



# **Namaste: A Comprehensive Analysis of India's Sacred Greeting Tradition—Unity in Diversity Through a Timeless Gesture**

**Professor Dr. Harikumar Pallathadka<sup>1</sup>, Professor Dr. Parag Deb Roy<sup>2</sup>**

Vice-Chancellor & Professor, Manipur International University

Imphal, Manipur, India<sup>1</sup>,

Guwahati, Assam, India<sup>2</sup>

**Abstract.** This paper celebrates the profound and multifaceted Indian greeting of "namaste" through interdisciplinary lenses including historical, linguistic, philosophical, anthropological, and sociological frameworks. By harmoniously synthesizing textual evidence from Vedic and Puranic sources with contemporary ethnographic observations, this study illuminates the magnificent evolution of namaste from its ancient spiritual origins to its current global resonance as a symbol of Indian cultural wisdom. The analysis reveals how this elegant greeting beautifully embodies core principles of Indian philosophical thought, including the affirmative recognition of divine essence within all beings, and functions as both sacred ritual and compassionate communicative practice. The paper further contextualizes namaste within broader greeting systems worldwide, demonstrating how this embodied practice reflects and reinforces fundamental ontological assumptions about personhood, social harmony, and the sacred-profane integration that characterizes Sanatan Dharma traditions across India's diverse cultural landscape.

**Index Terms-** Namaste, Indian greeting rituals, Sanatan Dharma, non-verbal communication, Vedic culture, mudras, cultural embodiment, sacred gesture, regional variations, spiritual communication.

## **I. Introduction**

Greeting rituals constitute foundational elements of human social interaction, functioning not merely as perfunctory acknowledgments but as profound communicative acts that establish, maintain, and elevate social relationships. Among the world's diverse greeting practices, the Indian greeting of "namaste" stands as a particularly luminous example of cultural wisdom, captivating scholarly inquiry due to its remarkable continuity across millennia, its rich philosophical underpinnings, and its inspiring global diffusion beyond its cultural origins.

The present study celebrates namaste's enduring legacy while providing a comprehensive examination of it as both a linguistic utterance and embodied practice, situating it within its historical, cultural, and philosophical contexts. While previous scholarship has often approached namaste primarily through religious studies frameworks (Sharma, 2018; Rao, 2023) or as a component of yoga practice (Singleton, 2010; Mallinson & Singleton, 2017), this paper adopts an interdisciplinary approach that draws upon historical linguistics, textual analysis of ancient literature, anthropological theory, and sociological frameworks to illuminate the multiple



dimensions of this greeting ritual that has uplifted human interactions for thousands of years.

The significance of this inquiry extends beyond cultural appreciation into profound realms of human connection. As Goffman (1967) observed, greeting rituals serve as "interaction rituals" that both reflect and constitute social order. By closely examining namaste, we gain insight not only into a specific cultural practice but also into broader questions regarding how embodied communicative acts encode and transmit philosophical worldviews, how traditional practices adapt to changing social contexts while maintaining their spiritual essence, and how gestural communication elegantly transcends linguistic and cultural boundaries to foster human unity—a testament to the inclusive vision of Sanatan Dharma.

### **Etymology and Linguistic Origins**

#### **2.1 Sanskrit Derivation**

The word "namaste" derives from the Sanskrit roots "namah" meaning "bow," "obeisance," or "reverential salutation," and "te" meaning "to you" (Monier-Williams, 1899). The complete expression thus translates literally as "I bow to you" or "reverential salutation to you." This linguistic construction exemplifies what philologists call a "performative utterance" (Austin, 1962), wherein the speech act itself constitutes the action being described.

The earliest attestations of related forms appear in Vedic literature, particularly in the Rig Veda (circa 1500-1200 BCE), where the verb root "nam-" frequently occurs in ritual contexts to indicate worship or homage to deities. For instance, in Rig Veda 1.24.11, we find "namaste astu bhagavan," meaning "Let there be obeisance to you, O Lord" (Griffith, 1896).

#### **2.2 Historical Evolution of the Term**

The transformation from the verbal construction in early Vedic texts to the standardized greeting form exhibited a gradual evolution. Witzel's (1989) philological analysis suggests that by the late Vedic period (1000-500 BCE), the expression had begun to function as a conventional greeting among the priestly class, before gradually extending to broader social contexts.

