

BHŪTA VIJÑĀNĪYA

(*knowledge of Bhūtas (evil spirits)*)

अथातो भूतविज्ञानीयं नामाध्यायं व्याख्यास्यामः । इति ह स्माहुरात्रेयादयो महर्षयः ॥१॥

We will now expound the chapter called Bhūta vijñānīya-knowledge of bhūtas (evil spirits/demons); thus said Ātreya and other great sages. (1)

Bhūta sañkhyā-samjñā- evil spirits-their number and names-

अष्टादश भूताधिपतयः । तद्यथा । सुरासुरगन्धर्वोरगयक्षब्रह्मराक्षसराक्षसपिशाचप्रेत-
कूष्माण्डकाखोर्दमौकिरणवेतालपितरः ऋषिगुरुवृद्धसिद्धाश्च । ते पुनः पृथक् कोटिपरिवाराः ।
तेषामपि चापरिसङ्ख्येयः परिवार इत्यनन्तो भूतलोकः ॥२॥

Lords of the bhūtas are eighteen in number such as sura, asura, gañdharva, uraga, yakṣa, brahmarākṣasa, rākṣasa, piśāca, preta, kuṣmaṇḍaka, ākhorda, maukiraṇa, vetāla, pitara, ṛṣi, guru, vṛddha, and siddha. Each of these are again with crores of attendents, which in the turn have innumerable attendents; thus the world of bhūtas (evil-spirits) is endless. (2)

सर्वेऽपि च प्रायेणाहारकामा निशार्धविचारिणो भयानका मांसासृग्वसाशिनः ॥३॥

All of them generally move about during midnight in search of food, are terrifying in appearance and consuming meat, blood and musclefat. (3)

अपि च । सुरासुरादिसंवाससंसर्गात्तच्छीलाचारकर्मतया च तत्संज्ञां लभन्ते ॥४॥

By residing together, in intimate contact and by imitating the manners and activities of the surā, asurās etc, these bhūtas, (evil-spirits) also derive the same name (and recognition). (4)

Āveśa kāraṇa-reasons for siezing-humans

तेषां पुनरनुप्रवेशे कारणं सद्यः पूर्वकृतो वा विशेषेण प्रज्ञापराधः ॥५॥

Reasons for seizing of human beings is especially the Prajñāparādha (transgression of code of right conduct), either in the present life or the previous ones. (5)

तेन हि कामक्रोधलोभमोहादिजनितेन प्रलुप्तधर्म भिन्नव्रताचारशौचो मलीमसः पूज्यान-
तिक्रामन्नात्मानमुपहन्ति ॥६॥

By that only, men motivated by lust, anger, greed, delusion etc, begin to violate the code of right conduct, procedure of vows, austerities and purity, by disrespecting those

who are to be worshipped etc, become defiled (dirty, sinful, unholy) and get destroyed by themselves. (6)

ततस्तमात्महनमवतारगवेषिणो देवादिग्रहा अप्यनुघ्नन्ति । तद्दुन्मादापस्मारोपप्लुतचित्तं
तथा ज्वराद्यामयोपहतमपि । विशेषतश्च व्रणिनः पूयासृक्स्त्रेहगन्धेन ॥७॥

Deva graha etc also who are always in search of persons who commit sins seize such persons and kill them later; similarly they seize even persons whose mind is affected by diseases like unmāda (insanity), apasmāra (epilepsy) and also others like jvara (fever) etc especially those who are having ulcers, (attracted by) the smell of pus, blood, body-fat etc. (7)

Bhūta āveśa kāla-time of seizure-

एवंविधांस्तु पुरुषानेष्वघातकालेष्वभिगच्छन्ति ॥८॥

तद्यथा । पापस्य कर्मणः समारम्भे । पूर्वकृतस्य वा परिणामकाले । एकस्य वा शून्य-
गृहनिवासे । चतुष्पथाधिष्ठाने वा । सन्ध्यावेलायामप्रयतभावे वा पक्षसन्धिषु वा मिथुनीभावे ।
रजस्वलाभिगमने वा । विगुणे वाध्यापनहोमबलिमङ्गलप्रयोगे । नियमब्रह्मचर्यव्रतभङ्गे वा ।
महाहवे वा । देशपुरकुलविनाशे वा । महाग्रहोपगमने वा । स्त्रिया वा प्रजननकाले ।
विविधभूताशुचिसंस्पर्शे वा । वमनविरेचनरुधिरस्रावे वा । अशुचेरप्रयतस्य वा चैत्यदेवा-
यतनाभिगमने वा । मांसमधुगुडतिलमद्योच्छिष्टे वा । दिग्वाससि वा । निशि नगरचतुष्पथोपवन-
शमशानाभि गमने वा । द्विजगुरुसुरयतिपूज्यव्यतिक्रमे वा ॥९॥

