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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**

*Devah* = *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**

# 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



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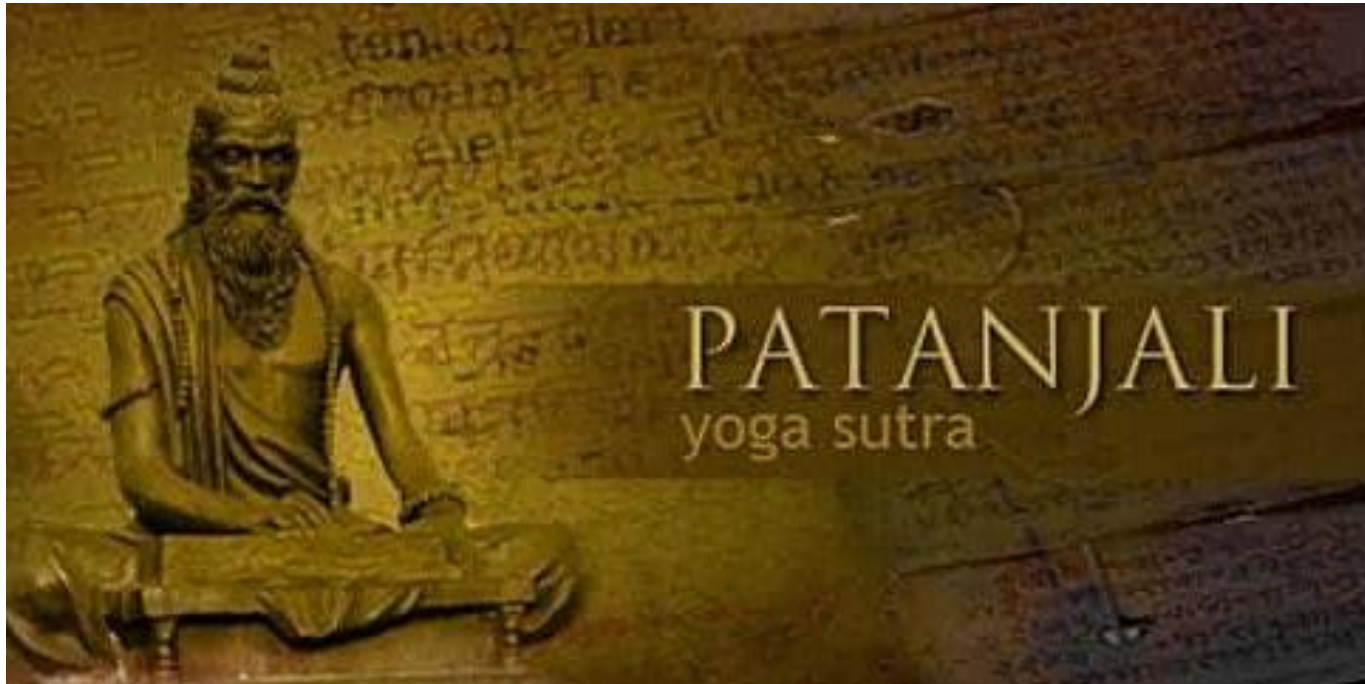
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# What are the Yoga Sūtras