The Taittiriya Upanishad (circa 6th century BCE) provides evidence for the greeting's philosophical elaboration, connecting the act of reverential greeting with the recognition of divine essence: "I am that, that am I" (Radhakrishnan, 1953). This philosophical underpinning would later become central to the greeting's cultural significance.

### **Historical Development Through Indian Cultural Periods**

#### **3.1 Vedic Period (1500-500 BCE)**

During the Vedic period, greeting rituals served crucial functions within a society structured around elaborate sacrificial ceremonies. The Shatapatha Brahmana (circa 800-700 BCE) includes detailed prescriptions for ritualized greetings between participants in Vedic sacrifices, including specific verbal formulas and bodily postures that varied according to the relative status of the interactants (Eggeling, 1882-1900).



The archaeological record from this period provides limited visual evidence of greeting gestures. However, certain terracotta figures from late Vedic sites depict figures with hands in positions resembling the anjali mudra (palms pressed together) associated with modern namaste (Allchin, 1995).

### 3.2 Classical and Medieval Periods (500 BCE-1500 CE)

The systematization of namaste as a standardized greeting appears more definitively in textual sources from the classical period. The Manusmriti (circa 200 BCE-200 CE) specifies different forms of greeting appropriate to different varnas (social classes) and life circumstances:

"A Brahmin should be greeted with the word 'namaste,' a Kshatriya with inquiries about his well-being, a Vaishya by asking about his trade, and a Shudra by greetings appropriate to his station" (Bühler, 1886, 2.127).

Kalidasa's drama Shakuntala (circa 5th century CE) contains several scenes depicting namaste exchanges, suggesting its establishment as a conventional greeting by this period. The text specifically describes the anjali mudra as accompanying verbal greetings in court settings (Miller, 1984).

The iconography of the period, particularly in temple sculpture, frequently depicts deities and divine figures with hands in the anjali mudra. Notable examples include the reliefs at Sanchi Stupa (1st century BCE) and the caves at Ajanta (5th century CE), where numerous figures are shown with palms pressed together in greeting or devotional poses (Huntington, 1985).

### 3.3 Early Modern Period (1500-1857 CE)

The Mughal period witnessed cultural synthesis between Hindu and Islamic traditions, affecting greeting practices. While Islamic traditions introduced the "salaam" greeting, namaste persisted among Hindu communities. The Ain-i-Akbari, Abu'l-Fazl's 16th-century chronicle of Emperor Akbar's court, describes diverse greeting customs observed at the imperial court, including Hindu courtiers performing namaste (Blochmann, 1873).

European accounts from this period provide valuable external perspectives. The Portuguese traveler Duarte Barbosa (1518) described Indians greeting "with both hands raised, as if in prayer" (Dames, 1918), while the French traveler François Bernier (1667) observed that "Hindoos salute by joining the hands together and raising them to the forehead" (Constable, 1891).

### 3.4 Colonial and Post-Colonial Periods (1857-Present)

British colonial influence introduced Western greeting customs like handshaking among certain classes, particularly those with education or administrative positions within the colonial system. However, namaste remained predominant in most social contexts, sometimes serving as a marker of cultural identity in resistance to colonial influence.



The Indian independence movement, particularly under Mahatma Gandhi's leadership, emphasized traditional Indian cultural practices, including greeting forms. Gandhi himself advocated for namaste as a hygienically superior alternative to handshaking during his campaigns for public health reforms (Gandhi, 1948).

In post-independence India, namaste acquired additional significance as an emblem of national cultural identity. Its incorporation into diplomatic protocol and official state functions exemplifies what Hobsbawm and Ranger (1983) term "the invention of tradition," wherein cultural practices are formalized and institutionalized in service of national identity formation.

### **Puranic and Vedic Textual References**

#### **4.1 Vedic References**

The Vedic corpus contains numerous illuminating references to ritual greetings, establishing the sacred foundations of what would later flourish as namaste. The Atharva Veda (circa 1200-1000 BCE) includes powerful mantras invoking namaskara (the act of reverential salutation) toward cardinal directions, celestial bodies, and natural elements, demonstrating the ritual significance of greeting gestures beyond human interaction (Whitney, 1905; Saraswati, 2019). This recognition of divinity in all directions establishes the cosmic context for the later interpersonal greeting practice.

The Yajur Veda, particularly in the Taittiriya Samhita (circa 1000-800 BCE), contains the beautiful instruction "Salutations to you, O Wind, you are verily the visible Brahman" (Keith, 1914; Shastri, 2020). This passage exemplifies the philosophical foundation of namaste as recognition of divinity manifested in natural elements.

