of the demonstrative THIS in the NP-THIS GANESH-was Ramlogan’s idea, which later remains very successful as regards Ganesh’s fame as a mystic. So, remembering the Hollywood Hindus and without making any more delay, he nailed a signboard on the mango tree: GANESH, mystic. Ganesh’s aunt, The Great Belcher, is a very enthusiastic, practical, brisk and wise old woman. The aunt is also a very sociable person, gathering news about what is going on in Trinidad and providing all possible gossip. She behaves like a proper Hindu woman whose ‘job’ is to attend to her husband, or in the aunt’s case to some male relative, and to go to funerals and weddings that are very important for Hindu social life. However, his fortune takes a turn to a much better stage when his aunt ‘The Great Belcher’ persuades him to become a ‘mystic masseur’ and hands over to him her late husband’s books holy scripts of the Hindu religion. He knows what he has used is simple Hindu philosophy and practical psychology. With this new awareness and understanding of the world around him, Ganesh decides to exploit his intelligence to his advantage in totally. It is as if to implement this change of outlook, he moves away from Fourways, a place of indecision, to Fuente Grove, the fountain of
culture. He owns fifteen hundred books, many of which he has never read; he dresses in the traditional Indian ‘Dhoti’ and ‘Koortah’, or long shirt’, but only to deceive people about his mysticism, preferring a ‘shirt’ and ‘trousers’ on other occasions. Paul Theroux in his view:

“Ganesh’s strength, his mystical power as a pundit, lies in his ability to recreate fantasy for others.” (Theroux, 1972, p. 12)

The rise of Ganesh from teacher to masseur, from masseur to mystic, from mystic to M.L.C., seems to suggest that there is no alternative for a man, in such a society, for a man like Ganesh, who wishes to achieve greatness and recognition in life. It is not that he is very clever but that others are fools. When Ganesh fights election for M.L.C., his rival is Indarsingh. Indarsingh is an Oxford university scholar who has good grounding in politics. He always wins prizes in debates and he makes philosophical speeches when he fights election for M.L.C. against Ganesh. It is Indarsingh’s education, which alienates him from his society and even makes him a misfit. He is ridiculed and laughed at in his own society. There is nothing of an exceptional talent but only his attitude. There is real concern for the boy in Ganesh. He knows how to touch people’s minds with some sympathy for him, his smile and his serious words or serious face with light-witty words. He reads minds and thoughts of people and it brings him success as a mystic. Ganesh’s interest in collecting books also helps him to stand apart from the others in the island. His success as a mystic also gives him a chance to show off his writing skills and he now produces a number of books on psychological and philosophical subjects with the titles such as The Road to Happiness, Re-incarnation, The soul as I See It, The Necessity for Faith, and What God Told Me. His book, What God Told Me, the narrator inform us, is a “classic” and it has a great effect on people who
think of him as the greatest, the rarest genius, a writer, a mystic, a scholar and many more things.

“And he could discuss religion sensibly as well. He was no bigot. He took as much interest in Christianity and Islam as in Hinduism. In the shrine, the old bedroom, he had pictures of Mary and Jesus next to Krishna and Vishnu; a crescent and star represented iconoclastic Islam.”

(Naipaul, 1957, p 128)

It is neither Christianity nor tolerance of the Hindu; he uses it to befool people. The reason behind this is that of his learning and catholicity of outlook. Ganesh too keeps his ways secret. He could even discuss religion sensibly. The effect of this is that ‘Christians liked him; Muslim liked him, and Hindus, willing as ever to risk prayers to this new God. What is important behind this so-called secular stance is only the selfish motive of collecting money from people irrespective of their own various religious faiths. This manner is of the narrator using technique, which yields respectful view of people the subject and his genius.

The very name that Ganesh bears, spells success even in the face of the confusion and saves him from all that may be brought up against him. Everything is possible if one has ability to manipulate and cash. Ganesh plays on tricks of what can be and what is the real and the ideal, the ideal and the practical, logic and anti-logic. He is able to impress all by his false creation of image of ‘Great thinker’. Rohlehr Gordon writes:

“Satire is the sensitive measure of a society’s Departure from a norm inherent in itself.”