# Chant to Patanjali

YOGENA CITTASYA PADENA VĀCĀM

MALAM ŚARĪRASYA CA VAIDYAKENA |

YOPĀKAROTTAM PRAVARAM MUNĪNĀM PATANJALĪM ↓

PRĀNJALIRĀNA TOSMI |

ĀBĀHŪ PURUṢĀKĀRAM ŚĀNKHACAKRĀSI DHĀRIṆAM

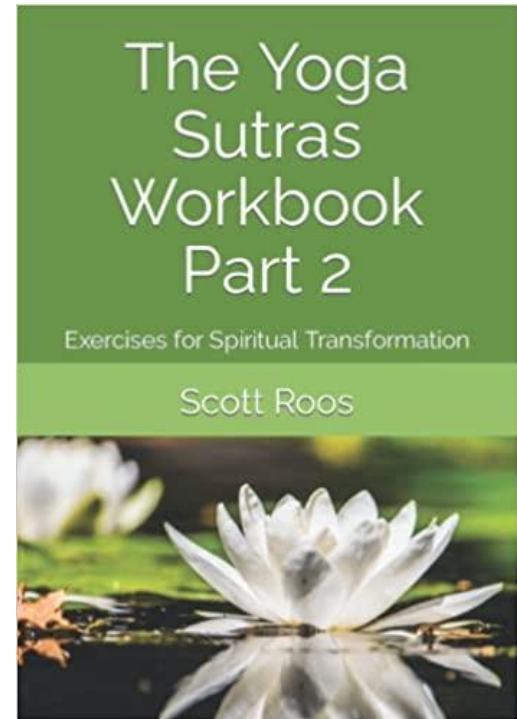
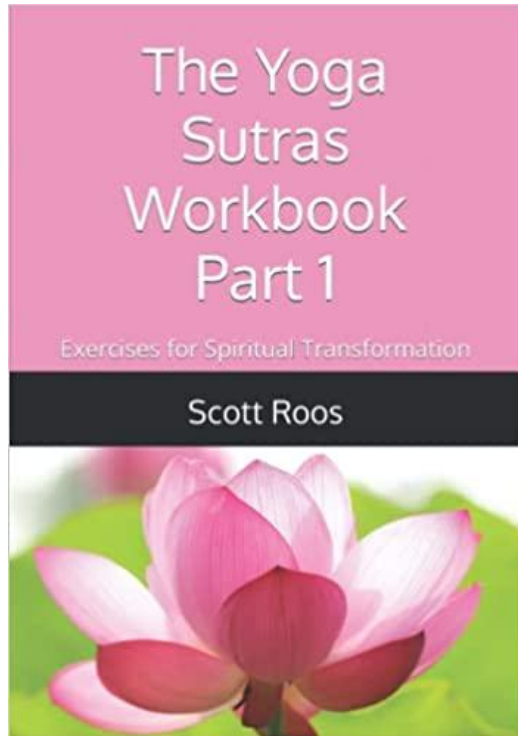
SAHASRASIRĀSAM SVETAṀ PRĀNAMĀMI PATANJALĪM |

ŚRĪ MATE ANANTĀYA NĀGARĀJAYA NAMO NAMAH ||

# 17th Century Sanskrit Sūtra Text



# Shameless Advertising



# 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*.

## Sūtras Five & Six

I.5 There are five types of *vṛttis*. They [can be] unproductive/undesirable or productive/desirable.

I.6 [The five categories of *vṛttis* are] right knowledge, wrong knowledge, conceptualization, sleep, and memory.

## Chanting I.12

abhyāsavairāgyābhyāṃ taṅnirōdhaḥ



## Sūtra I.12

अभ्यासव्ऐराग्याभ्याम् तन्निरोधः।  
*abhyāsavairāgyābhyām tannirodhaḥ*

**The stopping of those [*vṛttis*] comes about through both practice and the absence of worldly desires.**

*abhyāsa*--practice, habit, repeated exercise

*vairāgya*--non-attachment, absence of worldly desires, dispassion

*tat*--that, of those

*nirodhaḥ*--stopping

## *Bhagavad Gītā VI.35*

*śrī bhagavān uvācha  
asamśayaṃ mahābāho mano durnigrahaṃ calam  
abhyāsenā tu kaunteya vairāgyeṇa ca gr̥hyate*

**The Lord [Krishna] spoke:  
O large-armed Arjuna, the mind is indubitably  
a difficult-to-control and restless thing.  
But it is controlled by *abhyāsa* and by *vairāgya*.”**

# Reflection

What does Practice mean to you?

How does Practice manifest in your life?

Why do you practice?

# Some Definitions

*sādhya*--the thing to be attained

*sādhana*--the going after, the path or means to attain a goal

# Vyāsa

The commentator Vyāsa explains that the mind is like a river that flows towards the objects of your senses. By practice and dispassion, you can change the course of the river so that the river of the mind flows in the reverse direction towards the realization of Self.



# Reflection

What are the five most common object of the senses that your mind flows towards?



# Some Yoga Practices

*yamas*--moral duties, living in line with universal ethics

*niyamas*--taming practices, restraints

*tapas*--fasting and silence

*svadhyāya*--self study and mantra recitation

*īśvara-praṇidhāna*--surrender to a deity

*āsana*--physical postures

*prāṇāyāma*--controlled slowing of the breath

*dhāraṇā*--concentration on a fixed point or idea

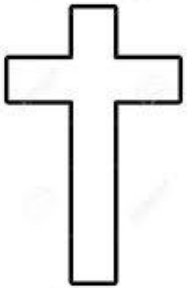
*dhyāna*--meditation

*trāṭika*--staring at an external object without closing the eyes

# Yoga for all Faiths

Yoga is a non-sectarian technology for spiritual transformation. --Gary Kraftsow

Yoga is non-sectarian. It's a tradition. I'll teach you a philosophy. I won't convert you to Hinduism--there is no need. --Hart DeFouw