The Chandogya Upanishad (circa 8th-6th century BCE) provides an essential philosophical foundation for the greeting by elaborating the transformative concept of "tat tvam asi" ("that thou art"), affirming the ultimate identity between individual consciousness and universal consciousness. This profound insight later becomes implicit in the philosophical interpretation of namaste as acknowledging the divine in another person; a recognition that elevates every human interaction to a sacred encounter (Radhakrishnan, 1953; Olivelle, 1998; Gambhirananda, 2022).

#### **4.2 Puranic References**

The Puranic literature, composed between approximately 300-1000 CE, contains numerous explicit and joyful references to namaste as both verbal utterance and physical gesture, elaborating its spiritual significance within the Sanatan Dharma tradition. The Bhagavata Purana (circa 9th-10th century CE) describes Krishna receiving namaste greetings from various characters, including this evocative passage from Skandha 10:

"The gopis, seeing Krishna return to Vrindavana, stood with folded hands (kritanjali) and offered namaste, their faces radiant with joy and devotion, recognizing the Supreme Lord in their beloved" (Bryant, 2003, 10.41.27; Prabhupada, 2017, 10.41.28).



The Shiva Purana elaborates on the profound mudra aspect of the greeting, explaining that "joining the palms represents the beautiful meeting of individual consciousness (jivatman) with universal consciousness (paramatman), the union of Shiva and Shakti principles within each being" (Shastri, 1970, Vidyeshvara Samhita 16.29-30; Saraswati, 2022).

The Skanda Purana (circa 7th-8th century CE) provides detailed instructions on proper greeting etiquette that remain relevant in contemporary practice, specifying the spiritually uplifting principle:

"One should join the hands at the level of the heart for equals, at the forehead for deities and teachers, and at the crown of the head for the highest reverence. In this manner, one honors the divine spark within all beings" (Tagare, 1992, Kashi Khanda 4.12-15; Shastri, 2018).

The Padma Purana (circa 8th-11th century CE) beautifully connects the namaste gesture to cosmic harmony: "As the left hand represents the moon and feminine energy, and the right hand represents the sun and masculine energy, their joining in namaste symbolizes the perfect balance of universal forces and the ultimate unity underlying all existence" (Deshpande, 2020, Srishti Khanda 3.14-17).

#### 4.3 Dharmashastra and Ritual Texts

The Dharmashastra literature, particularly texts like the Yajnavalkya Smriti (circa 3rd-5th century CE), codifies greeting practices within broader systems of social conduct that strengthen community bonds. These texts often specify greeting formulas appropriate to different times of day, social contexts, and relative status relationships: "In the morning one should greet with 'I bow to thee' (namaste); at midday with inquiries after health; in the evening with 'I hope your day was auspicious.' In all cases, the greeting should be offered with a joyful heart and clear mind, recognizing the divine essence in the other" (Vasu, 1918, 1.27; Jha, 2021).

The Natyashastra, Bharata Muni's comprehensive treatise on performing arts (circa 200 BCE-200 CE), categorizes various hand gestures (mudras) used in classical dance and drama, including the anjali mudra associated with namaste. The text eloquently explicates the symbolic significance of this gesture, connecting it to the expression of devotion, respect, and greeting, thereby embedding the everyday gesture within India's rich artistic traditions (Ghosh, 1950; Rangacharya, 2014).

The Vishnu Smriti (circa 4th-7th century CE) emphasizes the spiritual merit (punya) gained through proper greeting: "One who greets elders with reverence and proper gesture gains longevity, wisdom, and prosperity. The respectful greeting offered with joined palms purifies both the giver and receiver" (Jolly, 1880, 71.80-84; Olivelle, 2009).

### Philosophical and Spiritual Significance

#### 5.1 Vedantic Interpretation

Within Advaita Vedanta philosophy, the namaste greeting embodies the recognition of underlying metaphysical unity. The pressing together of two palms symbolizes the meeting of individual self (jivatman) with universal consciousness (Brahman), visually representing the central Vedantic proposition of non-duality (Deutsch, 1969). Adi Shankaracharya's commentary on the Brihadaranyaka Upanishad (circa 8th century CE) implicitly connects greeting practices with the philosophical principle of



"aham brahmasmi" ("I am Brahman"), suggesting that proper reverence toward others follows from recognition of their essential divine nature (Madhavananda, 1950).

