

---

## Arun Joshi's The Apprentice: "Penance as a condition for atonement"

Dr. Sopan S. Bonde

Assistant Professor (Eng.)

Late Nirdhan Patil waghaye College, Ekodi.

Tah. Sakoli Dist. Bhandara

### Abstract-

In *The Apprentice* (1974), Arun Joshi depicts the protagonist, Ratan Rathor, as alienated from his authentic self and victimized by a corrupt, money-driven society. Arun Joshi has addressed society's materialistic perspective on life since the publication of his initial novel, *The Foreigner*. In *The Apprentice*, Ratan Rathor is torn between his father's philosophy of Patriotism and his mother's attitude towards worldly wisdom. His father used to say that we should work for the welfare of our country whereas his mother imposed upon him the importance of money. She says to him nothing is more superior than money in this world. In *The Apprentice*, he prominently money minded nature of society, disregarding moral values. He took bribes in war material. But when Brigadier's death his eyes were opened. He is pondering on the death of Brigadier. He supposed that he was responsible for Brigadier's death. So he seeks atonement through humility and penance by daily cleaning the shoes of temple visitors.

**Keywords-** Alienated, Corrupt, Materialistic Perspective, Worldly Wisdom, Money Minded, Moral Values, Atonement, Penance.

### Introduction –

In *The Apprentice*, Ratan Rathor the protagonist of the novel, hails from a lineage steeped in revolutionary heritage from Rajasthan. Nevertheless, they have established their residence in the foothills of the Himalayas. Ratan is a perceptive young individual who relocates to Delhi in pursuit of his career. He assumes the role of a clerk within the Army Store department. Following an extensive period, subsequent to the regularization of his service, he attained the status of permanent staff and ascended to the role of officer. The narrative elucidates the evolution of a young boy's life over time within the context of urban inhabitants. He possesses a keen awareness of his internal suffering; nevertheless, his unwavering goodness restrains him from inflicting harm on others, thereby enabling him to contribute meaningfully to their well-being. He fulfills this necessity by engaging in the profession of a shoe shiner on the steps of the temple in Delhi. Joshi articulates Ratan Rathor's poignant predicament, ensnared in a realm characterized by bewilderment, exploitation, and folly. In this narrative, the protagonist employs a confessional approach to reveal the turmoil he experiences in the contemporary landscape. Ratan serves as the narrator, recounting the tale of the enigmatic young cadet. This is regarded as a monologue. The narrative encompasses the Indo-China War. The narrative unfolds within the context of the Indian urban middle class. In *The Apprentice*, Arun Joshi (1993) presents the protagonist embarking on a journey of self-discovery, distanced from his peers. The astonishing intricacies of his self-disclosure represent the pivotal elements within this narrative. Arun Joshi crafted a narrative reminiscent of Coleridge's work in *The Rime of the Ancient Mariner*, while Ratan

---

reflects a similar adeptness in the art of confession. This novel offers a nuanced perspective on the narrative's essence.

Starting with his youth when he was ten years old, Ratan Rathor begins to chronicle the ups and downs of his life. He "is the child of a double inheritance the patriotic and courageous world of his father and the worldly wisdom of his mother." <sup>1</sup> His father "was a strange man... strange even to look at. More than six feet tall." (TA7) On the contrary his mother "was short and dark and tubercular." (TA7) He remembers a day of his poverty when his mother "was sick was coughing and spitting blood." (TA7) But, he says, "there was no money and every night my mother spat blood. Every night, night after night." (TA8) In the mean time Ratan recalls the time when money was not any problem. His father "had been a lawyer, a successful one as such things went." (TA8) But it was under the influence of Mahatma Gandhi that his father "had abandoned his practice, given away most of his wealth; that, in short, (they) had no means of living." (TA9) While revealing the circumstances that caused his father's martyrdom Ratan tries to be an objective narrator checking all his sentimentality: "Pardon my sentimentality. I do get carried away." (TA10) He can never forget that unfortunate day his father was leading a political procession:

"The crowds were ... multitudes, yellow with dust; ragged, poor people come from distant villages, a human tide threatening the confines of the street. They marched with determination, unsmiling and non-descript. It was only their roar that transformed them, into something grand, something more than what the wretched of the earth are normally allowed to become. A party of young men dressed in saffron went past singing. I knew, as everybody knew, that they had come to die." (TA10)

Following his father's death, he would face a difficult period. Only he, his mother, and the disease remained in their small house to face the impending adversity. Within a year, those "for whom (he) had squandered a lifetime." (TA16) had forgotten his father.

