



## TEACHER SCOTT

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*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

# 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**

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



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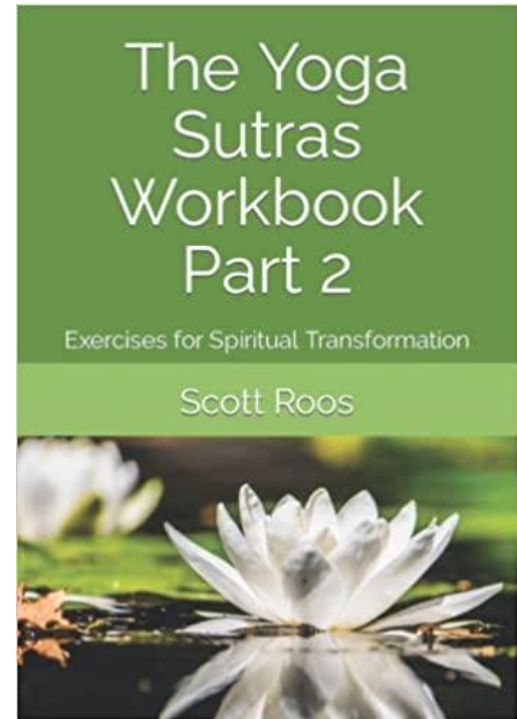
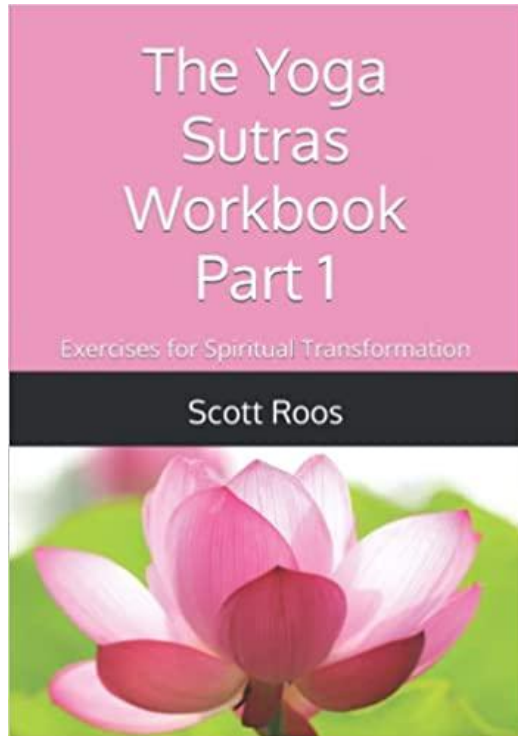
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Hasta Samudrika Shastra--Vedic Palmistry--is one of the premier methods of quickly assessing a person's character, personality, and destiny patterns.

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## Beginning Jyotisha Part II

*You can still purchase the recordings for Part I on sale--[click here](#)*

## Palmistry Part II

*You can still purchase the recordings for Part I--[click here](#)*

# Ancient Authors

1. *Charaka Samhita* — PV Sharma Translator, Chaukhamba Orientalia, Varanasi, India, 1981, pp. ix-xxxii (I) 4 Volumes
2. *Sushruta Samhita* — KL Bhisagratna Translator, Chaukhamba Orientalia, Varanasi, India, 1991, pp. iii-lxvi (I), i-xvii (II) 3 Volumes
3. *Ashtanga Hridaya* — Shri Kanta Murthy Translator, Chaukhamba Orientalia, Varanasi, India, 1991, pp. ix-xxvi 3 Volumes
4. *Sharngadhara Samhita* — Shri Kanta Murthy Translator, Chaukhamba Orientalia, Varanasi, India, 1984, pp. iii-xvi
5. *Madhava Nidanam* — Shri Kanta Murthy translator, Chaukhamba Orientalia, Varanasi, India, 1993, pp. iii-xv
6. *Bhava Prakasha* — Shri Kanta Murthy translator, Chaukhamba Orientalia, Varanasi, India, 1998, pp.vii-xii 2 Volumes