They seize such type of persons only at certain specific times only. Such as: time of committing sinful acts, time of ripening/maturing of acts of previous lives, time of staying alone in an vacant house; or at the meeting place of four roads, time of copulation during the sañdhayas (early morning and evening), without being clean and during days of fusion of fortnights (newmoon and fullmoon days) or with a woman during her menstual period; time of following wrong procedure regarding teaching, fire sacrifice, offering oblation and benedictory ceremony; time of improper conduct of vows and celibacy; time of great wars or destruction of land, cities, community or appearance of comets/ meteors; the time of delivery in women, time of contact with various kinds of evil-spirits and inauspicious things; time of vomiting, purgations and bleeding, time of entering into the temple or place of worship without being clean and devoted; or the time of partaking the meat, honey jaggery (treacle), sesame, and wine which has been left over by others; time of being naked, time of wandering at night in the street, parks, burial places etc; time of neglecting or violating the worship of the brāhmanas, preceptors, gods, ascetic and others who are to be worshipped. (8-9)

तत्रावलोकयन्तो जनयन्ति मनोविकारं सुरासुरग्रहाः । स्पृशन्तो गन्धर्वाः । समाविशन्तो
भुजगाः । यक्षाश्चात्मगन्धमाघ्रापयन्तः । राक्षसा वाहयन्तो धिरुह्य । तथैव पिशाचाद्याः । दर्शयन्तः
पितरो भिशपन्त ऋषिगुरुवृद्धसिद्धाः ॥१०॥

Sura and asura grahās produce disorders of the mind by their look; gañdharvās by their touch, bhujaga (uraga) by entering into the body of the person (possessing), yakṣās by emitting their own odour, rākṣasa by riding on the person, so also the piśāca etc; piṭṛ graha by seeing (furiously), ṛṣi, guru and siddha by cursing. (10)

तत्र शीलवन्तं चोक्षाचारं शुक्लाम्बरधरं तपः-स्वाध्यायपरं प्रायः शुक्लप्रतिपदित्रयोदश्यां चतुर्दश्यां पौर्णमास्यां वा देवा गृह्णन्ति । क्रोधनं कदर्यमात्मसम्भाविनं कुलरूपगर्वितं कृष्ण-द्वादश्यां कृष्णत्रयोदश्यां सन्ध्ययोश्चासुराः । प्रियनृत्तगीतवादित्रगन्धमाल्याम्बरं परदाररतं चोक्षा-चारं प्रायश्चतुर्थ्यामष्टभ्यां द्वादश्यां चतुर्दश्यां च गन्धर्वाः । स्वप्रशीलं चपलमनिमित्तक्रोधन-मर्थसिद्धं ब्राह्मणं प्रायः पञ्चम्यां सन्ध्ययोर्मध्याह्ने च नागाः । सत्वबलरूपगान्धर्वधनशौर्ययुक्तं माल्यानुलेपनहास्यप्रियमतिव्याकरणं प्रायः शुक्लसप्तम्यामेकादश्यां च यक्षाः ॥११॥

Deva graha seize such a person who is virtuous, of good conduct, wears white dress, always engaged in meditation and study of sacred scriptures; usually on the first, thirteenth, fourteenth of white half of the month or on the day of the full-moon.

Asura graha seize the person who is always angry, unrighteous boasting himself, proud of his family and beauty; usually on the twelfth and thirteenth days of black half of the month and during sañdhayās (early morning and evening).

Gandharva graha seize the person who is fond of dance, music, musical instruments, perfumes, garlands and beautiful dress, interest in wives of others, clean in all activities; generally on the fourth, eighth, twelfth and fourteenth days of the fortnight.

Nāga (uraga) graha seize the person who is fond of sleep always, unsteady in all activities, getting into anger without any cause, inclined towards the wealth of others, and who is a brāhmaṇa; usually on the fifth day of the fortnight, during sañdhyās and midday.