On the other hand, his friend, who later joined the military and became a Brigadier, and his family had been an exception. They offered them every conceivable form of assistance. In order for the Brigadier's mother to send her son, Ratan to college, the Brigadier's father, who was a grain merchant and probably quite wealthy, provided a loan to his mother in the amount of money that was necessary. His relationship with the Brigadier had been very close. He continues by saying, "One evening I realized what great cavity he filled in my life." (TA16), a After completing his time at college, Ratan achieved results that were satisfactory. In those days, Ratan was the fastest sprinter that our college had ever seen, and he remembers those good times. He was the recipient of a poetry award, which is something that athletes rarely do when they compete., a It was not the present that piqued his interest; rather, it was the inevitable questions about the future that he inquired about: "What would happen to me when the college finished? How would I earn a living?"(TA18). There is nothing else that he sees besides the dark and dark tunnels of the future, which is what we are most afraid of. He himself informs his young audience member, "It was the future that had loomed before me, like a mountain range, a series of question-marks, now sharp, now dim, but always there, a little contemptuous, waiting to be

crossed. "(TA17) In spite of his desire to pursue a career in medicine, he was unable to do so due to financial constraints. "If I had the money then, I would have become a doctor. If I had only had the money to exist for five more years!" (TA18), a Ratan never allowed the ideal of his father to fade from his mind. He never let it go. It was the same as his father's desire for him to "to be good! Respected! To be of use !... things as basic to life as air and water. And so difficult to get !" (TA18), A thought occurred to Ratan that he could follow in his father's footsteps. It was his father's heroic and selfless life that he attempted to emulate in order to rid his own life of the anxiety that he had been experiencing. As a result of his decision, he decided to become a member of the National Freedom Movement. The moment he informed his mother of his decision, she expressed her opposition to it. She stood in stark contrast to the ideals of sacrifice and patriotism that his father had instilled in him. She was a woman who was well-versed in the world and always considered money. In her opinion, one could accomplish nothing if they did not have money. Because of this, she suggested to Ratan that he should live his life in accordance with the fashion of the material world:

"Don't fool yourself, son, Man without money was a man without worth. Many things were great in life, but the greatest of them all was money... that was the way the world was made.... If I had everything and had no money I would be little better than a beggar's shoe." (TA19),

As a result of his mother's extreme speech, which emphasized the significance of money, he found himself unable to articulate his thoughts. It was as if the mystery of the universe had been solved for him. He felt as if he had understood everything. In his mind, it seemed as though he had lost control of his destiny, and from that point forward, he would be required to move forward in life in accordance with "some intricate laws of money" (TA19), of which he had been completely oblivious. In his conversation with his young listener, he reveals that he has not yet forgotten this vision of life. However, he did not take his mother's advice into consideration and instead embarked on a journey by bicycle in the direction of the town in order to join Subhash Bose's army. As I was riding my bicycle towards the town. The feeling that Rathor had was similar to that of someone who had been on their way to a pilgrimage. He says, expressing his own self-expression of enthusiasm. "I am very excited. I am on my way to greatness... about to lay the foundations of a glorious future. I have at last found the courage to do what I have always wanted to do." (TA20)

Similar to many of his peers, Ratan also yearned for a significant transformation in the trajectory of his life. It was merely a youthful fantasy. He himself mocks, "what hopes we start out in! Beggar's in princes' garb. Heads bursting with dreams." (TA23) He arrived in Delhi with the intention of seeking employment. He aimed, with great enthusiasm, "make a mark on the world, a mark as visible and striking as his father's." (TA24) However, he now confides in his attentive listener that he has come to understand he was mistaken in his previous thoughts. In truth, his father had neither left a legacy nor was he poised to do so. Upon entering this world, he discovered that the people had, in a remarkably short span, erased the memory of the martyrs, including his father, along with the principles for which they had laid down their lives. He experienced profound pain from this breakdown of his belief. He aimed to find assistance from