## Chanting I.13

tatra sthītau yātno'bhyāsaḥ

## Sūtra I.13

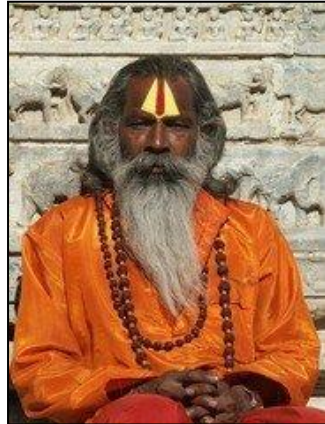
तत्र स्थितौ यत्नोऽभ्यासः।  
*tatra stithau yatno'bhyaśaḥ*

**Practice is effort in that stopping [of undesirable *vṛttis*]**

*tatra*--in that (place), there  
*sthiti*--stability, stopping  
*Yatna*--effort, diligence, care  
*abhyāsa*--practice

# Some Definitions

*nivṛtti mārga*--the way of life in which a person makes a conscious choice to abandon worldly participation for the sake of practice.



*pravṛtti mārga*--the way of life in which a person chooses to do yoga practice while participating in the world



# Reflection

Which path are you on? What are your Goals & what are your Responsibilities?



# Some Thoughts on Sūtra I.13

**Practice is effort in that stopping [of undesirable *vṛttis*]**

**Tirumalai Krishnamacharya** (1888-1989)--the effort that Patañjali is talking about here is the effort of the breath: *prāṇāyāma*.

**Vācaspati Miśra** (9th or 10th century AD) believed that this effort is that of performing all eight limbs of *Rāja Yoga* or *Aṣṭāṅga Yoga*.

This is NOT what is meant by *Aṣṭāṅga Yoga*



# Eight Limbs of *Aṣṭāṅga Yoga*

*yama* (moral duties)

*niyama* (taming practices)

*āsana* (postures)

*prāṇāyāma* (controlled slowing of the breath)

*pratyāhāra* (directing the senses inward)

***dhāraṇā* (concentration)**

***dhyāna* (meditation)**

***samādhi* (meditative absorption)**

## Sūtra I.14

स तु दीर्घकालनैरन्तर्यसत्कारासेवितो दृढभूमिः।  
*sa tu dīrghakālanairantaryasatkārāsevito dṛḍhabhūmiḥ*

**This [practice should] also [be done] for a long time, without interruption, properly and with attention, repeatedly, and with firm grounding.**

*sa*--it, this (referring to *abhyāsa*)

*tu*--but, also

*dīrgha*--long, of long duration

*kāla*--time

*nairantarya*--closeness in space, without interruption, regularly

*satkāra*--well-done, properly done, fittingly done, with care and attention

*āsevita*--cultivated, repeated, practiced diligently

*dṛḍhabhūmi*--firmly grounded



## Chanting I.14

sa tu dīrghakāla nairantarya satkāra asevito  
dr̥ḍhabhūmiḥ

## Sūtra I.15

दृष्टानुश्रविकविषयवितृष्णस्य वशीकारसंज्ञा वैराग्यम्।  
*dr̥ṣṭānuśravikaviṣayavitr̥ṣṇasya vaśīkārasamjñā vairāgyam*

***Vairāgya* is the knowledge-mastery in one who is not yearning for things that have been seen or heard about.**

*dr̥ṣṭa*--seen, visible, experienced

*anuśravika*--heard about, revealed

*viṣaya*--object

*vit̥r̥ṣṇasya*--of a non-thirsting/non-yearning person

*vaśīkāra*--the act of subjugating, mastery, application of the will

*samjñā*--consciousness, knowledge

*vairāgya*--non-attachment to worldly things

## Chanting I.15

dr̥ṣṭānuśravika viṣaya vitṛṣṇasya vaśīkāra  
saṃjñā vairāgyam

# Hart DeFouw on 1.15

*Vairāgya* is the process of thinning out unproductive *vāsanās* through *viveka*.



# Commentary on *Sūtra* I.15

***Yatamāna***--(literally, “a restrained mind”) describes the state in which the practitioner actively attempts to stop some aspect of sensual enjoyment.

***Vyatireka***--(literally, “separation, exclusion, negation”) describes the state in which *Yatamāna* has become successful and the attachment towards the object of the senses has dissipated.

***Ekendriya***--(literally, “one sense organ,” i.e., the mind) describes the state in which the body no longer has any cravings but the mind still has a yearning.

***Vaśīkāra***--(literally, “mastery, act of subjugating”) describes the state in which the practitioner no longer has any mental or physical desire for the objects of the senses.

