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Brief Introductions

Name

Location

Favorite Dessert

Interest in Sanskrit

Shameless Marketing



Vedic palmistry

Vedic Palmistry

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Question--Raise your hand

Why does correct pronunciation of Sanskrit matter?

Pure Vowels--*Śuddha Svāra*

a ā

i ī

u ū

ṛ ṝ

Compound Vowels--*Samyukta Svāra*

e ai o au

Anusvāra

Ṁ or ṁ

Same *varga* as next consonant

Gaṁ ganapataye = Gañ Ganapataye

Visarga

Ḥ or ḥ

Echoes previous vowel

Devahḥ = Deva(ha)

Muniḥ = Muni(hi)

Chanting Practice

a ā ī ī u ū

e ai o au aṃ aḥ

ṛ ṝ

Vyañjana (Consonants) & Sparśa

Velum (*kaṇṭhya*)

Soft Palate (*tālavya*)

Hard Palate (*mūrdhanya*)

Teeth (*dantya*)

Lips (*oṣṭhya*)

Vyañjana (Consonants)

Voiced

(use of vocal chords)

Aspiration

(strong explosion of breath)

Vyañjana (Consonants)

	-V -A	-V +A	+V -A	+V +A	NASAL
<i>kaṅṭhya</i>	ka	kha	ga	gha	ṅa
<i>tālavya</i>	ca	cha	ja	jha	ña
<i>mūrdhanya</i>	ṭa	ṭha	ḍa	ḍha	ṇa
<i>dantya</i>	ta	tha	da	dha	na
<i>oṣṭhya</i>	pa	pha	ba	bha	ma

Anusvāra

Ṁ or ṁ

Same *varga* as next consonant

Gaṁ ganapataye = Gañ Ganapataye

Antahstha (Semivowels)

ya ra la va

Ūṣman (Sibilants & H)

śa

ṣa

sa

ha

Chanting Practice

<i>kaṅṭhya</i>	ka	kha	ga	gha	ṅa
<i>tālavya</i>	ca	cha	ja	jha	ña
<i>mūrdhanya</i>	ṭa	ṭha	ḍa	ḍha	ṇa
<i>dantya</i>	ta	tha	da	dha	na
<i>oṣṭhya</i>	pa	pha	ba	bha	ma
<i>antaḥstha</i>	ya	ra	la	va	
<i>ūṣman</i>	śa	ṣa	sa	ha	

Special Pronunciation

jña

Practice--*Abhyāsa*

Mūlādhāra

Svādhiṣṭhāna

Maṇipūra

Anāhata

Viśuddha

Ājñā

Sahasrāra

Garudāsana

Samasthiti

Vṛścikāsana

Tādāsana

Uṣṭrāsana

Supta Koṇāsana

Caturaṅga Daṇḍāsana

Sandhi

$(a \text{ or } \bar{a}) + (a \text{ or } \bar{a}) = \bar{a}$

Daṇḍa + āsana = Daṇḍāsana

$(a \text{ or } \bar{a}) + (u \text{ or } \bar{u}) = o$

Parśva + utthana + āsana =

Parśvotthanāsana

New Vocab--Study, Write *Āsana*, Quiz

Garuḍa - name of king of birds (eagle)

Sama - same, equal

Vṛścika - scorpion

Tāḍa - mountain

Uṣṭra - Camel

Supta - slept, sleep

Catur - four

Ardha - half

Sthiti - standing, remaining stationary

Koṇa - corner, angle

Trikōṇa - three corners, triangle

Baddha - bound

Candra - moon

Aṅga - limb, part of body

Sandhi

Final -as + Voiced Consonant = o

Adhas mukha = Adho mukha

Final -as + Non-Voiced Consonant = a + sibilant

Yogas citta = yogaścitta

New Vocab--Study, Write *Āsana*, Quiz

Utthita - risen, rising (ud + sthita)

Parivṛtti - revolution, twist

Utthana - stretched out (ud + sthana)

