ACKNOWLEDGEMENTS

A RESEARCH venture is always a product of teamwork and in this context the claim to be the sole original 'author' does not denote more than a 'signatory' status. A student and researcher of Mahāmāheśvara Śrī Abhinavagupta Pādācārya learns more of his intellectual limitations and in this process becomes more humble. But this is the key, as the Masters have stated, to pratyabhijñā (re-cognition) of the real self. It must have been the fruits of some adṛśta (=adṛśta/avijñapti unseen merits of actions), and the blessings of my teachers that inspired me to become a student of an ocean-like text Śrī Tantrāloka.

In the gloss of the Master himself:

"vitatastantrāloko vigāhitum naiva śakyate sarveḥ";

(that not everyone can dive into the depth of the Tantrāloka.)

[TS I.1]

I take this opportunity to put on record my most sincere sense of reverence and gratitude to my teacher and research guide Prof. Kapil Kapoor. With his remarkable insights and observations, he nurtured in us an interest, love and honour for the intellectual traditions of India. In this sense, he has been both our śikṣā and dikṣā Guru. It would be an ever-illuminating experience for all those who have got the opportunity to attend his lectures, as student or researcher, and I believe it is going to stay with us through the passage of time. We feel committed to learn more, take forward and disseminate the amount of knowledge contained in our intellectual traditions.

It is my duty to record the indebtedness and deep sense of regards to Dr. Wagish Shukla. One may often wander how come these multiple streams of learning can get so beautifully and authentically synthesized in one single personality. His writings bear great force and freshness of exposition of many key issues in the intellectual discourses. In the process of completing this thesis, his phenomenal expositions have helped resolved many difficult passages of the Tantra literature. There is so much to learn from his multi-faceted scholarship and
I believe that I will continue to receive his guidance and blessings in the years to come.

I deeply acknowledge the cooperation, guidance and insightful observations regarding art, literature and aesthetics, which I continued to receive from Shri Ashok Vajpeyi ji, Honorable V-C, Mahatma Gandhi International Hindi University. I consider myself greatly privileged that I could get an opportunity to work under him as a research associate in the project on History of Indian Literatures. He has always been a great support behind expounding new ideas, interpretations and meaning. The topic of this doctoral research is of his profound interest, and I believe that the exposition of Abhinavagupta's poetics in the light of *Tantrāloka* will bring him pleasure and contentment.

I am greatly indebted to revered Dr. Paramahans Mishra "Hans", a scholar of the Śaiva traditions, especially for his publication of Śrī *Tantrāloka* and *Tantrasāra* with his own brilliant commentaries. It is true that without these two invaluable editions of these texts I would not have been able to complete my work with this much ease and confidence. The two letters, which he kindly wrote in response of my queries, are of historical importance and invaluable for my personal collection.

I take this opportunity to express my sincere regards to my teachers at the Centre of Linguistics and English who have been a source of encouragement and intellectual support for me. I think myself extremely lucky to be a student of the exemplary teachers at the Centre. In this regard, I wish to recall Prof. Meenakshi Mukherjee, Prof. H.S.Gill, Prof. R.S. Gupta, Prof. Anvita Abbi, Prof. H.S. Narang, Prof. Vaishna Narang, Prof. S. K. Sareen, Prof. Makarand Paranjape and Dr. F.D. Manjali. Prof. R.S. Gupta, Chairperson, took deep interest and utmost care while this research was taking the final shape.

Dr. Santosh Kumar Shukla, Head of the Mīmāṁsā Philosophy, Shri Lal Bahadur Shastri Rashtriya Sanskrit Vidyapeeth, New Delhi has always been like a ready source of reference to me. He is a wonderful scholar with a remarkable
conceptual clarity. As a friend and colleague, I wish much more to learn from him.

I wish to put on record my deep sense of gratitude to the officials of The Japan Foundation, New Delhi for selecting me for the prestigious award of Okita Memorial Scholarship (1998-2000). My academic trip to Japan in Feb-March 2000 was an enriching experience. The discussion with the Buddhist monks and scholars there helped me to explore not only the multiple facets of Buddhism but also its associations with the Tantrik systems like Śaiva philosophy in India. The common assumptions of these two traditions of India and Japan, is always implicit in the present work. I wish to recall Pro£ Hojo Kenzo, Dr. Ryokai Shirashi, among many others to make my brief stay in Japan academically fruitful and extremely comfortable. Dr. Manjushree Chauhan of the Centre of Japanese and North East Asian Studies had introduced me to these scholars and taught me some facets of Japanese culture. I express my sense of indebtedness to her.

I would like to extend my special regards and thanks to Mrs. Usha Naqvi, the Programme Director, Indian Council of Cultural Relations (ICCR), New Delhi who took utmost care during the whole tenure of Okita Memorial Scholarship and it is due to her only I did not face any obstacle of officialdom. I hope that the completion of this research project will bring her pleasure and contentment.

My special thanks goes to my friends at JNU whose contribution to this research project can be realized from its conceptual framework to the concrete form. I fondly recall Dr. Madhup Kumar who, to the best of memory, covertly inspired me to work on *Sri Tantrāloka*. Pradeep (Assistant Professor, Department of Linguistics, University of Delhi), Purna, Bhisma, Panchanan, Sushant, Radhakrishnan, Madhavan, Jayaprakash, Shantanu, Arunim, Vikram and many more for their valuable support towards completion of this work.

I deeply acknowledge the cooperation, which I received from the staff of Mahatma Gandhi International Hindi University. Dr. Rushtam Singh, Dr. V.P. Jain, Dr. Shailendra Kumar Singh, Dr. Prabhat Ranjan have always listened to my end-less speculations patiently and have given constructive suggestions. Shri
Kaushal Kishore Tripathi, a duty-bound fellow and remarkably lovable person, can be a matter of pride to anyone. I am fortunate to have a friend and well-wisher like him.

No student of JNU will ever forget the assistance he/she might have received from Shri L.N. Malik ji, the assistant librarian. With deep reverence I acknowledge his immense help and the virtues he has taught through his actions.

I wish to express my deep appreciation and thankfulness to Shri Rawat ji, Rita madam (now in the administrative block) and Mrs. Bhagavati of our Centre. They have taken every care and have provided support whenever needed throughout my career as a student and researcher at the Centre.

On this auspicious moment, I seek the blessings of my parents and elders in my family. Without their exemplary patience and encouragement, to go for higher studies would have remained only a daydream.

At the culmination of a phase of academic journey, I bow to the feet of revered Guru ji, Acharya Shri Janaki Vallabh Shastri. My heart is filled with submission and indebtedness. With all humiliation and pride, I dedicate this work to him.

And finally, I submit to the absolute will of Parameśvara:

\[
\text{āṅgikāṁ bhuvanāṁ yasya vācikāṁ sarva-vāṃśmayāṁ/}
\text{āhārya candratārādi tam numah sātvikaṁ śivam}\
\]

"The movement of whose body (āṅgika), is the world,
whose speech (vācika) the sum of all verbal discourses,
Whose vestaments (āhārya) are the moon and stars,-
to that pure Śiva (sātvika abhinaya) I bow!"

[Nandikesvara: Abhinayadarpaṇa, 1.1].

//iti//

(RAJNISH KUMAR MISHRA)