# 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/Subjective-- **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



# Cases & Their Uses

*Nominative -- Subject*

*Accusative -- Object*

*Instrumental -- by/with*

*Dative -- to/for*

*Ablative -- from*

*Genitive -- of*

*Locative -- in*

# Declension

## *Masculine Nouns Ending in -a*

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

# Declension

Devah = god

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

# Declension

## *Neuter Nouns Ending in -am*

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

# Declension

Pustakam = “book”

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

# Cases & Their Uses

*Nominative -- Subject*

*Accusative -- Object*

*Instrumental -- by/with*

*Dative -- to/for*

*Ablative -- from*

*Genitive -- of*

*Locative -- in*

# Va. Sū. 1.10

*tatra rūkṣo laghuḥ śītaḥ kharaḥ sūkṣmaś calo 'nilaḥ*

**There vāta is is dry, light, cold, rough, subtle, and mobile.**

*tatra--there*

*rūkṣa--dry, emaciated, thin*

*laghu--light, weak*

*śīta--cold, cool, frigid*

*khara--rough, hard, harsh*

*sūkṣma--subtle, intangible*

*cala--mobile, unsteady, trembling*

*anila--wind, vāta*



# Qualities of Vāta

*tatra rūkṣo laghuḥ śītaḥ  
kharah sūkṣmaś calo 'nilah*

Va. Sū. 1.10

# Va. Sū. 1.11

*pittaṁ sasneha tīkṣṇoṣṇaṁ laghu visraṁ saraṁ dravam*

**Pitta is with oil, sharp, hot, light, smelly, spreading, and liquid.**

*pitta--pitta*

*sasneha--with oil, oily*

*tīkṣṇa--sharp, penetrating, pungent, harsh, rude, severe*

*uṣṇa--hot, warm, passionate, active*

*laghu--light, bright, active, swift*

*visra--stinky, smell of raw meat*

*sara--going, spreading, moving, fluid*

*drava--flowing, liquid*

# Qualities of Pitta

*pittam sasneha tīkṣṇoṣṇam  
laghu visram saram dravam*

Va. Sū. 1.11

# Va. Sū. 1.11

*snigdhaḥ śīto gurur mandah ślakṣṇo mṛtsnaḥ sthiraḥ kaphaḥ*

**Kapha is oily, cold, heavy, slow, smooth, clay-like, and stable.**

*snigdha-- loving, oily*

*śīta--cold, cool*

*guru--heavy, great*

*manda--slow, soft, idle, lazy*

*ślakṣṇa--slippery, smooth, tender, gentle*

*mṛtsna--clay-like, smooth*

*sthira--firm, steady, immovable, constant, motionless, still , calm*

*kapha--kapha*

# Qualities of Kapha

*snigdhaḥ śīto gurur mandah  
ślakṣṇo mṛtsnaḥ sthiraḥ kaphaḥ*

Va. Sū. 1.11

# Su. Sū. 15.38

*sama doṣa samāgniśca sama dhātu mala kriyah*

**It is understood that balanced doṣas, balanced agni, balanced functioning of the dhatus and elimination.**

*sama--balanced even smooth*

*doṣa--principle of homeostasis, humour, damage, harm*

*agni--fire*

*dhātu--tissue system, layer, stratum*

*mala--waste, any bodily excretion or secretion*

*kriya--action, acting, functioning*

# Definition of Health

*Sama doṣa samāgniśca sama dhātu mala kriyah*

Su. Sū. 15.38

# Su. Sū. 15.38

*prasannātmendriya manāḥ svastha ityabhidhīyate*

**Clear self, senses, and mind are healthy”**

*prasanna--clear, bright, pure, placid, tranquil, kind, gracious*

*ātma--self, Self, soul*

*indriya--senses*

*manas--mind*

*svastha--established in the self, healthy*

*iti--”*

*abhidhīyate--it is called, it is considered, it is understood*