Yakṣās seize the person who is endowed with satva (peity), strength, beauty, love for music, wealth and valour, who is fond of garlands, unguents; humor, who acts more than what he speaks; usually, on the seventh and eleventh days of the white half of the month. (11)

स्वाध्यायतपोव्रतचर्यादेवयतिगुरुपूजारतं भ्रष्टशौचं वा ब्राह्मणमब्राह्मणं वा ब्रह्मवादिनं शूरं मानिनं देवागारसलिलक्रीडनप्रियं च स्वलितब्रह्मचर्यं प्रायः शुक्लपञ्चम्यामष्टम्यां पूर्णचन्द्र-दर्शने सन्ध्यासु च ब्रह्मराक्षसाः ॥१२॥

Brahmarākṣasa seize either a brāhmaṇa or a non-brāhmaṇa who has omitted rules of purification but engaged in the study, meditation, vows, worship of gods, sages and preceptors; a brahmavādi who is brave, proud, fond of playing in the temples, and reservoir of water but spoiled in brahmacarya (celebacy); usually on the fifth and eighth days of white half of the month, on days of full moon and during sañdhyās. (12)

हीनसत्त्वं पिशुनं स्तेनं लुब्धं शठं प्रायो द्वितीयातृतीयाष्टमीषु राक्षसपिशाचादयः। कलिपान-
प्रियमसूयावन्तं परुषभाषिणं बह्वाशिनं च कृष्णनवमीद्वादशयोर्निशि च राक्षसाः॥१३॥

आत्मश्लाघिनं कूटसाक्ष्यप्रदं परोपतापिनं च चतुर्दश्यां पिशाचादयः॥१४॥

Rākṣasa, piśāca etc seize the person who is of poor mental strength, a miser, thief, greedy and stubborn, usually on the second, third and eighth days of the fortnight. Rākṣasa especially seize him who is a gambler, drunkard, jealous, of cruel speech, a glutton usually on the ninth and twelfth days of the black fortnight and at night. Piśāca especially seize him who praises himself, gives rise false evidence, and harms others, usually on the fourteenth day. (13-14)

मातापितृगुरुवृद्धसिद्धाचार्योपसेविनं प्रायो दशम्याममावास्यां च पितरः। तद्विधमेव च
प्रायः षष्ठ्यां नवम्यां च गुरुवृद्धसिद्धाः। तथैव च स्नानशुचिविविक्तसेविनं धर्मशास्त्रश्रुति-
काव्यकुशलमृषयः॥१५॥

Pitṛ grahās seize persons who are devoted to the worship of the mother, father, preceptor, elders, ascetics, etc usually on the tenth a day or the new-moon day. Similarly so the Guru, vṛddha, siddha grahās, usually on the sixth and ninth days. Ṛṣīs grahās seize the person who indulges in bathing, cleanliness and solitude, who is well versed in moral codes, scriptures and lyric etc. (15)

Pūrvarūpa-Premonitory symptoms of seizure-

तेषां तु ग्रहीष्यतां पूर्वरूपाणि भवन्ति। तद्यथा। देवगोब्राह्मणतपस्विनां हिंसारुचित्वं
नृशंसाभिप्रायता कोपनत्वमरतिरोजोवर्णच्छायाबलवपुषां चोपतप्तिः स्वप्ने देवादिभिर्भर्त्सनं प्रवर्तनं
च॥१६॥

The following are the premonitory symptoms of the person who is going to be seized by them (grahās)/bhūtas); desire to cause harm to gods, cows, brāhmaṇa and ascetics, tendency to cruelty, anger, displeasure, abnormal change in valour, colour, complexion, strength and physique, dream of being threatened or forced to indulge in activities mentioned above. (16)

Deva graha juṣṭa (puruṣa) lakṣaṇa-features of the person seized by Deva graha-

तत्र सौम्यदृष्टिं गम्भीरमप्रधृष्यमकोपनं शुचिमनिद्रं भोजनानभिलाषिणमल्पस्वेदमूत्रपुरीषवाचं
संस्कृतवादिनं देवद्विजगुरुभक्तं शुक्लमाल्याम्बरसरित्पुलिनशैलोच्चभवनदधिक्षीरसुरभिप्रियं
चिरादक्षिणी निमीलयन्तं वरप्रदातारं शुभगन्धं वर्चस्विनं फुल्लपद्मोपममुखं देवग्रहेण गृहीतं
विद्यात् ॥१७॥