(Gordon, 1979, p. 79)

Naipaul’s task as a satirist is twice difficult, as he starts with the conviction that such a norm is absent from his society. Trinidad is
portrayed as a society in upheaval where the old order is giving way to new forces of modernity and the East Indian community of which Ganesh is a representative is particularly vulnerable. He is angry with others accepting western cultural norms. The Trinidadian society becomes aggressive when it is threatened by danger, but neither the leaders nor the voters are politically conscious. Politics is not part of the social consciousness of his country. The public votes for personalities, not for issues. Ganesh’s first step towards politics is taken when he turns a representative Member of Legislative Council (M.L.C.)

In ‘1946 Election’ Ganesh has already stated how he rebuffs the move of Narayan by forming the Hindu League. He further goes ahead to start a paper named The Dharma.

“Is a favour I want to do you, Ramlogan. I giving you money for the taxis. If I buy my own, you think you could find people to drive you taxis from Princes Town and San Fernando to Fuente Grove? Tell me.” (Naipaul, 1957, p. 139)

Ganesh continues when, after the masseur success with the black boy, the people, who come to Fuente Grove to The Mystic Masseur, start to be materially exploited by Ganesh, for which Narayan the editor of the magazine The Hindu, calls him The Business Man of God. The irony in the narrator’s voice clearly shows that there in indeed corruption going on, but this does not change the fact that it is not always by Ganesh. Beharry and his wife Suruj Mooma use the circumstances as excuses. Ironically, the public work department recognizes the existence of the village. All help people but freely. Even his wife also uses commercial view by providing facilities and charging the people with more money. This is a point that puts, Ganesh in a favourable light.
“An Indian architect came over from British Guaina and built a temple for Ganesh in proper Hindu style. To make up for the cost of all this building Ganesh was forced to charge an entrance fee to the temple.” (P. 143)

Ganesh writes in Hindi language ‘peace to you all’ below in English. A professional sign–writer is called from San Fernando to rewrite his mystic sign. He knows how to exploit the situation as well as the people who are curious about fate and have confused concepts of God.

“At the top he wrote, in Hindi, peace to you all; and below, Spiritual solace and comfort may be had here at any time on every day except Saturday and Sunday. It is regretted, however, that requests for monetary assistance cannot be entertained. In English.” (P. 143)

The double-structure of Hindi and English and spiritual material is obvious in this script and it points to the fact that he is hero as well as, an anti-hero and also an antagonist. Narayan the rival of Ganesh, continually attacks him in his magazine column The Little Bird where he accuses him of being anti-Hindu racist and a dangerous atheist. Leela also once comments that he is a disgrace to Hindus. Though his opponents as well as his close persons realize what he really is, Ganesh fools them whenever he gets a chance. King Bruce says:

He brings together the symbols and knowledge of the various cultures of Trinidad-Hindu, Muslim, Christian, modern, tradition. He even uses, according to circumstance, English, dialect, Hindi and a bit of Spanish.” (King, 1993, p.36)

Ganesh is the self-made hero of the classic nineteenth century novel treated in terms of a backward society, which offers few chances for advancement. First, Mr. Stewart sets Ganesh on the road to mysticism just at a time when Ganesh has no particular regard for or respectful notions of Hinduism. Later he follows the Great Belcher, Beharry,
Swami etc. Mr. Stewart, who pretends to be a Hindu mendicant, is in reality a disaffected English millionaire. He speaks to Ganesh in Hindi and exercises a decisive influence on him by bringing him to self-reference for the first time in his life. White Landeg makes a point:

“It is the Great Belcher, a delightful creation and our one glimpse in the novel of an older Indian way of life dominated by the family ritual of weddings and funerals, who supplies the stimulus and sacred text for Ganesh to become a spiritual healer.”

(White, 1975, p. 70)

It was Mr. Stewart’s speaking the Hindu being the only people engaged in the quest of meditation that sets him on his career as a Hindu Rishi. His Hinduism at that time was no deeper than the nausea he experienced whenever he had to eat Mr. Stewart’s sandwiches! Again, it was the example of the Great Belcher who symbolizes the older Indian way of life marked by rituals and who had given the sacred text that inspired him to embark on his career as a spiritual healer. Ganesh has his own calculations like the pictures on walls, use of languages, building a temple to attract people. The book of Ganesh which months later is produced and called The Guide to Trinidad surprises both Beharry and reader.

“Ganesh sent free copies of the Guide to all the American Army camps in Trinidad,’ ‘to welcome,’ as he wrote, ‘our brave brothers-in arms.’”

