

34. In order to ward off obstacles to the discourse, Gaṇanātha²⁰ should be worshipped. The lord of the story Śiva and the book, Śivapurāṇa, too must be worshipped with piety.

35. The story of Śivapurāṇa must be listened to with careful attention. The recipient must be intelligent, pure in mind, delighted at the heart and a follower of conventions.

36. If either the discourser or the recipient indulges in too many extraneous activities, is a victim of any of the six base feelings of lust, anger etc.,²¹ is enamoured of women or is a heretic he cannot gain any merit.

37. Casting off the worries of worldly affairs and those of wealth, house and sons if any one of pure mind concentrates his attention on the discourse he will secure the excellent fruit.

38. The recipients who are endowed with faith and piety, do not eagerly pursue other activities and are unruffled, pure and restrained in speech derive great merit.

39. Base men of impious nature who listen to this holy story do not have any special merit derived out of it. They will have misery in every birth.

40. Those who do not honour this Purāṇa with presents according to their capacity are fools. Even if they listen to the story they will not be sanctified. They will become indigent.

41. Those who walk out of congregation in the middle of the discourse will have the adverse effect: they will face the destruction of their wives and wealth in the midst of enjoyment.

42. The sons and descendants of the people who attend the discourse with turbaned head, become sinners defiling the whole race.

43. The attendants of Yama in hell force the people who chewed betel leaves while attending the discourse, to eat their own faeces.

44. Those who listen to the story seated on a more ele-

20. Gaṇanātha : It is an epithet of Śiva and also of Gaṇeśa . But as the worship of Śiva is mentioned separately in the following line of this verse, the term Gaṇanātha here signifies Gaṇeśa, the son of Śiva and Pārvatī (See V. 54 of this chapter). He is invariably propitiated at the beginning of any important undertaking.

21. Śadvikāras : Six causes of perturbation are the following : lust (kāma), anger (krodha), greed (lobha), pride (mada), delusion (moha), envy (matsara).