He who has comforting (cool, benevolent) look, is dignified, not making any loud sound, not getting angry, clean, not sleeping, not interested in food, eliminating little

quantities of sweat, urine, and faeces, less of talk, speaking cultured language, devoted to gods, brāhmaṇās, and teachers; fond of white coloured garlands, dress, rivers, heaps of sand, hills, house built on an elevated place, curds, milk, and perfumes; keeping the eyes closed for long periods, granting boons to others, emitting good odour; face lustrous and brilliant like the blossomed lotus-should be understood as having been seized by Deva grahās. (17)

तत्रापि गोवृषभिव नदन्तं दीप्तमुखनयनमादीप्तेन स्वरेण सर्वमाभाषमाणमीश्वरेण । मेघ-
स्तनितविद्युद्वृष्टीर्वाचा विसृजन्तमिन्द्रेण । धनानि वाचा प्रयच्छन्तमाच्छिन्दन्तं च धनदेन ।
सुरासवसमगन्धं काष्ठतृणरज्ज्वादि सर्वं पाशमभिमन्यमानं वरुणेन ॥१८॥

Among them especially he who makes sound like a bull, with a burning like face and eyes, loud voice, and talking in all languages, is said to be seized by Īśvara; he whose speech is like the thunder of the clouds, lightning and rain, as scized by Iṅdra; he who gives money by talk all over, as seized by Dhanada (kubera); he who emits odour resembling surā āsava (wine) and who considers sticks, grass, threads etc as ropes (weapon) be considered as seized by Varuṇa. (18)

Asura graha juṣṭa lakṣaṇa-

जिह्वदृष्टिं दुष्टात्मानं क्रोधनमतृप्तं सस्वेदगात्रं देवब्राह्मणगुरुद्वेषिणं निर्भयमभिमानीं शूरं
व्यवसायिनं रुद्रोऽहमिन्द्रोहमुपेन्द्रोऽहं स्कन्दोऽहं विशाखोऽहमित्यादि भाषमाणं विकृतवाचमस-
कृद्धसन्तं सुरामिषरुचिं दन्तैर्नखैश्च परान् हिंसन्तमसुरेण ॥१९॥

He whose seeing is irregular and mind is bad, who is angry, unsatisfied, always perspiring; hating gods, brāhmaṇās, teachers etc; who has no fear, who is proud, brave, engaged in some activity always, proclaiming, "I am Rudra, Indra, Upendra, Skanda, Viśākha etc", talking irrelevently, always laughing, fond of wine and meat, hurting others by his teeth and nails-are the features of the person seized by Asura graha. (19)

Gaṅdharva graha juṣṭa lakṣaṇa-

स्वाचारं हृष्टात्मानं शुभगन्धमल्पव्यवहारं नृत्यन्तं गायन्तं मुखवाद्यानि कुर्वन्तं प्रियोद्यान-
पुलिनरक्तवस्त्रस्त्रानमाल्यानुलेपनधूपान्नपानहासलीलाशृङ्गारकथागान्धर्वं गन्धर्वेण । तत्रापि शिरो
धुनानं कलहं कुर्वन्तं संरम्भेण जागरूकं पठन्तं हसन्तं हसनेन ॥२०॥

He who is happily engaged in his own activities such as good perfumes and work, dancing, singing, creating musical note from the mouth, fond of gardens, sand dunes, red coloured garlands, dress and unguents, perfumes, food and drinks, lyrical poetry, stories and music, etc; among these he who shakes his head always and quarrels with others, as siezed by saṁraṁbha (gaṅdharva) and he who is always awake, reads and laughs as seized by hasana (gaṅdharva). (20)

Uraga graha juṣṭa lakṣaṇa-

क्रोधनमनिशं विश्वसन्तं भ्रमन्तमातपत्रात् त्रस्यन्तं रक्ताक्षं स्तब्धदृष्टिं जिह्वां लोलयन्तं सुक्विण्यौ लिहानमधोमुखशायिनं चलं वक्रगामिनं बिलमवलोक्य सर्पवदूर्ध्वं प्रसरन्तं जलौघघनदुन्दुभिस्वनैर्हृष्यन्तं क्षीरघृतगुडमधुस्नानमाल्यप्रियं गात्राणि कम्पयन्तं दन्तैः खादन्तं जलेऽवतीर्णमुत्तरणमनिच्छन्तमुरगेण ॥२१॥