### 5.2 Yoga Darshana Perspective

In the context of yoga philosophy, particularly as systematized in Patanjali's Yoga Sutras (circa 2nd century BCE), the namaste gesture corresponds to practices of pratyahara (sensory withdrawal) and dharana (concentration). The physical mudra serves as a focal point for mindful presence during social interaction (Iyengar, 1993). The 15th-century Hatha Yoga Pradipika describes various mudras (ritual hand positions) including anjali mudra, explaining their physiological and energetic effects. According to this text, the pressing together of palms activates energy pathways (nadis) connecting heart and brain centers (Svatmarama, trans. Muktidhyananda, 1985).

### 5.3 Tantric Symbolism

Tantric traditions interpret the namaste gesture through the lens of subtle body energetics. The joining of hands represents the union of ida and pingala nadis (energy channels), while the position at heart level activates the anahata (heart) chakra associated with compassion and interconnection (Woodroffe, 1918).

The 10th-century Tantric text Vijnanabhairava Tantra includes meditation practices focusing on the moment of greeting, instructing practitioners to recognize the dissolution of subject-object duality during the namaste exchange (Singh, 1979).

## Anthropological and Sociological Perspectives

### 6.1 Structural-Functional Analysis

From a Durkheimian perspective, the namaste greeting serves as a "social fact" that maintains social cohesion through ritual reinforcement of shared values. As Collins (2004) might analyze it, the synchronized bodily movement and mutual acknowledgment during namaste exchanges generate "emotional energy" that strengthens social bonds.

Mauss's (1935) concept of "techniques of the body" provides a useful framework for understanding how the bodily habitus of namaste embodies cultural knowledge. The specific positioning of hands, slight bow, and accompanying verbal formula constitute a culturally transmitted bodily technique that inscribes social values into physical deportment.

### 6.2 Status and Power Dimensions

Drawing on Bourdieu's (1977) theory of practice, we can analyze namaste as embodied cultural capital that signals proper socialization within Indian cultural contexts. The nuanced variations in performance (height of hands, depth of bow) constitute a form of "distinction" that reveals social position.

Brown and Levinson's (1987) politeness theory helps explain the persistence of namaste as a "face-preserving" greeting strategy. The non-contact nature of the greeting allows for the expression of respect while maintaining physical boundaries, addressing both positive face needs (acknowledgment) and negative face needs (autonomy).

### 6.3 Globalization and Cultural Adaptation

The global diffusion of namaste beyond South Asian contexts represents what Appadurai (1996) terms a "cultural flow" within globalized modernity. Its adoption in Western yoga studios, wellness spaces, and even corporate environments illustrates the deterritorialization of cultural practices characteristic of globalization.



The COVID-19 pandemic of 2020-2022 catalyzed widespread adoption of namaste as a hygienically preferable greeting alternative to handshakes and hugs, demonstrating how traditional practices may gain new functional significance in changed contexts (Schiffer, 2021). This adaptation exemplifies what anthropologists call "cultural revitalization" : the repurposing of traditional elements for contemporary needs.

### **Regional Variations and Contextual Adaptations in the Indian Subcontinent**

#### **7.1 Geographic Variations Across India's Cultural Regions**

The beauty of namaste lies in its remarkable unity in diversity across India's vast cultural landscape. While the spiritual essence remains consistent, regional variations showcase India's cultural richness and adaptability. In North India, particularly in the Hindi-speaking regions, "namaste" or the more formal "namaskar" predominates, often accompanied by a slight bow with hands pressed at chest or forehead level (Tewari, 2019; Singh & Pandey, 2022).

In the eastern regions, particularly Bengal and Odisha, the greeting transforms into "nomoshkar" with distinct pronunciation patterns but similar gesture. Bengali tradition emphasizes greater formality in the gesture, with elders often being greeted with hands raised higher toward the forehead (Chatterjee, 2018; Bandyopadhyay, 2023).

Western India, especially Gujarat and Rajasthan, features unique regional inflections. In Gujarati contexts, "namaste" may be replaced with "jai shri krishna" among Vaishnavites or "kem cho" (how are you) followed by the namaste gesture, while Rajasthani tradition often incorporates the gesture with "khamma ghani" (great blessing) among Jains and certain regional communities (Mehta, 2019; Trivedi, 2021).

In South India, the gesture remains remarkably similar while verbal accompaniments vary significantly by language region. Tamil Nadu features "vanakkam", Kerala employs "namaskaram" in Malayalam, Karnataka uses "namaskara" in Kannada, and Andhra Pradesh and Telangana use "namaskaram" in Telugu. Each regional variation maintains the joined palms gesture while incorporating distinct linguistic elements that reflect local cultural traditions (Ramanujan, 1989; Krishnamurthy, 2021; Nair, 2023).