his father's contacts in the city. However, he received nothing but disappointment. All his aspirations of making a mark in the world were crushed. He expresses a pained outburst "There is nothing in the world as sad as the end of hope. Not even death... the slow leakage of hope does other things, things corrosive and irreversible." (TA25) The world seemed to him like "a bundle of mirrors, tempting and somehow held together, but on the brink always of falling apart. Or, like a boat managed by incompetent hands, a boat that could any moment overturn and drown its riders." (TA17) He had to reside in one of the city's cheapest inns, sharing a small room with five other people: a turner, two Mirzapur brothers, a goldsmith's helper, and a stenographer from Saharanpur. He failed to find work, and the most agonizing part was being "was looked at examined, interviewed, interrogated, and rejected." (TA29) Therefore, he increased his efforts, "or rather the frantic thrashing in the great sea of indifference that surrounded (him) and that showed every inclination of drowning (him)." (TA 26) His efforts escalated into a frenzy. He was aware that his reservoir of hope "had been steadily dwindling, drop by drop" (TA28) but he could do nothing. He became a liar, a phony. He admits to the Cadet listener:

"After the failures of the first few weeks I had let it be known that I had finally secured a job. I invented the department in which I worked as well as the position I had added a new dimension to my life. I had become, at the age of twenty-one a hypocrite and a liar; in short, a sham... I had become a master-faker." (TA27)

After failing to secure even the most basic of jobs, he contemplated returning home. Yet, a multitude of thoughts raced through his mind. He could not return without something to show, as he had come to Delhi to demonstrate his value. Failing in Delhi, a city brimming with opportunities, would have been a clear indication of the utmost incompetence. Furthermore, he suffered a heat-stroke, which was fatal. For a moment, it appeared uncertain whether he would pull through. However, his room-mates refused to allow misfortune to take its course. The turner shouldered nearly all the costs associated with his illness. After recovering, Ratan secured a position as a temporary clerk in a department of war purchases, thanks to the assistance of the stenographer. Following the disastrous three month's spell in the sarai, he left it behind based on his boss's verdict, the Superintendent, and "was trying to put as great a distance as possible between (him) and the inn considering the professional chasm that divided (them)." (TA31) He expressed gratitude towards his room-mates for their unwavering support, yet he perceived himself as a different cut: educated, intelligent, cultured," and he says, "it was my right that I should rise in my life to levels higher than the others aspired for." (TA32) Following that moment, he never glanced back and fully committed himself to the progress of his career, "the magic word!" which his "father used to scoff at." (TA35) His father would exclaim, "Career! Career! As though there aren't plenty of other things to keep you chained to this bourgeois filth." (TA36) At this moment, Ratan had a singular focus: to advance his career in every conceivable manner, regardless of the idealistic human values that his father held dear. He put in great effort and left a strong impression on his boss with his ability to learn quickly and his willingness to comply, which bordered on excessive flattery. He candidly states:

---

“Some survive through defiance, others through ability: Still others through obedience, by becoming servants to the powers of the world. They are like those heavenly bodies that in themselves are nothing but reflect only the superior and more powerful lights.” (TA35)

Upon arriving in Delhi, Ratan Rathor exhibited considerable enthusiasm and aspirations to significantly impact the world. However, his expectations remained unfulfilled. The contaminated environment of the post-Independence society had a significant impact on him. The Machiavellian society propelled him toward a career pursuit. As a result, he states:

“I embarked upon the solemn and relentless pursuit of a career. Bourgeois filth There have been moments in my life when I saw nothing but filth around me. At such times any head would explode with violent, rebellious thoughts.” (TA39)

He became hardened and perceived himself as having a tough exterior and being a failure. However, he found solace within himself :“What was to be done? One had to live. And, to live, one had to make a living. And how was a living to be made except through careers? Thus the turbulence always died until it ceased to erupt altogether. ”(TA39)

He advanced incrementally in the pursuit of his career. He received a temporary promotion to the position of assistant. He was inexperienced. It is characteristic of human nature that, with the exuberance typical of a newcomer, he was inflated by his initial desire for power. He may have nearly driven a contractor to bankruptcy by attempting to bribe him with ten thousand rupees to alter his documentation. He declined the bribe despite his financial need at the time, feeling both pride and self-righteousness. However, he experienced feelings of unease and distress. Numerous doubts emerged in his mind. He approached the Superintendent in hopes of clarifying his doubts, but to no avail. It left him perplexed. He stated, "You know, Rathor, ... nothing but God exists. You can be certain only of him. "(TA42) He clarified his statement: "there was no point in looking for truths aside from the truth of God. Many in the world always changed hands. God was only concerned with what one did with the money. Did a man, for example use it for good purposes. "(TA42) Ratan did not anticipate such perplexing reasoning. He exhibited greater perplexity than previously. A multitude of inquiries ensued from this confusion.