Daṇḍa - stick

Padma - lotus

Nāva - boat

Dvi - two

Eka - one

Pāda - foot

Ūrdhva - erect, raised up

Mukha - face

Adhas - below, beneath

अ आ इ ई उ ऊ
ए ऐ ओ औ
ऋ ॠ लृ लृ अं अः

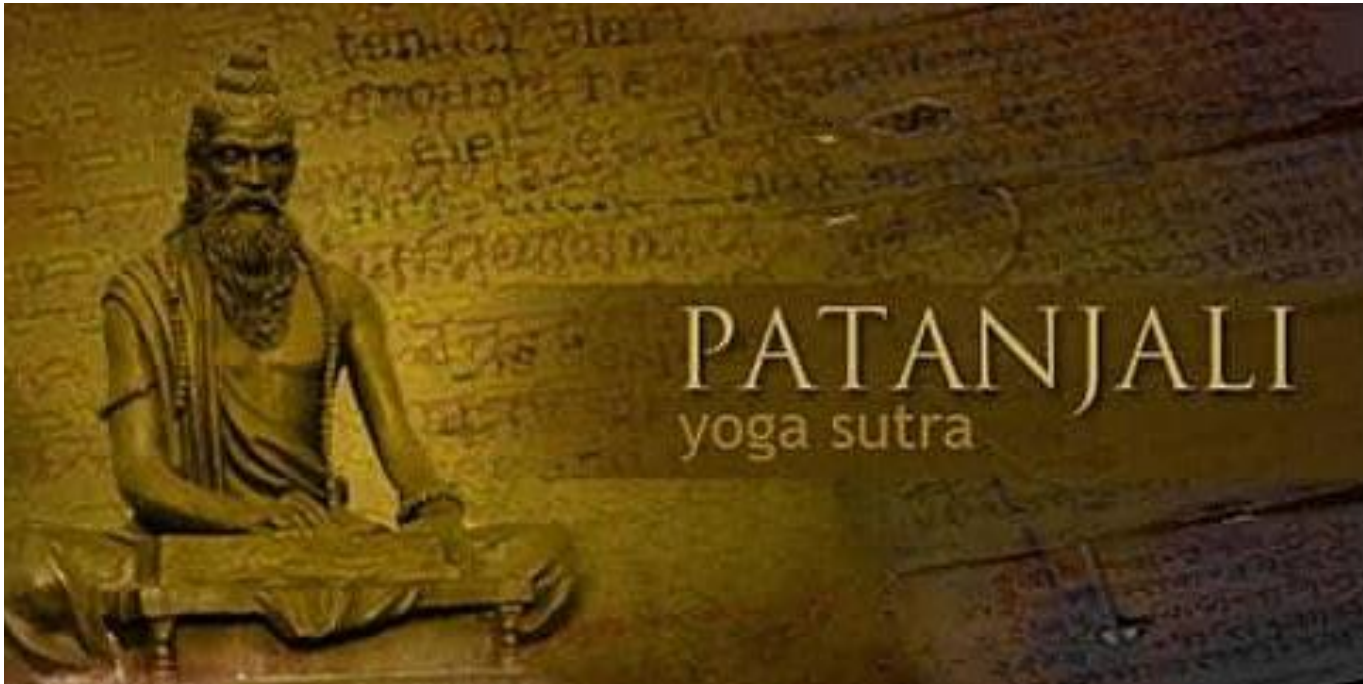
क ख ग घ ङ
च छ ज झ ञ
ट ठ ड ढ ण
त थ द ध न
प फ ब भ म

य र ल व
श ष स ह

Om. We know the one-toothed god. We meditate on the god with the curved trunk. May that god who possesses a tusk move [toward me].

Om ekadantāya vidmahe
vakratuṅḍāya dhīmahi
tanno dantī pracodayāt

What are the Yoga Sūtras



17th Century Sanskrit Sūtra Text



First Four Sūtras

I.1 Now the Teaching on Yoga

I.2 Yoga is the stopping of [undesirable] *vṛttis* in the mind.

I.3 Then the seer possesses an abiding in his own form.

I.4 Otherwise there is a sameness of form to the *vṛtti*.