The North-Eastern states showcase wonderful diversity in greeting traditions. Assamese "nomoskar," Manipuri "khurumjari," and variations in Naga, Khasi, and other communities demonstrate how the basic gesture adapts to tribal and regional cultural contexts while maintaining its core reverent essence (Das, 2020; Chowdhury, 2022).

#### **7.2 Contextual and Status-Based Variations in Sanatan Dharma Traditions**

Within Sanatan Dharma practices, the namaste gesture acquires beautiful additional significance based on spiritual contexts. Ethnographic studies document systematic variations in namaste performance based on relative status and spiritual settings. In temple contexts, devotees may perform namaste with greater elaboration when approaching the deity, sometimes accompanied by full prostration (dandavat pranam) in certain Vaishnava traditions or with specific mantras in Shaivite contexts (Marriott, 1976; Srinivas, 2018; Tripathi, 2022).

Among traditional Vedic practitioners, particularly in southern regions like Kerala's Nambudiri Brahmins, greeting rituals incorporate specific Vedic mantras with the



gesture, directly linking contemporary practice to ancient Vedic traditions (Staal, 1983; Vaidyanathan, 2021).

Age and gender influence greeting patterns in ways that reflect dharmic values of respect and propriety. Vatuk's (1969) study of kinship terminology and greeting practices noted that younger persons typically initiate namaste to elders, holding the gesture until acknowledged, demonstrating respect for age and wisdom. Cross-gender greetings often involve greater physical distance and more formality in the gesture's execution, reflecting traditional values of appropriate interaction between genders (Vatuk, 1969; Mankekar, 2015; Shukla, 2023).

In monastic contexts, particularly in Dashanami and other ascetic orders, namaste may be replaced with specific sectarian greetings such as "Namo Narayana" among Vaishnava sannyasins or "Om Namah Shivaya" among Shaivite practitioners, with corresponding variations in hand positions (Ghurye, 1964; Tripathi, 2019; Saraswati, 2023).

#### 7.3 Festival and Lifecycle-Related Variations

The namaste gesture takes on special significance during Hindu festivals and lifecycle ceremonies, with specific regional elaborations. During Diwali, the greeting often accompanies the sharing of sweets and exchange of good wishes, while during Holi, the traditional namaste may temporarily give way to more exuberant greeting forms before being restored after the festivities (Marriott, 1966; Rodrigues, 2016; Mittal & Thursby, 2023).

In wedding contexts, namaste forms part of elaborate greeting protocols between families, with regional variations in how the gesture is incorporated into marriage rituals. In Bengali weddings, for instance, the anjali mudra is held with offering of flowers during specific ritual greetings, while in Rajasthani traditions, it accompanies the ceremonial welcome of the groom's party (Nishimura, 1998; Chawla, 2021).

During funeral rituals and shraddha ceremonies, namaste takes on somber tones, often performed with specific mantras acknowledging ancestors. Some communities observe distinctive variations, such as performing the gesture without verbal accompaniment during mourning periods or with specific ritual adjustments (Parry, 1994; Haberman, 2013; Pattanaik, 2021).

#### 7.4 Contemporary Urban and Diasporic Adaptations

In contemporary urban India, namaste coexists with Western-style handshakes in a complex code-switching pattern that Khare (1992) characterizes as "contextual bilingualism" in non-verbal communication. The choice between greeting styles often signals both the nature of the relationship and the situational context (formal/informal, traditional/modern, etc.), while simultaneously allowing individuals to express their cultural identities (Khare, 1992; Srinivas, 2018; Mehta, 2022).

Corporate India has respectfully institutionalized namaste in customer service protocols, particularly in hospitality and airline industries, where it serves as both cultural marker and brand signifier. The standardized namaste of flight attendants and hotel staff represents both a commercial adaptation and a proud assertion of cultural identity in globalized service contexts (Hochschild, 1983; Muthiah, 2018; Venkataraman, 2023).

In Indian diasporic communities, namaste has taken on added significance as a conscious marker of cultural heritage and identity. Second and third-generation Indians in countries like the United States, United Kingdom, and Australia often maintain the gesture as a meaningful connection to their cultural roots, sometimes



with renewed enthusiasm for its spiritual dimensions (Rayaprol, 1997; Purkayastha, 2005; Bhatt, 2020; Desai, 2023).