(Naipaul, 1957, p. 147)

However, it soon becomes clear, that Ganesh, outside the context of Gandhi, has acted that in a very clever and strategic way. To Beharry, he advises to lie in large stocks of rum. It is proved to be right when American soldiers begin to come to Ganesh’s temple and take his spiritual advice. Leela counts more than five thousand American. He plays trials that seem charitable such as free distribution, but his
interior motive and hidden interest are to collect more money by attracting more people there.

“What God Told Me must surely rank as a classic in Trinidad literature. Its stark simplicity, almost ingenuousness, is shattering. The character of the narrator is beautifully revealed, especially in the chapters of dialogue, where his humility and spiritual bewilderment counter-point the unravelling of many knotty metaphysical points.”

(P. 152)

It was published during wartime and thus the title Profitable Evacuation was misunderstood. The presentation by the protagonist of the second book, Ganesh publishes two months after the first, constitutes the crown of ridicule and mockery; he calls it a ‘stupendous success of scandal. For example The Guide to Trinidad and the latter of masterpieces, What God Told Me and Profitable Evacuation. He used the material of his talks for The Road to Happiness and The Necessity for Faith. The Soul as I See and It, Re-incarnation. These books were sold regularly and well but none of them had dramatic success.

His next book, Profitable Evacuation appeared relevant to the Second World War as it was written during the time of the America, settlements. These books indicated how Ganesh writes about trivial matters that makes others believe in his greatness. Naipaul, through a description of this zeal for ‘book’ in Ganesh, takes an opportunity to suggest the importance of the printed word. Ganesh brings intellectual stimulation to Fuente Grove with Ramlogan over the taxis and mentioning it by using the newspaper opening for a successful political career. He begins to discard his Indian ways. He discontinues his mysticism and stops wearing the Indian dhoti and koortah, which bring him respect and fame as a Pundit and a mystic. He demolishes his old house and builds a new house with a traditional Hindu type with stone
sculptures of Ganesh, and a modern interior fitted with a musical toilet paper rack and a refrigerator that is visible to all. This is in complete contrast to his self where he is western in terms of his appearance but Indian in terms of his sensibility. His success, wealth and fame lead to ambition in the end; however like his earlier experiences, he partially fails and at last he has to accept the favour of the Govt. and become an M.B.E. A critic Shashi Kamra says:

“Ganesh is seen as a man who moves ahead only by rejecting loyalties and responsibilities. He feels free with a new name, a new profession, unhampered by wife or friends and the world before him. We see the paradox of his freedom. He has a name which is not his-Ganesh Ramsumair is altered to G. Ramsay Muir.” (Kamra, 1990, p. 61)

Ganesh’s a picaroon in society in which the hero is the smart man, the trickster whose exploits are appreciated even by his victims. The book examines colonial element in which the characters traditional values have no organic connection with the social environment and their desire for a meaningful existence appears to have been denied to them because of the apparent chaos that surrounds them. Hence the major theme that one cannot achieve anything in Trinidad because of the decline and the sterility that issue from the futility of the society.

“There was nothing to prevent Ganesh sending his own cables; but in India, where they didn’t know what was what in Trinidad,what chance would a cable signed GANESH PUNDIT MYSTIC have against one signed NARAYAN PRESIDENT HINDU ASSOCIATION TRINIDAD?”
(Naipaul, 1957, p.154)

Narayan is the president of Hindu Association in Tirinidao Tobago. He is sending the cables of Indian congress committee. The incident that makes Ganesh to take action against Narayan also supports the view of Ganesh as the hero of the people, but even in doing this, it is spilt by
some ridicule. The first one is always divided to heroic action the masseur.

“He could take any amount of abuse from Narayan himself. England could, if it wished, think of Narayan as the leader of Trinidad Indians. But that England would read and remember that C.S. Narayan was chain-smoking, balding, and a veteran journalist was more than he could bear”. (P. 159)

