

निगमज्ञानदेशिकविरचितः
शिवज्ञानबोधोपन्यासः



सम्पादकः
टी. गणेशन्



राष्ट्रीयसंस्कृतसंस्थानम्
मानितविश्वविद्यालयः
नवदेहली

लोकप्रियशास्त्रीयग्रन्थमाला - 2

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ŚIVAJÑĀNABODHOPANYĀSAḤ

A commentary on the Śivajñānabodha
by
Nigamajñānadeśika

Critically edited with
Translation and notes

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PREFACE

Śivajñānabodha has come to stay as the basic text of the *Śaivasiddhānta* system that is practised now in Tamilnadu. Though there are independent *śaiva* texts in Tamil such as *Ñānāmirtam* which were written in the 12th century (before *Meykaṇṭār*) that expound the doctrines of the *Śaivāgama*-s the *Śaivasiddhānta* school of religion and philosophy that is now in vogue can be called the *Śivajñānabodha* school. For, the entire range of texts is based on the *Śivajñānabodha* (in Tamil) which is considered to have been composed by *Meykaṇṭār* in the middle of the 12th century, A.D. According to tradition and as expressed by all the commentators *Meykaṇṭār* has given the Tamil version from the Sanskrit original which, again, is held to be part of the *Rauravāgama*.

As such the Sanskrit text which has quite a few important commentaries (the earliest one that has come down to us dates from the 15th century) has not been fully studied and much less interpreted. This is the first time that a critical edition of a hitherto unpublished commentary on *Śivajñānabodha* is being published. The commentator *Nigamajñānadeśika* is an important author of the 16th century and he has contributed a lot for the propagation of *Śaivasiddhānta* and for the elucidation of philosophical points. His only other work that has been critically edited and published with a French translation is the *Śaivāgamaparibhāṣāmañjarī* (Publications de l'Institut Français d'Indologie, n° 60, 1977). One may profitably refer to the above publication for a list of his Sanskrit works (as he has composed texts in Tamil as well) and for a brief discussion about his date and spiritual lineage.

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स्त्रीपुंनपुंसकादित्वाज्जगतः कार्यदर्शनात्।
अस्ति कर्ता स हृत्वैतत् सृजत्यस्मात् प्रभूर्हरः॥
सदाशिवपदोच्चस्थचिदम्बरसभान्तरे।
भावयामः परं ज्योतिः परमानन्दताण्डवम्॥^१

इह खलु द्वादशसूत्रात्मके श्रीरौरवतन्त्रान्तर्गते^२ श्रीशिवज्ञानबोधे मूलसूत्रे^३ शैवसिद्धान्तसर्वस्वसंग्रहे प्रथमसूत्रद्वयेन पतिपदार्थो निरूप्यतेस्त्रीति। स्त्रीपुंनपुंसकादित्वादित्यत्र^४ आदिशब्दः^५ प्रकारवाची। भूवादयो धातवः इत्यत्र व्याकरणसूत्रे^६ आदिशब्दस्य^७ प्रकारवाचित्वेनापि व्याख्यानात्। प्रकाश्चात्र^८ जगच्छब्दस्य^९ अर्थप्रपञ्चवाचित्वपक्षे संस्थानविशेषः। अवयवसन्निवेशविशेष इति यावत्। शब्दप्रपञ्चवाचित्वपक्षे तु प्रकारत्वेन स्वरूपं^{१०} विवक्षितम्। अत्र पञ्चमी ल्यब्लोपे। प्रासादमारुह्य प्रेक्षते^{११} इत्यर्थे प्रासादात् प्रेक्षते^{१२}

१. ताण्डवम्] T; दायकम् P1; अयं श्लोकः P2M मातृकयोः न दृश्यते
२. श्रीरौरवतन्त्रान्तर्गते] T; श्रीमद्रौरवतन्त्रान्तर्भूते P1P2M
३. मूलसूत्रे] P1P2
४. स्त्रीपुंनपुंसकादित्वादित्यत्र] P1T; कादीत्यत्र P२; कादित्यत्र M
५. आदिशब्दः] P1MT; आदिशब्देन P२
६. सूत्रे] P1MT; सूत्रेण P2
७. शब्दस्य] P2MT; शब्देन P1
८. प्रकाश्चात्र] P2MT; प्रकाश्यात्र P1
९. जगच्छब्दस्य] P1MT; शब्दस्य P2
१०. स्वरूपं] P2MT; स्वपं P2
११. प्रेक्षते] P2MT; प्रेक्ष्यते P1
१२. प्रेक्षते] P1P2M; प्रेक्ष्यते T



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