Sūtra I.1 -- “Now the teaching on yoga”

athā yoganūśāsanam

Sūtra I.1 -- “Now the teaching on yoga”

अथ योगानुशासनम् ।
atha yogānuśāsanam

Now the teaching on Yoga.

atha—now

yoga—of yoga

anuśāsanam—teachings, directions, instructions, commands, precepts

Commentary on Sūtra I.1

Mūḍha (muddled)

Kṣipta (thrown)

Vikṣipta (scattered)

Ekagrā (seized by one)

Nirodhaḥ (stopping)

Sūtra I.2 -- “Yoga [is defined as] the stopping of [undesirable]
thought-patterns in the mind.”

yogaś-citta-vṛtti-nirodhaḥ

Sūtra I.2 -- “Yoga [is defined as] the stopping of [undesirable] thought-patterns in the mind.”

योगश्चित्तवृत्तिनिरोधः ।
yogaścittavṛttinirodhaḥ

Yoga [is] the stopping of [undesirable] thoughts in the mind.

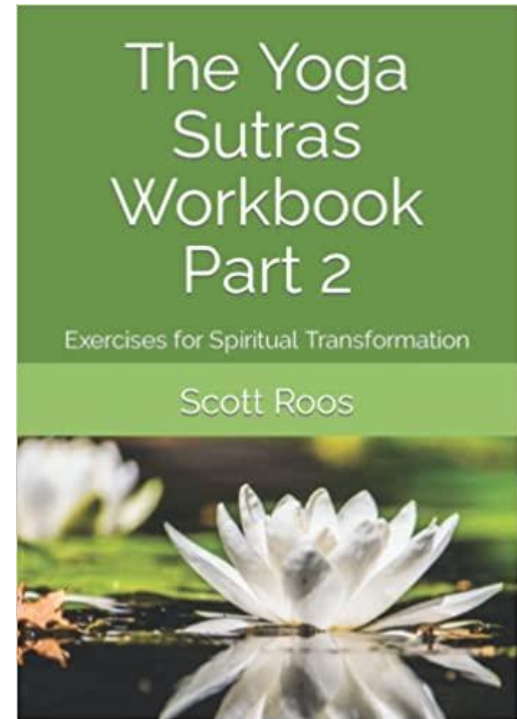
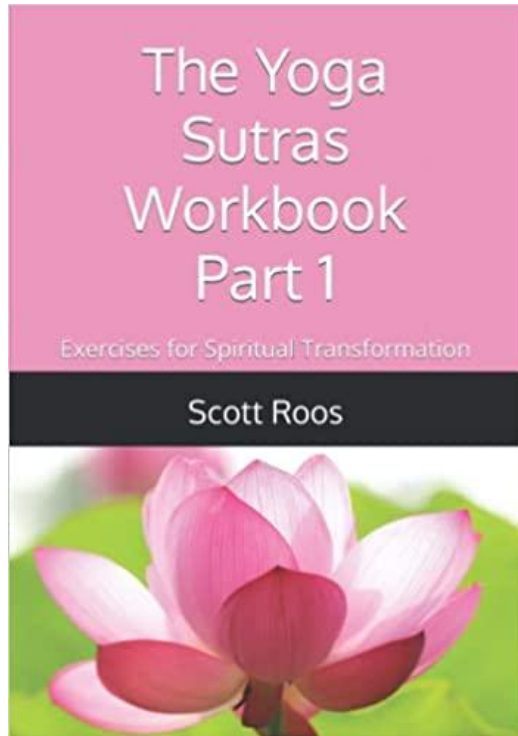
yogas—yoga

citta—mind

vṛtti—thought, mental process, revolving, whirlpool, cause of activity, conduct

nirodhaḥ—stopping, resolution

Shameless Advertising



Case

In English, there are three cases:

Nominative

Objective

Possessive

Case

In English, there are three cases:

Nominative-- **I** bite the dog.

Objective-- The dog bites **me**.

Possessive-- **My** dog bites.



Case

In English, there are three cases:

Nominative-- **He** bites the dog.

Objective-- The dog bites **him**.

Possessive-- **His** dog bites.



Case

There used to be more examples:

Nominative-- **Thou** bitest the dog.

Objective-- The dog bites **thee**.

Possessive-- **Thy** dog bites.