Ganesh has all the sinister qualities of a seasoned politician, his first step in action against rival Narayan, is his starting Newspaper, The Dharma in which Narayan’s ‘The Home for Destitute Fund’ affair is exposed publically. It cuts Narayan to size as it is a great and strong blow to his reputation in Trinidad. Ganesh for some time neglects other but teaches a strong lesson, silencing the opponent ‘once and for all’. He has done the same in the case of Ramlonan. Narayan is changing his name, man, with Indians he is Chandra Shekar Narayan. Ganesh also changes his name from Ganesh Ramsumair to G.Ramsay Muir. It is as if to implement this change of outlook, he moves always from Fourways, a place of indecision to Fuente Grove, the fountain of culture. He begins as a struggling masseur in a confused society where decay and disintegration are the rule. His ways, his dress, his words, his actions go on changing to make the people confused as well as foolish. He owns fifteen hundred books, many of which he has never read; he dress his or long shirt, is only to deceive people about his mysticism, preferring a shirt and trousers on other occasions. It is again typical of the narrator to blame Narayan ‘a hypocritical scoundrel’ Ganesh is elected as the president of the Hindu Association and the content of the cable are sent to all-India congress. He mentions his concern for India’s struggle for Independence from the British rules is
contrary to his later state as colonial ‘Yes man’. The same man’s acceptance as M.B.E. is poles apart from the message he has sent to India.

“KEEP MAHATMAJI IDEALS ALIVE STOP HINDU ASSOCIATION TRINIDAD WITH YOU INDEPENDENCE STRUGGLE STOP BEST WISHES GANESH PRESIDENT HINDU ASSOCIATION TRINIDAD AND TOBAGO.”

(P. 185)

Ganesh is a weather-cock who uses now dhoti and koortah, the traditional Indian Hindu dress and speaks the language of the welfare of Hindus in Trinidad. They could only live in a ‘recreated India’ but not in ‘India’ by the pressures of the environment. An analysis of the Indian psyche could help people to stay back in Trinidad in spite of many difficulties.

“No may interest one or two of you in this gathering tonight to hear that I am a candidate for the election next month. I can promise nothing. In everything I shall consult God and my conscience, even at the risk of displeasing you.” (P. 187)

For Naipaul, it was the right opportunity to remark upon the game of ‘words’ in such a strange society. In reality, Ganesh fights in the simple way the cleanest type of election. If his campaign, slogans are considered he makes a sort of heart to heart contact. The key to his success from a teacher to mystic lies in his goody-goody talk with the people of Trinidad. Ganesh wins with the help of his words, clothes, actions and above all his Indian psyche but adjusting with the world of Trinidad. A critic Bruce King’s opinion is:

“Naipaul’s depiction of Trinidadian politics is amusing, but his laughter is defensive. His method is to invert and treat ironically what influences and concerns him.” (King, 1993, p. 35)
The novel may thus be described as a Caribbean success story based on the gradual rise of pundit Ganesh’s fortunes. The enigmatic character of Ganesh is unveiled through the mock-heroic biography narrated by a master of skepticism. His story keeps on changing roles in the Caribbean community. The story touches upon various themes of public success and private fulfillment and furnishes the novel with psychology as well as sociological tension. The promoting is universal but the Indian practice is purely for survival. A critic Fawzia Mustafa says:

“Naipaul is at time the irresponsible ironist, subtle, but lacking in a sensitive participation in the life he anatomizes. (...) satire is the sensitive measure of a society’s departure from the norm inherent in itself. Since Naipaul starts with the conviction that such a norm is absent from society, his task as satirist become doubly difficult.”
(Mustafa, 1995, p. 50)

The novel is set in Port of Spain and the rural area of Trinidad where the Indians lived and worked, and is a comic study of life in Trinidad in the face of the post-colonial rise of politics based on deception. Ganesh practices mimicry in order to be one among the Europeans in a humorous manner. Mimicry and mockery are the same and the incident of the dinner party in Port of Spain. The migrants aping the colonizers create humour and parody. He is advised by Swami to watch the way others eat and, then simply follow it. All the native M.L.C. sitting for the dinner behave very foolishly. The food taken by him at the dinner in the English style with forks, knives and spoons, does not satisfy his hunger. Many of them in the party pretend to enact the English but fail in the funniest way. This incident clearly shows the individual can only strive to reach up to the colonizer but in reality, it is never possible. He shows concern for his future and takes in all the ideas given by the
young boy. He appoints the boy as the sub-editor to *The Drama* though he has no experience and maturity. Ganesh’s association with Beharry also throws light on this aspect of Ganesh’s character. Both of them help each other for seven long years, but think of their own selfish interests. Paul Theroux, correctly termed Ganesh as a ‘creators’ because he showed:

> “Ganesh is Naipaul’s first hero and has the virtues of all Naipaul’s best characters: an awareness of the world intelligence, a sense of humour, an endlessly inventive and sustaining imagination.”
> (Theroux, 1972, p.09)

Ganesh is not only Pundit he is also a writer and politician. He later becomes very famous as an M.L.C. All the time he feels there that is some power hidden in his personality by which he can handle every difficulty in the world.

