

22. As long as he is seated in the seat of the discourses, the Purāṇist does not bow to any one before the conclusion of the discourse.

23. Whether he is a boy or a youth, an old man, an indigent person, or a weakling, the scholar well-versed in the Purāṇa is worthy of honour from all those who seek merit.

24. Never shall anyone show demeaning disrespect towards a Purāṇa-scholar, the speech from whose mouth is no less than the divine cow Kāmadhenu for all persons.

25. Either as the cause of birth or of attributes there are many who may be termed "Guru" (Elder, preceptor). Among them the Purāṇic scholar is the greatest Guru.

26. Who can be a greater Guru than the person who bestows the highest salvation on those who are disheartened due to the millions of births ?

27. The person who undertakes to conduct a discourse on this sanctifying tale shall be well-versed in Purāṇas, pure, skilful, quiet, free from malice, saintly, sympathetic and eloquent.

28. The intelligent discourses shall start the narration of the story of Śivapurāṇa at sunrise and continue it for two and a half Prahāras ( $2\frac{1}{2} \times 3 = 7\frac{1}{2}$  Hrs) earnestly.

29. This story shall not be narrated before rogues, wicked persons of crooked professions and those bent on conquering others in disputes and arguments.

30. The discourse on this holy story shall not be conducted in a place infested by wicked men, or surrounded by thieves or in the house of a rogue.

31. The orator shall have an interval of a Muhūrta (forty-eight minutes) at midday for the sake of answering calls of nature.

32. The discourses must have his share on the day previous to the discourse so that his vow be maintained. During the days of discourse he shall perform all his daily routine (Sandhyā etc.) briefly.

33. Another scholar equally well-versed in Purāṇas should be sitting near the discourses to help him. He must be competent to clear doubts and eager to enlighten the people.