Number

Singular

Car

I

You

Goose

Cow

Plural

Cars

We

Y'all

Geese

Kine

Gender

Masculine

He

Amigo

-us

Feminine

She

Amiga

-a

Neuter

It

-um



Declension

Masculine Nouns Ending in -a

	Singular	Dual	Plural
Nominative	aḥ	au	āḥ
Accusative	am	au	ān
Instrumental	ena	ābhyām	aiḥ
Dative	āya	ābhyām	ebhyaḥ
Ablative	āt	ābhyām	ebhyaḥ
Genitive	asya	oḥ	ānām
Locative	e	oḥ	eṣu

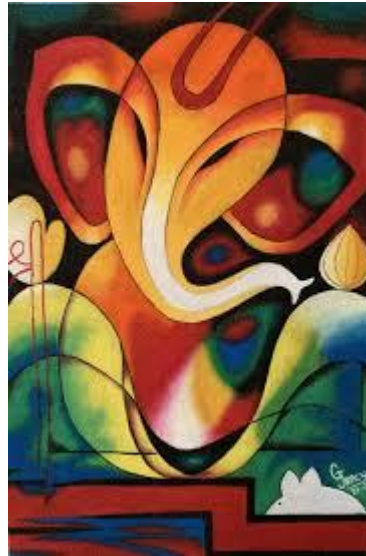
Declension

Puruṣaḥ = man

	Singular	Dual	Plural
Nominative	puruṣaḥ	puruṣau	puruṣāḥ
Accusative	puruṣam	puruṣau	puruṣān
Instrumental	puruṣeṇa	puruṣābhyām	puruṣaiḥ
Dative	puruṣāya	puruṣābhyām	puruṣebhyaḥ
Ablative	puruṣāt	puruṣābhyām	puruṣebhyaḥ
Genitive	puruṣasya	puruṣoḥ	puruṣānām
Locative	puruṣe	puruṣoḥ	puruṣeṣu

Decline

Devah



Declension

Devah = god

	Singular	Dual	Plural
Nominative	devah	devau	devāḥ
Accusative	devam	devau	devān
Instrumental	devena	devābhyām	devaiḥ
Dative	devāya	devābhyām	devebhyaḥ
Ablative	devāt	devābhyām	devebhyaḥ
Genitive	devasya	devoḥ	devānām
Locative	deve	devoḥ	deveṣu

Declension

Neuter Nouns Ending in -am

	Singular	Dual	Plural
Nominative	am	e	āni
Accusative	am	e	āni
Instrumental	ena	ābhyām	aiḥ
Dative	āya	ābhyām	ebhyaḥ
Ablative	āt	ābhyām	ebhyaḥ
Genitive	asya	oḥ	ānām
Locative	e	oḥ	eṣu

Declension

Pustakam = “book”

	Singular	Dual	Plural
Nominative	pustakam	pustake	pustakāni
Accusative	pustakam	pustake	pustakāni
Instrumental	pustakena	pustakābhyām	pustakaiḥ
Dative	pustakāya	pustakābhyām	pustakebhyaḥ
Ablative	pustakāt	pustakābhyām	pustakebhyaḥ
Genitive	pustakasya	pustakoḥ	pustakānām
Locative	pustake	pustakoḥ	pustakeṣu

Decline

Caritam = “adventure, life story”



Declension

caritam = “adventure, life story”

	Singular	Dual	Plural
Nominative	caritam	carite	caritāni
Accusative	caritam	carite	caritāni
Instrumental	caritena	caritābhyām	caritaiḥ
Dative	caritāya	caritābhyām	caritebhyaḥ
Ablative	caritāt	caritābhyām	caritebhyaḥ
Genitive	caritasya	caritoḥ	caritānām
Locative	carite	caritoḥ	cariteṣu

Cases & Their Uses

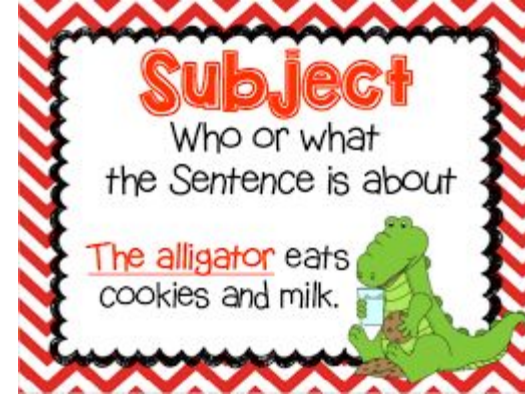
Nominative Case--

Prathamā Vibhakti

Subject of the sentence

nṛpaḥ vadati

(The king speaks)