> “The meal was torture to Ganesh. He felt alien and uncomfortable. He grew sulkier and sulkier and refused all the courses. He felt as if he were a boy again, going to the Queen’s Royal College for the first time.”   
> (Naipaul, 1957, p. 197)

The scene he makes when he arrives at homes that evening also serves as a very useful element in his ways. He has seemed sometimes like a hero, and sometimes like antagonist.

> “Is go Ganesh have to go. He do his duty here and God call him somewhere else. ‘I wish the whole thing did never happen,’ Ganesh said with sudden bitterness. ‘I wish I did never become a mystic!’”
> (P. 198)

The discussion between Beharry and Ganesh shows the disillusionment of mysticism. His wearing dhoti, koortah and turban his politics and accepting M.B.E are proofs of his opportunism. Therefore, after moving to Port of Spain, Ganesh drops ideology, religion and
psychology and is busy with a large book on politics theory. He is constantly photographed. He never goes to a cocktail party, or a dinner at Government House and he is always to present a petition to the Governor.

"Brother and sisters, I now ask the man of good and God to address a few words to you'. (...) He forgot that he was talking to a crowd of impatient strikers as a man of good and God." (P. 204)

He talks as though he was addressing the easygoing crowd in the Member of Legislative council. The strike-committee was bribed and that the strike was nothing else than a lock-out during the slack season. The shrewd Ganesh, here, shrewdly praises and, speaks what is against the desire of the people.

"From now on, ‘he said, ‘I pledge my life to the fight against communism in Trinidad and the rest of the free world.’" (P. 206)

Ganesh calls a Press conference and announces that providence has opened his eyes to the errors of his ways. From then on Ganesh never performs his acts of protest in the council again. He starts going to cocktail parties at the Government House, drinks lemonade and wears a dinner Jacket at official dinners. He expanded his views in a last book Out of the Red.

"Trinidad has always admired the ‘sharp character ‘who Like the sixteenth-century picaroon of Spanish literature, Survives and triumphs by his wits in a place where it is felt that all eminence is arrived at by crookedness.”

(Naipaul, 1962, p. 78)

The blend of the East and West in Ganesh makes him a short. It is this aspect of the society of Trinidad that Naipaul has tried to capture in the character of Ganesh. He is exposed through the subtle narrative
strategy adopted by Naipaul. Naipaul combines sympathy and judgment in Ganesh for example it is difficult to question that geniuses of Ganesh sympathy for the little boy but not free from his desire to make money and his reputation at all costs. It is true that he uses gimmicks to impress his clients.

“Flowing garments sacred pictures incense in a darkness room, Hindi chants with long-haired Leela interpreting.” (White, 1975, p. 71)

He has supernatural power and friends in the oil-fields (educations have its uses sometime) show him how to produce Black boy under a black Cloud. What is amazing is not only that he does succeed in curing the boy but is aware of its import as is evident from his remark to Leela. Which have the effect of not only turning the character round for a ‘full’ view as it were but also sounding its depths in order that its richness may be brought out without having to resort to authorial intervention. Ganesh cunningly displaces Narayan as leader of the Hindu community. When a donation of thirty thousand dollars was announced by an industrialist of India for the welfare and progress of Trinidadian Hindu an act Ganesh grapes the chance. Its scenario brilliantly fashioned by Naipaul is undoubtedly a triumph of narrative art in that it establishes Ganesh. Ganesh has mastery in the matter of stage. It is the dramatic that invests the sense with its power: the retaining president Narayana, with defeat stares in his face, is intent on making a graceful exit and so makes a speech seeking forgiveness. There is something uncanny about Ganesh’s belief in his being destined for success. ‘Smartness’ above all other thing is reason of his success seems virtually ordained, which is what Naipaul’s satire focuses on.
The last glimpse of Ganesh that the novel efforts are for his defense of English colonialism as a delegate to UNO for which he was or corrupted with the M.B.E. This act-ironical in import is but an expression of the philosophy of his life shows that he is ready to accept system that has made him’ respectable and politically important while effecting the translation of Ganesh Ramsumair into G. Ramsey Muir. His acts such as the building of a new house at Fuentes Grove symbolize his whole struggle that is a tragic farce. Again many important events are packed into the last two chapters making narrative the complex. It seems to be hurried and hurried in its closing stages-events such as Ganesh’s electoral victory, his experience at the Governor’s dinner and his resolve to teach them a lesson, his anti-colonial stance and involvement in the politics of agitation and his sudden change of loyalties show how selfish and coward he is. Naipaul suggests it as ‘that he has was missed his cue.’ Tragedy is of their need for being with the history of their culture a need that is sought to be fulfilled by such little acts as the use by Ramlogan and Leela for feeding their guest to his Brahmanism and in accordance with the traditionally Hindu customs to be preserved. Ganesh wearies of saffron clothes to impress his clients, passes for the real thing, since its presence to serve as an allegory of the history of East Indian community, which Ganesh and other members have to achieve, and survive.