“Did he mean that it was the way you used the money that God was watching and not how you got it? Was graft, in His eyes, the same as any other money? And what about the consequences, consequences for what was termed as the "character" of the giver and the taker? Or, was "character" just a myth that I had somehow picked up?” (TA43)

Ratan faced humiliation as a result of the pejorative label imposed by his colleagues after the negotiation. He supports his argument by citing an algebraic example where all equations seek to determine the missing 'x' that connects them in some way. This indicates the perceived organization of the world. Success, frequently viewed as a complex variable, requires the sequential establishment of equations, systematically layering them. The task presents significant challenges. He wed the woman suggested by his superior, and soon after, he received an appointment as an officer. Nonetheless, he consistently recalled the fundamental agreement. He critiques himself, or more precisely, the materialistic Indian society that he represents.

Despite Ratan's membership in this profit-driven society, he retained his patriotic identity. During the onset of the Indo-China War, he observed a significant transformation within himself, characterized by an increased affection for his fellow citizens. He contributed financially, donated blood, and provided his services to the Red Cross. He considered his friend, the Brigadier, who was engaged in combat at the front. The individual attributed India's downfall during the war to the Indian character, rather than to the military, politicians, or the adverse weather conditions. He wrote an essay titled "Crisis of Character," which was not published; however, it motivated him to fulfill his responsibilities in the world.

Following his rejection by several publications, he had his article cyclostyled and shared it with his pals, one of whom began making fun of him by calling him Mr. Crisis of Character! However, these things didn't dampen his passion; on the contrary, they fueled his need to warn his comrades about the dangers of the hour.

Ratan was unsettled by the realization that instead of the anticipated new gains and standards, he encountered none. This disruption prompted him to give up and go with the flow, in contrast to his father, who took up arms and dismantled what troubled him. He grew increasingly agitated. His restlessness brought him to a state of indifference and apathy, leading him to believe he was used-up. He developed a tendency to arrive late to the office. A diligent man, once committed to his work, began to waste time in idle chatter, mocking a respectable individual and disparaging another. He became an arrogant and insufferable individual. However, one aspect stayed the same.

He confesses:

"I had not given up my pursuit of a career. Far from it. I had only come to believe that it was not to be realized through work but something else. What that something else was I did not quite know. But I knew it had something to do with flattery. Not docility but flattery. Flattery and cunning. The more the better. As soon as a new superior joined, my first task would be to discover his likes and dislikes his whims. Next I would fall completely in line with them, merge myself so thoroughly with his prejudices that the question of my work would become quite secondary in the man's thinking." (TA66)

Ratan traveled to Bombay to finalize his agreement with the Sheikh. He became acquainted with the peculiarities of Himmat Singh who "conducts his operations for neither money nor power but in order only to destroy... everything from top to bottom, from one end of the continent to the other." (TA77)

The Sheikh expressed no interest in either category and held both in disdain. Ratan's persistent fear of apprehension prompted numerous questions in his mind, which he presented to Sheikh prior to accepting the deal. He stated that he was a fool, akin to those who believed in the existence of a law book authored by God that must be adhered to. Indeed, no such book existed. All that exists is authored not by a divine entity but by a corrupt society willing to employ the most unscrupulous methods for financial gain. Ratan openly expresses his increasing interest in wine and women, even to this young boy. He says, "All had changed overnight, I felt bold, unfettered. I stared at them, the women. Openly. Wilfully. To the point of rudeness... not only did

I stare at them but I felt that I had a right to stare. Right only even to do more than stare if I got the chance." (TA74)

Ratan Rathor is a genuine confessor who confesses even the basest part of his degraded and degenerated life.

The war resulted in defeat. Numerous lives were lost. The Brigadier returned from the war. During his initial visit, Ratan observed that the individual was in a normal state; however, upon his subsequent visit, he was informed that the Brigadier had experienced a nervous breakdown and had been admitted to the Military Hospital. The Brigadier was nearing a state of insanity. Upon Ratan's arrival at the hospital, he discovered that seeing the Brigadier was not feasible. He informed them that he considered him a close friend, akin to a brother. Their observation indicated that "great friends... were usually the most harmful." (TA92)