# 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*

	<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

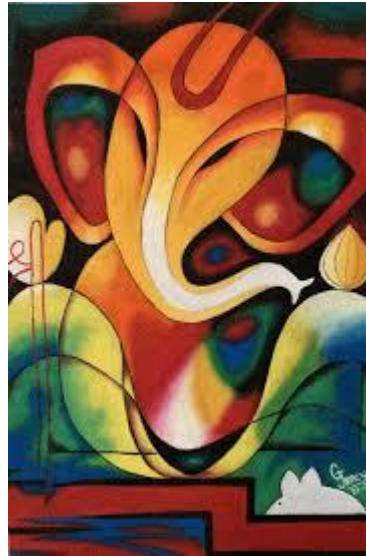
# Declension

Puruṣaḥ = man

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

*Decline*

Devah



# 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

# *Decline*

Caritam = “adventure, life story”



# Declension

caritam = “adventure, life story”

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

# Cases & Their Uses

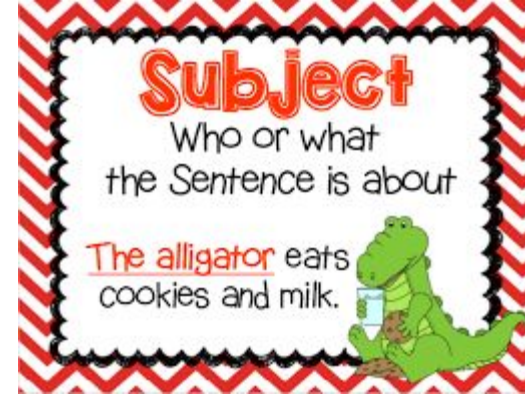
**Nominative Case--**

*Prathamā Vibhakti*

Subject of the sentence

*nṛpaḥ vadati*

(The king speaks)



# Cases & Their Uses

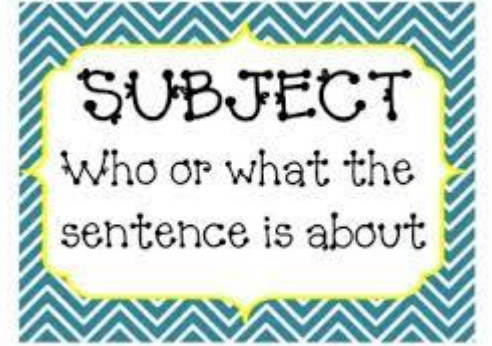
**Nominative Case--**

*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--**

*Ṛtīyā 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*

## Ca. Sū. 1.44

सर्वदा सर्व भावानां सामान्यं वृद्धि कारणम्

*sarvadā sarva bhāvānām sāmānyam vṛddhi kāraṇam*

**The cause of increase of all substances is always similarity**

*sarvadā--always*

*sarva--all*

*bhāvānām--of substances, of living creatures, earthly objects*

*sāmānyam--similarity, sameness*

*vṛddhi--increase*

*kāraṇam--cause*



# Ca. Sū. 1.44

*sarvadā sarva bhāvānām sāmānyam vṛddhi kāraṇam*

## Ca. Sū. 1.44

हास हेतुर् विशेषश् च प्रवृत्तिर् उभयस्य तु

*hrāsa hetur viśeṣaś ca pravṛttir ubhayasya tu*

**And the cause of decrease of all substances is always dissimilarity, and there is an application for both.**

*hrāsa--decrease, shortening, diminution*

*hetu--cause, reason for*

*viśeṣa--distinction, difference*

*ca--and*

*pravṛtti--application, use, manifestation*

*tu--indeed, and*

# Ca. Sū. 1.44

*sarvadā sarva bhāvānām sāmānyam vṛddhi kāraṇam*

# Vā. Sū. 1.5

*kāya bāla grahordhvāṅga śalya daṁṣṭra jarā vṛṣān.*

**Internal medicine, pediatrics, psychiatry, ENT, surgery, toxicology,  
geriatrics, virilization**

*kāya--body*

*vṛṣān -- virilization*

*bāla--child, boy*

*graha--spirits, seizing, planet*

*urdhvāṅga--upward limb--the head*

*śalya--surgery*

*daṁṣṭra--tooth, poison*

*jarā--old age*

# Cā. Sū. 1.41

*kāya bāla grahordhvāṅga śalya daṁṣṭra jarā vṛṣān*

# Vā. Sū. 1.5

*aṣṭāvaṅgāni tasyāhuś cikitsā yeṣu saṁśritā.*

**...are the eight branches of Ayurveda in which therapeutics are embodied.**

*aṣṭau--eight*

*aṅga--limb*

*tasya--of it (Ayurveda)*

*āhuḥ--explained*

*cikitsā--therapeutics, treatment*

*yeṣu--in which*

*saṁśritā--embodied*

Cā. Sū. 1.41

*aṣṭāvaṅgāni tasyāhuś cikitsā yeṣu saṁśritā*

# 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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