



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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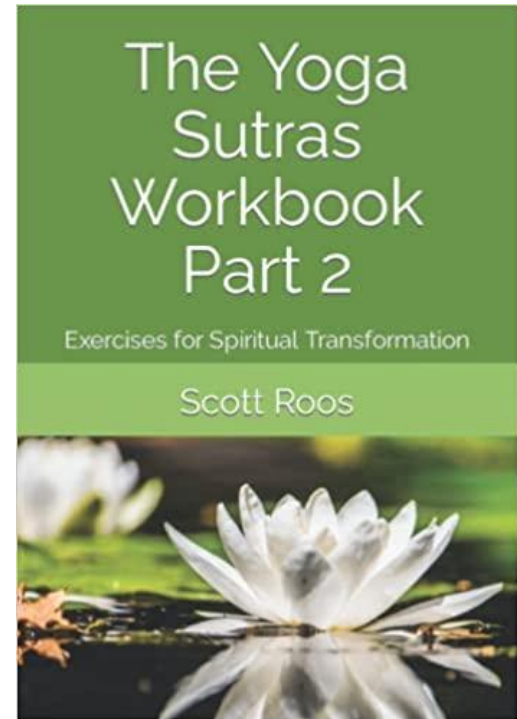
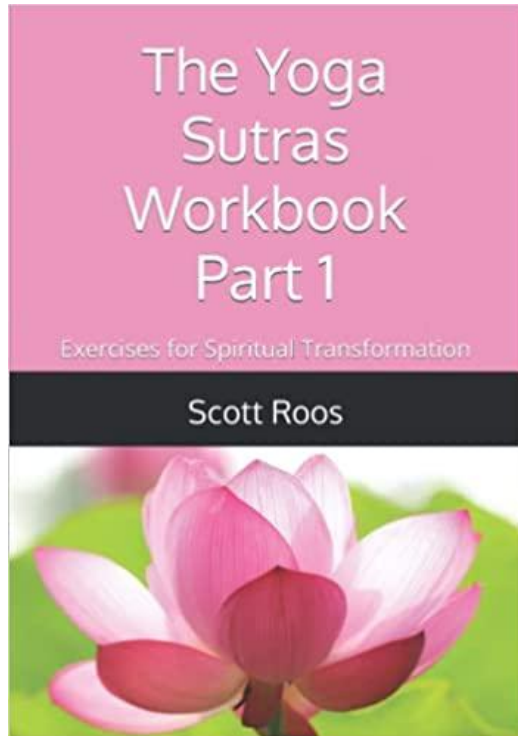
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Beginning Jyotisha Part II

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Palmistry Part II

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Ancient Authors

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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
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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

	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

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

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

roga--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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