# Definition of Health

*prasannātmendriya manāḥ svastha ityabhidhīyate*

Su. Sū. 15.38

# Va. Sū. 1.20

*rogas tu doṣa vaiṣamyam doṣa sāmīyam arogatā*

**Disease is the disequilibrium of the doṣas;**

**Health is the equilibrium of the doṣas**

*rōga--disease, sickness*

*tu--but, and, now, or, (expletive)*

*doṣa--principle of homeostasis, humour, damage, harm*

*vaiṣamya--unevenness, disproportion, disequilibrium*

*sāmīyam--equality, evenness, equilibrium*

*arogatā--health*

# Another Definition of Health

*rogas tu doṣa vaiṣamyam doṣa sāmīyam arogaṭā*

Va. Sū. 1.20

# Va. Sū. 1.20

*nijāgantu vibhāgena tatra rogā dvidhā smṛtāḥ*

**Diseases are thought of in two ways--by classifying them as caused by internal or external forces.**

*nija--innate, arising from inside*

*agantu--coming from the outside, accidental*

*tatra--there, then*

*rogāḥ--diseases*

*dvidhā--in two parts, two-fold, divided*

*smṛtāḥ--remembered, thought of*

# Another Definition of Health

*nijāgantu vibhāgena tatra rogā dvidhā smṛtāḥ*

Va. Sū. 1.20

# Va. Sū. 1.14

*rasāḥ svādvamla lavaṇa tiktoṣana kaṣāyakāḥ*

**The tastes are sweet, sour, salty, bitter, pungent, astringent.**

*rasa--taste*

*svādu--sweet*

*amla--sour*

*lavaṇa--salty*

*uṣana--pungent*

*kaṣāya--astringent*

*ka--affix to nouns and adjectives to express similarity*

# The Six Tastes

*rasāḥ svādvamla lavaṇa tiktoṣana kaṣāyakāḥ*

Va. Sū. 1.14

# Va. Sū. 1.14

*ṣad dravyam āśritāste ca yathāpūrva balāvahāḥ*

**They are six dwelling in substances, and they produce strength in succession.**

*ṣad--six*

*dravya--substance*

*āśrita--dwelling in, present in*

*te--they*

*ca--and*

*yathāpūrva--in succession, one after another*

*bala--strength*

*āvaha--bringing to pass, conveying, producing*



# The Six Tastes

*ṣad dravyam āśritāsteca yathā pūrva balāvahāḥ*

Va. Sū. 1.14

# Su. Sū. 1

*mānasās tu krodha śoka bhaya harṣa viṣādebhyaḥ*

**Indeed the mental [disorders are] anger, grief, fear, excitement, despair.**

*mānasāḥ--present in the mind*

*tu--indeed*

*krodha--anger*

*śoka--grief*

*bhaya--fear*

*harṣa--over-excitement, lustfulness, ardent desire*

*viṣāda--languor, grief, despair, disappointment, dejection*

# Mental Disorders

*mānasās tu krodha śoka bhaya harṣa viṣādebhyaḥ*

Su. Sū. 1

# Su. Sū. 1

*īrṣābhir asūyā dainya mātsarya kāmanabhiḥ*

**Impatience, envy, helplessness, dissatisfaction, desire**

*īrṣā--impatience, envy of another's success*

*asūyā--envy of the happiness of others, calumny of another's merits*

*dainya--poverty, submissiveness, depression, meanness*

*mātsarya--envy, displeasure, jealousy, dissatisfaction*

*kāmana--lust, lasciviousness*

# Mental Disorders

*īrṣābhir asūyā dainya mātsarya kāmanabhiḥ*

Su. Sū. 1

# Su. Sū. 1

*prabhūta icchā dveṣeṇa bhavanti mānasa rogāḥ*

**The diseases in the mind are excessive wishing and hatred.**

*prabhūta--excessive, abundant, numerous*

*icchā--wish, desire, inclination*

*dveṣa--hatred, dislike, repugnance*

*bhavanti--they are*

*mānasa--mental*

*rogāḥ--diseases*

# Mental Disorders

*prabhūta icchā dveṣeṇa bhavanti mānasa rogāḥ*

Su. Sū. 1



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