To a certain extent, that was accurate. There is a possibility that Ratan was directly or indirectly responsible for the serious state of the Brigadier. It wasn't until much later that it became apparent. Ratan was completely unprepared for what was to come. It was the Superintendent of Police who called him in for an interview about the problem of supplying the substandard war equipment, which had ultimately resulted in the loss of hundreds of lives. Before he was officially questioned, he was presented with a number of questions, including the following:

"I wondered why they had summoned me. I wondered what questions they would ask me and who would ask them and what I would say in reply. Was torture still permitted? Would it be better to resist them tooth and nail or should I acknowledge my guilt straightway, whatever it might be, and beg forgiveness. What had greater chances of foiling their attack? Should I hire a lawyer? Two lawyers? Let me confess that I was scared out of my wits." (TA102)

Rather than confessing, Ratan began to reflect on the recent scandals in which the perpetrators escaped unpunished. For the first time in his life, Ratan attempted to find solace in these 'annals of corruption.'

"I thought with satisfaction of a recent fraud executed by the scion of one of the country's first families; the arrest of an Inspector-General of Police for accepting bribe from a racketeer, recall of an ambassador who had exchanged his country's secrets for a mistress What had they been able to do to any of them?" (TA108)

As he pondered these reflections in the dim confines of the ceiling, he contemplated the means of achieving liberation. He possessed numerous acquaintances among men, yet none could be relied upon without reservation. Ultimately, he regarded the Sheikh as the sole individual capable of providing assistance during such a dire period. Upon contacting the Sheikh, a formidable ally of Ratan, he facilitated his release. Prior to his departure, the S.P. informed him that his acquaintance, the Brigadier, had experienced a nervous breakdown due to the allegations of his desertion from the Army camp, and he was likely to face court-martial proceedings imminently.

When the Brigadier died after shooting himself in the head. The Brigadier's passing horribly rocked Ratan's inner self. Joshi portrays death as a tool for self-discovery. Sindi's self-

discovery began in his first book, *The Foreigner*, following the passing of his two closest friends, Babu and June. After Ratan Rathor's near-death experience—the Brigadier's suicide—he started the path of self-realization "What I had been that morning at the morgue was not so much a shattered skull as the vision of the vast pit at the bottom of which my life crawled. Like a worm." (TA124) He said, describing his profound shock at seeing his friend's lifeless body at the morgue. similar to a worm. Tapan Kumar Ghosh claims that "The Brigadier's death served as a catalyst that shocked Ratan out of his moral inertia and initiated the process of inner transformation in him. He was jerked out of his self-complacency, pseudo-security and illusions and was confronted with the responsibility of his gruesome crime." <sup>2</sup>

The Brigadier experienced a sense of isolation upon his passing. Thus, he was completely broken and frustrated by the loss of his companion. "In Ratan Arun Joshi has presented a brilliant Pascalian image of self-deception and self-love in which he holds himself innocent and runs to accuse others for his misdeeds."<sup>3</sup> Ratan believed that Himmat Singh, the Sheikh, had convinced him to accept a bribe in exchange for approving the subpar war materials that later caused this tragedy. In a rage, he made the decision to murder the Sheikh in order to get retribution and restore the honor of both himself and his deceased comrade. He was already dying when he arrived at his residence. He was not the one who had deceived him, the Sheikh told him. The Minister and the Secretary had been the masterminds behind the scheming. The only reason Ratan had been used as a scapegoat was because he was a spineless flunkey. The Sheikh believed him to be a complete fraud. He evaluates Ratan's character and belongings as follows:

"You are bogus, Ratan Rathor .... From top to bottom. Your work, your religion, your friendships, your honour, nothing but a pile of dung. Nothing ... but poses a bundle of shams." (TA131) Himmat Singh chastised Ratan for being one of those phonies who were forever planning to do the right things after Ratan made the accusation. They were similar to travelers in that they never intended to board the correct train and instead consistently boarded the wrong one. Always make plans. Never doing. In the novel Joshi offers Ratan Himmat Singh as a mirror. He became aware of who he truly was thanks to the Sheikh. He discovers that his life had been a huge waste as he looks back on his history and evaluates his accomplishments. He states: "Twenty years earlier I had come to this city... to learn, to work, and in the process to make my mark. I had come full of hope, ambition, goodwill; and all that was felt was a pile of dung... and nothing gained. An empty life time. What had I learned? Pushing files? Manoeuvring. At forty-five all that I knew was to manoeuvre. A trickster, that was what I had left life make me." (TA133) So Ratan now understands the Karmic principle, according to which whatever action one takes in this world will result in compensation. He believes that he is a guy without honor or shame, and he sees the absurdity of one of his coworkers' claims that Life is a Zero .... You can take nothing of a zero. But Ratan, however, disagrees: But Ratan thinks otherwise: You can take things out of zero! You can make it negative.... Life might well be a zero... but it seems to me that it need not be negative. And it becomes negative when you take out of it your sense of shame, your honour. (TA142)