Cases & Their Uses

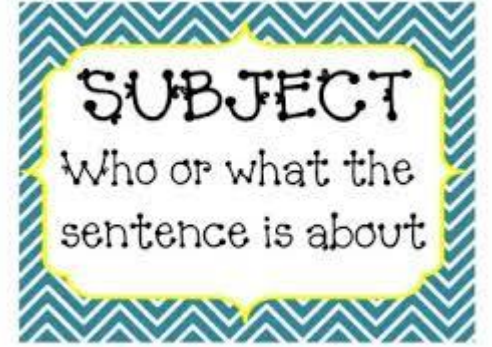
Nominative Case--

Prathamā Vibhakti

Subject of the sentence

Brāhmaṇau nṛpam paśyataḥ

(The two Brāhmins see the king)



Cases & Their Uses

Nominative Case--

Prathamā Vibhakti

Subject of the sentence

Pustakāni na santi

There are no books.



Cases & Their Uses

Write in Sanskrit

Rāma speaks (*vadati* = he speaks).

The kings speak (*vadanti* = they speak).

Cases & Their Uses

Accusative Case--

Dvitiyā Vibhakti

Direct object of the sentence

Brāhmaṇau nṛpam paśyataḥ

(The two Brāhmins see the king)



Cases & Their Uses

Accusative Case--

Dvitiyā Vibhakti

Goal of verb of motion

rāmaḥ vanam gacchati

(Rāma goes to the forest)



Cases & Their Uses

Write in Sanskrit

The Brāhman sees Rāma. (*paśyati* = *he sees*)

Rāma sees the Brāhman.

The king sees the forest.



Cases & Their Uses

Instrumental Case--

Tr̥tīyā Vibhakti

Agent or Means

śareṇa hanti bālakam

He/She kills the boy with an arrow.



Cases & Their Uses

Instrumental Case--

Tr̥tīyā Vibhakti

Accompaniment

Postpositions:

Saha = “With”



Cases & Their Uses

Instrumental Case--

Tr̥tīyā Vibhakti

Accompaniment

daśarathena saha gacchati

(She/He goes with Daśarath)



Cases & Their Uses

Write in Sanskrit

He goes with Rāma. (*gacchati* = *he goes*)



Cases & Their Uses

Nominative -- Subject

Accusative -- Object

Instrumental -- by/with

Dative -- to/for

Ablative -- from

Genitive -- of

Locative -- in

Vā. Sū. 1

brahmā smṛtvāyuso vedam prajāpatim ajigrahat

Brahmā, having remembered Ayurveda, taught Prajāpati.

Brahmā—Lord Brahmā, the Creator (nom)

smṛtvā—having remembered

āyusaḥ—of life (gen)

vedam--knowledge (acc)

Prajāpati--Prajāpati, aka Dakṣa

ajigrahat--he taught (imperfect)

Vā. Sū. 1

brahmā smṛtvāyuso vedam prajāpatim ajigrahat

Vā. Sū. 1

so 'śvinau tau sahasrākṣam so 'triputrādikān munīn

He taught the Aśvins, they taught Indra, and he taught Atreya & other sages.

sah—he

Aśvinau—the Aśvin twins (acc)

tau—those two (nom)

Sahasrākṣa--the thousand eyed (Indra) (acc)

Atriputra--son of Atri = Atreya (acc)

adikān munīn--and other sages (acc)

Vā. Sū. 1

so 'śvināu tau sahasrākṣam so 'triputrādikān munīn

Vā. Sū. 1

te 'gniveśādikāms te tu pṛthak tantrāṇi te nire

They taught Agniveśa and others, and they separately uttered treatises.

te—they (nom)

Agniveśādikān—Agniveśa & others (acc)

tu--and, indeed, but

pṛthak--separately, differently, singly

tantrāṇi--texts, treatises (acc)

nire--uttered, pronounced, expressed

Vā. Sū. 1

te 'gniveśādikāms te tu pṛthak tantrāṇi te nire



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