He who is always angry, likes to be loved, always roaming, afraid of the umbrella; with red coloured eyes, steady vision, putting out the tongue and licking the angles of the mouth always, sleeps with face down, of unsteady nature, irregular walk, trying to climb up on anything like a snake on seeing a burrow, becoming excited by the sound of water, bath and garlands, shaking the body, biting and getting into water but not willing to come out—is to be understood as seized by uraga graha. (21)

Yakṣa graha juṣṭa lakṣaṇa-

असकृत् स्वप्नरोदनहासनृत्यगीतपाठकथान्नपानस्नानमाल्यधूपगन्धरक्तवस्त्ररतिं रक्तवस्तु-विप्लुताक्षं द्रुतं सगर्वं मत्तमिव गच्छन्तं वस्त्रान्तमुत्कर्षयन्तं चलिताग्रहस्तं बहुभाषिणं स्त्रीलोलुपं मद्यामिषप्रियं सन्नह्य शस्त्रं मृगयमाणमतिबलमत्र्यथं हृष्टं तुष्टमल्परोषं किं कस्मै ददामीति वादिनं शुभगन्धं वर्चस्विनं द्विजातिवैद्यपरिभाविनं रहस्यभाषिणं यक्षेण ॥२२॥

He who is always indulging in sleep, weeping, humor, dance, song study, story telling, foods, drinks, bath, garlands, scents, perfumes, red coloured dress etc; with eyes red, fretful and tearful, walks brisk with pride and dignified as though in heat, stretching the edges of his apparel on the ground, talking too much, engaged in the company of women, fond of wine and meat, roaming about armed with weapons of hunting, of great valour, happiness, contentment and little of anger, says "what shall I give, to whom shall I give" etc; emits fragrant smell, with radiant complexion, honouring the twice-born, the physician etc and who speaks secretly—is the person seized by yakṣa graha. (22)

तत्रापि हृषितरोमाणमूर्ध्वेक्षणं प्रहृष्टनयनं चण्डं परुषं महानिनादं मणिवरेण । रहोहसितनृत्यगीतान्याचरन्तमाकीर्णं मौनमासेवमानं विकटेन ॥२३॥

Among them, he who gets horripilations often, has upward gaze, contented face and eyes, stubborn and rough and makes loud noises as seized by Maṇivara (yakṣa); ; he who loughs, dances and sings but becomes silent in the company of other persons—to be understood as seized by Vikāṭa (yakṣa). (23)

Brahmarākṣasa juṣṭa puruṣa-

हासनृत्तप्रियमाक्रोशिनं प्रधाविनं देवद्विजभिषग्द्वेषिणं मन्त्रवेदशास्त्राभिधायिनं काष्ठ-शस्त्रादिभिश्चात्मानमाघ्नन्तं छिद्रप्रहारिणं वैद्यरन्धान्वेषिणं भोःशब्दवादिनं परुषं रौद्रचेष्टं

शीघ्रगामिनं ब्रह्मराक्षसेन । तत्रापि विकृतस्वरंभाषयन्तमुत्रासयन्तं ब्रह्मवादिनं संस्कृतभाषिणं बहुशस्तोयं याचन्तं यज्ञसेनेन ॥२४॥

He who is fond of loughing, dancing, who is always in anger, running about, hates gods, the twice-born, and the physician, engaged in the study of the hymns, vedas and scientific texts, hitting himself with boton, weapons etc, harming others during the time of wrong activities, finding mistakes in the acts of the physician, making loud sounds like bho bho etc; very rough in activities, and fast walk-is to be understood as seized by Brahmarākṣasa.