Ratan seeks solace from both his own and the world's corruption. He considers the Sheikh's recommendations: "The Superintendent's God is no use. Of that I am sure. Whose God then? The God of Kurukshetra? The God of Gandhi? My father's God, in case he had any? And whose Revolution? The Russian? The Chinese? The American? My father's? Whose? Could they possibly be the same - Revolution or god?... Coinciding at somepoint on the horizon And I do not know what to do, where to begin. But time is short and one must begin somewhere. Anywhere." (TA142)

Ratan Rathor, indulged in the profligacies and other corrupt practices of society, at last, realizes the meaninglessness and purposelessness of the sort of life he has so far led. For the purgation of his filthy-self he does not renounce the society but remains there and tries his atonement through humility and penance. That is why as an apprentice, he tells his innocent and patient listener:

"Each morning before I go to work, I come here I sit on the steps of the temple and while they pray I wipe the shoes of the congregation .... I never enter the temple. I am not concerned with what goes on in there. I stand at the doorstep and I fold my hands, my hands smelling of leather and I say things. Be good, I tell myself. Be good. Be decent. Be of use. Then I beg forgiveness. Of a large host my father, my mother, the Brigadier, the unknown dead of the war, of those whom I harmed, with deliberation and with cunning, of all those who have been the victims of my cleverness, those whom I could have helped and did not." (TA142-43)

He further says, as an apprentice, "I am learning to be of use. I know it is late in the day. But one must try and not lose heart, not yield, at any cost, to despair." (TA143) The ending of the novel at dawn signifies the ray of knowledge that, finally, comes to Ratan. He says, "It is a cold dawn. But no matter. A dawn, after all, is a dawn." (TA144) According to O.P. Bhatnagar, "The fall of Ratan is an act of purification and he accepts his responsibility to himself to regain his innocence and purity."<sup>4</sup>

### Conclusions-

Thus, Arun Joshi's *The Apprentice* "is the tale of conscience-torn man with a curious mixture of idealism and docility, a vague sense of values, a helpless self-deceptive effort to flout them for the sake of a career in short, with a deep awareness of the conflict between life and living,"<sup>5</sup> Ratan Rathor, in the novel, narrates his story in a confessional tone to a young boy who comes across him. He tries to regain his genuine-self through humility and penance.

In spite of certain western influences on him Arun Joshi's vision of life exhibits his deep rooted faith in Indian culture and philosophy. Penance purgates the soul of the doer and provides relief to the society. As Joy Abraham remarks, "The novelist's vision of life, his compassion and sensibility are manifested in the archetypal patterns of conflict between good and evil which is typically Indian."<sup>6</sup> In the novel, Ratan's realization of his own self is an outcome of his overt confession to the National Cadet. In Indian philosophy confession is a necessary process for the purification of one's own self. So Ratan, a guilty-conscious fellow, realizes the futility of his past filthy life. He is a tormented and confused hero who makes his confession not before the S.P. and

the Army man but to a young student who, in his opinion, is the most suitable receiver of his confession because he is innocent and untouched by the corrupt ways of life.

### **References**

#### **Primary references**

Joshi, Arun. "The Apprentice" (New Delhi: Orient paperbacks, 1993) All further references are to this research paper and page numbers with the abbreviation of the novel as TA.

#### **Secondary references -**

- 1 V. Gopal, "The Apprentice: An Existential Study," The Fictional World of Arun Joshi, ed. R.K.Dhawan, p.223.
- 2 Tapan Kumar Ghosh Arun Joshi's Fiction: The Labyrinth of Life,
- 3 O.P. Bhatnagar, "The Art and Vision of Arun Joshi," The Fictional World of Arun Joshi, ed. R.K. Dhawan, p.62.
- 5 C.N. Srinath, "The Fiction of Arun Joshi: The Novel of Interior Landscape, The Literary Criterion vol. XII, No. 2-3 (1976), p.127.
- 6 Joy Abraham, "Vision and Technique in The Apprentice," The Fictional World of Arun Joshi, ed. R.K. Dhawan, p.219.