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**The Niśvāsamukha, the Introductory book of the Niśvāsatattvasaṃhitā :
critical edition, with an introduction and annotated translation
appended by Śivadharmasaṅgraha 5-9**
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**Propositions accompanying Nirajan Kafle's the *Niśvāsamukha*,
the introductory book of the *Niśvāsatattvasaṃhitā***

1. The *Niśvāsamukha* is composed in a Purāṇic tradition, using an earthly frame-story set in the Devadāruvana, rather than in the style of the scriptures of the Mantramārga, even though it is an introduction to the Śaivism of the Mantramārga.
2. The *Niśvāsamukha*'s five-fold taxonomical Śaiva framework represents an inclusivist model of what might be called "Hinduism", which is perhaps the first such model known.
3. The *Niśvāsamukha* reflects hitherto unknown donative practices such as the *ratistrā* (a session of lovemaking).
4. Whereas much early religious literature that has survived gives us information about high-brow theology and liturgy, particularly belonging to relatively narrow initiation cults (Pāśupatas, Mantramārga, Pañcarātra, etc.), the *Niśvāsamukha* records otherwise unknown popular lay modes of worshipping Hindu deities.
5. The evidence of the *Niśvāsatattvasaṃhitā* reveals that apographs can sometimes be as important to textual critics as their exemplars are.
6. Although the *Niśvāsamukha* devotes considerable part of the text to *pūjā* (worship) of Hindu deities for laity, there is no trace of *pāñcāyatana-pūjā*, a popular pan-Indian mode of worship. We also do not find any trace of *pāñcāyatana-pūjā* in texts contemporary to the *Niśvāsamukha*. Thus this fashion of worshipping Hindu deities was probably absent around the time of composition of the *Niśvāsamukha*.
7. Though inclusivist in their agenda, the Śaiva authors of the *Niśvāsamukha* do not seem interested in including Buddhists in their account of mainstream Hinduism, whereas Vaiṣṇavas (as in the *Viṣṇupurāṇa* and *Bhāgavatapurāṇa*) of a comparable period sometimes are.
8. The collection of the National Archives, Kathmandu, is one of the most valuable Indological collections in the world. The reliability of the texts of many published Sanskrit works remains questionable as long as the Nepalese manuscripts are not consulted.