Among them, he who has abnormal voice, threatening others, who speaks of philosophy etc, with dignified style, who generally begs for more amount of water, as seized by Yajnasena (brahmarākṣasa). (24)

Rākṣasa graha juṣṭa puruṣa-

सक्रोधदृष्टिं भ्रुकुटिमुद्धहन्तं भैरवास्यं त्वरितमभिधावन्तं रुवन्तं ससंभ्रमं प्रहरन्तं नष्टनिद्रं निशाविचारिणमन्नद्वेषिणमनाहारमप्यतिबलिनमन्नकालेहसन्तं निर्लज्जं शूरं रोषणमप्रियवादिनमशुचिं स्त्रीमद्यमांसरक्तमाल्यप्रियं रक्तमामिषं वा दृष्ट्वोष्ठौ परिलिहन्तं दीनं शङ्कितं धावन्तमकस्माद्रुदन्तं हसन्तं गायन्तं नृत्यन्तं निरर्थकं परिभाषमाणं राक्षसेन । तत्रापि परुषच्छविं भूमिं ताडयन्तमकस्माद्रुदन्तं विशाखेन । भिन्नगद्गदकण्ठमङ्गानि भञ्जयन्तं जिह्वां परिलिहानमक्षमालया जपमानं शौचमभीक्षणं कुर्वाणं सङ्गमेन । मेघविद्युदुदयायासते क्रुध्यन्तं जलवृष्टिं समन्तान्मन्यमानं शकटनिष्पीडिनंविद्युन्मालिना । आममांसपललमूलकापूपपरमान्नयाचिनं रूक्षच्छविं विरूपाक्षेण ॥२५॥

The person who has an angry look, locked eyebrows, terryfing face; running fast, creating sound, hitting others with great pleasure, not sleeping, roaming in the nights, hating food, very strong even though not consuming food; laughing during eating, shameless, brave, angry; speaking unpleasant, unclean, fond of women, wine, meat, blood and garlands; licks his lips after seeing blood, meat, etc; timid, running suspiciously; speaks, laughs, sings, dances and speaks without any reason or any effect-is to understood as seized by Rākṣasa graha.

Among them, he who has rough (dark) complexion, seen hitting the ground and weeps without any reason, as seized by Viśākha. He whose voice is broken and inturrupted, who bends his body parts, licking things with his tongue, doing japa (chanting) using a string of beads, doing cleaning activities always, as seized by Saṅgama, He who becomes angry even in the absence of the clouds, lightening, sunrise etc. desiring their appearance, who thinks of rain as pouring from squeezing a cart, as seized by Vidyunmalī. He who begs raw meat, meat (cooked), raddish, sweet cake and sweet pudding, and has dusky complexion, as seized by Virūpākṣa. (25)

Piśāca graha juṣṭa puruṣa-

अस्वस्थचित्तं नैकत्र तिष्ठन्तं परिधाविनं दयितनृत्यगीतहासोच्छिष्टमद्यमांसशून्यनिवासरतिं
पुरस्तादभिघ्नन्तं निर्भत्सनादीनशङ्कितवदनं नखैरात्मवपुषि लिखन्तं नष्टस्मृतिं बद्धाबद्धभाषिणम-
कस्माद्बुदन्तं दुःखान्यावेदयमानमुध्वस्तरूक्षदेहस्वरं दुर्गन्धमशुचिं नग्नं मलिनं रथ्याचैलतृणा-
भरणं सङ्करकूटकाष्ठाश्वारोहिणं लोलं बह्वाशिनं पिशाचेन । तत्रापि भोजनं दृष्ट्वा हसन्तं विस्वरं
क्रोशन्तं नित्यभीतं कश्मलेन । सर्वगात्राणि स्पन्दयन्तं मुहुर्मुहुर्धावन्तं भीषयमाणं कुशेन । वैद्यं
दृष्ट्वा कुप्यन्तं भ्रमद्भोजिनं बह्वाशिनं भस्मगुण्ठनशयनं स्त्रियो मार्गे रुन्धानं मूत्रपुरीषविमर्दिनं
निस्तेजसा । प्रेताकृतिचेष्टागन्धं तृणच्छेदिनं भीतमाहारद्वेषिणं प्रेतेन ॥२६॥

The person who has unhealthy mind, who does not stay at one place but is always seen running; fond of women, dance, song, humor, meat and wine which are left over by others, staying in haunting houses, killing others openly; face timid and suspicious because of being threatend, scratching his own body with his nails, loss of memory irrelevant speech, weeping without any reason, not revealing his discomforts; body and voice being dry, emitting bad smell, unclean, naked, dirty, wearing rags found in the street and grass as ornaments, climbing on heap of dung and wooden horses, who eats large quantity of food-as seized by Piśāca graha.