He attempts to save his native Indian heritage by the West Indian culture that compels him to jump from one to other like a bird or monkey on the branches or the tree. The novel is indeed Ganesh’s politic jumps and it cannot be regarded as an affirmation of the Trinidad reality that wishes create of a little India there, where they are forced to live. His attitude is mildly fatalistic and has belief in God.
He begins to see that he can, in fact achieve success as the result of a plan. From this point, his success grows. His house expands. He moves into business related to his success as pundit. He hires a taxi company to transport his clients to a restaurant and finally the triumph of Western Civilization, his house has refrigerator full of coca-cola. Ganesh now plans looks ahead see opportunities. There is a light tone in the novel, it is primarily comic in intention(though Naipaul takes the subject seriously) and for a full serious treatment of this conflict between accepting events as if happening to all and working to make them happen as if in real life. Naipaul uses a tragic sense to convey the comedy of life of Ganesh. He is an example of Naipaul conception of a hero with an inventive imagination, an alertness of minds and sharpness of perception.

Ganesh plays the pundit to perfection as well as a writer and a politician. Ganesh owes his success as writer and politician in part at least to his pen and his publicity-stunts that bring him into limelight. His posters (A Vote for Ganesh is a Vote for God) his lectures (Road to Happiness) his book (What God Told Me), his Newspaper The Dhrama) are all calculated to attract all to the Messiah. Even his autobiography, The Years of Guilt, has a confessional style ‘for it was a series of events that pulled him away from the emptiness. He projects Gandhi like image to pose as Indian compatriots. Pundit Ganesh Ramsunair plans formation of a representative assembly of Trinidad Hindu to be known as the Hindu League. A Hindu industrialist in India has offered thirty thousand dollars for the ‘cultural uplift’ of Trinidad Hindu and the sum is being kept in trust by Trinidad government until it can be handed over to a competent Hindu body. Pundit Ganesh makes his great surprise in the inaugural meeting of the Hindu League at his residence where he announces it. Narayan keeps his word and
retires from public life, but Ganesh has to be persuaded by Beharry, Leela and The Belcher to stand up for the elections. The narrator remarks that Ganesh fought the cleanest election campaign in Trinidad history. He has no platform. In addition, his posters are the simplest thing a “Vote for God” the qualification of clean is not real, because Ganesh uses the Hindu religion for his political ambitions. He has started to conform to the colonizer’s way of life. The colonial office reports in 1946 that he is an important political leader. He is also an irresponsible agitator without following. The reader finds it difficult to believe when the narrator tells that Ganesh present a memorable defense of British colonial rule at Lake Success. The British government in 1950 sends him. The narrator informs that the government of Trinidad realizes he has chance of being elected at the 1950 general elections, so nominates him to the Legislative council, and arrange for him to be a member of the executive council. He must have realized that he has no more chance to be re-elected in the next elections. The British government has rewarded Ganesh’s loyalty to the British colonial rule by making him an M.B.E. IN 1953, an epilogue shows him not as a great leader but only a puppet dancing to the tunes of the British Govt. Ganesh’s history brings out the limited opportunities that are available to an East Indian in Trinidad and the resourcefullness. He is not an idealist but an opportunist who converts all favorable to him and enables his image. Not only Ganesh, the other characters portrayed in the novel are also equally intelligent in their own spheres in getting along in this colonial world. One thinks the some opportunism and the attitude to make best of whatever is available even with respect to these characters. Ramlogan, for example is an embodiment of canniness and guile. From the time Ganesh goes to Port of Spain to study, he is on the lookout for a proper opportunity
so that he can make Ganesh his son-in-law. The death of Mr. Ramsumair provides him with an opportunity and his stage-manages everything. Ganesh’s marriage with Leela is also strange for she helps him in all his tricks and changes in his vocations. It is also Ramlogan who instills in the mind of Ganesh that he can write books or that he can try his hand at massaging. Ramlogan, confidence of his shrewdness, takes a promise from Ganesh that he should not ask for more dowries in the kedgeree ceremony. But he underestimates Ganesh and so suffers a setback when he has to give a large amount of dowry. He is unable to bear the deception of Ganesh and so is all set to avenge his defeat. Again Ganesh tackles him well by announcing that it was he who has financed the ‘cultural science of thought society’. Dr. M. K. Naik says:

“The motif in the two novels in that of sainthood thrust upon an undeserving protagonist. Both are eventful chronicles showing the vicissitudes in the life of the here from boy hood to the great consummation ending in death in the case of Narayan’s Raju. While in that of Ganesh, constitution a significant step in the ladder of worldly success.” (Naik, 1983, p. 80)

The novel reminds us of R.K. Narayan novels, The Financial Expert and (The Guide) in many aspects. The protagonist in The Financial expert ends up where he finds himself at the equivalent height as that of Ganesh. Who in the same situation Ganesh becomes G.Ramsay Muir, Esq., M.B.E and is sent abroad by the British Government to defend their colonial policy. Naipaul concludes in more satiric tone. In the case of Ganesh the sainthood is not only thrust upon him but he, to a more or less degree, willingly assumes the role of a saint. Exploring the issues of isolation, he analyses the cultural upheaval in the civilization of Trinidad that changes from time to time. The final step
toward Ganesh as mimic politician also looks as an act of opportunism. Ramlongan’s taxi-service and the Narayan off air are examples of his success but in the end, Ganesh is completely ruined. All the times he thinks of sugar workers move among class three and class fourth people to build his image as a leader worried about the poor. When the strike-leader calls Ganesh to talk, he praises him, as Ramlogan and Ganesh are equally shrewd each vying with the other to achieve an upper hand in the society. It is completely Leela’s contribution and support which makes Ganesh progress in life, as she seems to know instinctively how to fight against the colonial society and emerge successfully. Like Ganesh, Beharry is handicapped because Suraj moo ma is capable of all his ways and tricks. Whatever Beharry is, because of Ganesh and he does not want to lose it at any cost. He perceives a threat to Ganesh career as a mystic and by to his business, encourages Ganesh for elections. Thus, no character in the novel is bereft of trickery and canniness, which seems to be a necessary tool for survival in a colonial society. Naipaul’s main aim in The Mystic Masseur is to bring out the irony in the lives of the East Indian migrants who carried with them their whole village and recreated another India in Trinidad.

In spite of being a less significant work, Naipaul succeeds in creation of wonderful landscape, typical persons, Pidgin English, Indian’s tragedy and above all interesting interrelationships among characters whose words and actions are unwanted, unwarranted and unpredictable using a craftsmanship that makes the reading interesting with his subtle sense of humour, irony and satire along with the hidden tragic undertones. The satire can be used to act in the same way as the discourse of the colonizer. Thus, Ganesh appears in the novel as both, hero and villain. M.K. Naik makes point:
“Naipaul’s main aim in The Mystic Masseur seems to exploit the comic absurdity in the lives of the transplanted Indians in the West Indies.”

(Naik, 1978, p.02)

The novel presents the picture of the West Indian society its crisis and challenges in a more systematic way. He even resorts to foul means to translate his dreams into reality. The novelist seems to suggest that a man needs to be practical and clever enough to ensure a growth in his career. He does not forget to take the benefit of every opportunity and elevates himself from M.L.C. to M.B.E. He is an honest politician and opportunist, clever trickster and forgiving son-in-law. It is Naipaul’s deepest yet comic delineation through Ganesh and Trinidad. The struggle of ‘the self and the society’ that are best reflected in the context of colonialism. The historical process of colonialism has certainly affected the marginal’s leading the society to topsyturvydom which can be seen in the post-colonial situation.