Among them, he who laughs by the sight of food, crying with unusual sound and always frightened, is seized by Kaśmala. He who is shaking his entire body often, runs about, terrories others-as seized by Kuśa. He who becomes angry on seeing the physician, eats voraciously large amounts of foods, smearing ash on the body and sleeping (lieing) on it, stopping women on the road, taking urine and faeces in the hands and squeezing them, as seized by Nistejas. He who has the form, activities and smell of a cadaver, who pulls out (cuts) the grass, who is frieghtened and hating food as seized by Preta (piśāca). (26)

Kūṣmāṇḍa graha juṣṭa puruṣa

बहुप्रलापमुग्रवाक्यं विलम्बितगतिं कृष्णवदनं शूनप्रलम्बवृषणं कूष्माण्डेन ॥२७॥

He who talks too much and too harsh, walks slow, face blackish, testes (scrotum) is wollen (enlarged) and hanging greatly as seized by Kūṣmāṇḍa. (27)

Kākhorda graha juṣṭa puruṣa

नग्नं धावन्तमकस्मादश्मकाष्ठादि गृहीत्वा भ्रमन्तं तृणचीरमाल्यनिवसनमुत्रस्तदृष्टिं परुषा-
भिधायिनं श्मशानशून्यैकवृक्षरथ्यानिषेविणं तिलान्नमद्यामिषसक्तदृष्टिं काखोर्देन ॥२८॥

He who runs about naked without any reason, or roams holding a stone, baton etc; fond of places of grass, torn cloth, garlands, broken houses etc, has frieghtened look, speaking harsh, residing in burial grounds, haunted house, solitary tree and main roads, desirous of rice cooked with sesame, wine and meat, as seized by Kākhorda. (28)

Maukirāṇa graha juṣṭa puruṣa

उग्रवादिनं रक्तत्रस्तनेत्रमन्नाभिलाषिणमुदकं प्रार्थयमानं मौकिरणेन ॥२९॥

He who speaks harsh, whose eyes are red and frightened, desirous of food, begs for water as seized by Maukirāṇa. (29)

Vetāla graha juṣṭa puruṣa

सत्यवादिनं परिवेपिनं धूपगन्धमाल्यरतिमतिनिद्रालुं वेतालेन ॥३०॥

He who speaks truth, shivers, who is fond of perfumes, scents and garlands and who sleeps always, as seized by Vetāla. (30)

Pitr graha juṣṭa puruṣa-

अप्रसन्नदृष्टिं चलन्नेत्रपक्ष्माणं शङ्कितेक्षणं दीनवदनं संशुष्कतालुं निद्रालुं प्रतिहतवाचमप-
सव्यवस्त्रमल्पाग्रिमरोचकिनं तिलगुडपायसमांसरुचिं च पितृग्रहेण ॥३१॥

He who has an unpleasing look, trembling eyelashes, suspicious look, timid face, and dry palate, who is always sleepy, with interrupted speech, wearing dress in the wrong way, of poor digestion loss of appetite, fond of sesame, jaggery, sweet pudding and meat-should be understood as seized by Pitr graha. (31)

Rṣi, guru, ādigraha juṣṭa puruṣa-

ऋषिगुरुवृद्धसिद्धानामभिशापानुध्यानानुरूपविहारव्याहाराहारं तद्ग्रहेण गृहीतं विद्यादिति ।
भवति चात्र ॥३२॥

He who develops features in respect of power of cursing, study knowledge, form (dress, manners etc) thinking, activities, foods etc, specific of any Rṣi, (sage), guru (preceptor) Vṛddha (elder) Siddha (ascetic) should be understood as seized by that graha. (32).

Some verses here-

लक्षयेत् ज्ञानविज्ञानवाक्चेष्टाबलपौरुषम् । पुरुषेऽपौरुषं यत्र तत्र भूतग्रहं वदेत् ॥३३॥

Whenever non-human features in respect of common Knowledge, special knowledge speech, activities, strength and valour-are seen in a human being, then such a condition should be spoken of as due to seizure/possession by Bhūta graha (evil spirits). (33)

कुमारवृन्दानुगतं नग्नमुद्धतमूर्धजम् । अस्वस्थमनसं दैर्घ्यकालिकं सग्रहं त्यजेत् ॥३४॥

The person seized by evil spirits, who is followed by groups of children (teasing him), naked, hairs of the head standing/raised up, whose mind is unhealthy (disordered) and the disease is long standing should be rejected (refused treatment). (34)

॥ इति सप्तमोऽध्यायः ॥

Thus ends the Seventh chapter.