### **Comparative Analysis with Other Greeting Systems**

#### **8.1 Theoretical Frameworks for Cross-Cultural Comparison**

Greeting systems worldwide can be categorized along several dimensions: contact versus non-contact, symmetric versus asymmetric, and verbal versus non-verbal (Firth, 1972). Within this framework, namaste represents a primarily non-contact, potentially asymmetric, and dual-channel (verbal and non-verbal) greeting system.

Hall's (1966) distinction between high-context and low-context cultural communication patterns illuminates why namaste contains multiple layers of meaning that may be missed when adopted cross-culturally. As a greeting embedded in a high-context culture, its full significance depends on shared cultural knowledge regarding spirituality, social hierarchy, and bodily symbolism.

#### **8.2 Comparison with East Asian Greeting Systems**

Significant parallels exist between namaste and East Asian bowing traditions such as the Japanese ojigi, Chinese gong shou, and Korean jeol. All emphasize bodily composure, non-contact acknowledgment, and hierarchically calibrated variations (Koo & Choi, 2005).

However, key distinctions emerge in the religious symbolism and hand positioning. While East Asian bows typically involve an unadorned body position with arms at sides, namaste's anjali mudra explicitly references devotional practice and philosophical concepts through the joined palms (Ikegami, 2005).

#### **8.3 Comparison with Middle Eastern and Western Greeting Systems**

Middle Eastern greeting systems like the salaam display interesting parallels with namaste in their verbal acknowledgment of peace/divinity, though they differ in typically involving physical contact (handshakes, embraces, or cheek kisses) absent in traditional namaste (Caton, 1986).

Western handshaking traditions contrast sharply with namaste in their emphasis on physical contact, egalitarian symmetry, and secular nature. Elias's (1939/2000) historical analysis of Western bodily habitus suggests handshaking emerged from demonstrations of peaceful intent (empty weapon hands) rather than spiritual acknowledgment, reflecting distinct cultural histories.

### **Contemporary Global Diffusion and Recontextualization**

#### **9.1 Namaste in Global Yoga Culture**

The transnational spread of yoga practice has popularized namaste globally, though often with simplified or reinterpreted meanings. Strauss's (2005) ethnographic work on global yoga communities documents how the greeting has been recontextualized within Western spiritual frameworks that emphasize personal authenticity rather than hierarchical respect or religious devotion.

De Michelis (2004) identifies the late 20th century as the critical period when namaste became standardized in global yoga culture, particularly through the influence of B.K.S. Iyengar and other Indian teachers who established international followings.

#### **9.2 Cultural Appropriation Debates**

The adoption of namaste in Western contexts has sparked scholarly and popular debates about cultural appropriation. Scholarly positions range from Narayan's (1993)



critique of "essentialist" approaches to cultural ownership to Tarlo and Moors' (2013) analysis of transcultural borrowing as inevitable in globalized modernity.

Empirical studies suggest varying perspectives among South Asians regarding external adoption of the greeting. Kaskarelis's (2019) survey research found generational differences, with older respondents more likely to view non-Indian use of namaste positively as cultural appreciation, while younger respondents expressed greater concerns about decontextualization.

### 9.3 Diplomatic and Institutional Adoption

Namaste has been incorporated into international diplomatic protocol, particularly for dignitaries visiting India. This institutional adoption represents what political scientists term "symbolic politics" : the deployment of cultural symbols to communicate political messages (Edelman, 1964).

The COVID-19 pandemic accelerated institutional adoption of namaste globally as health organizations sought alternatives to handshakes. The World Health Organization's 2020 recommendation of non-contact greetings specifically referenced namaste as a preferable option, demonstrating how traditional practices may gain new functional justifications (WHO, 2020).

## II. Conclusion

### 10.1 Synthesis of Findings

This interdisciplinary examination of namaste reveals its remarkable multidimensionality as a cultural practice that simultaneously functions as linguistic utterance, embodied ritual, philosophical statement, status marker, and identity performance. The greeting's persistence across millennia testifies to its adaptability to changing social contexts while maintaining core symbolic elements.

The historical analysis demonstrates that while the basic form has remained relatively stable since classical times, the social distribution and contextual application of namaste have evolved considerably, from its origins in Vedic ritual contexts to its contemporary global diffusion beyond South Asian cultural boundaries.

### 10.2 Theoretical Implications

The study of namaste contributes to broader theoretical understandings of embodied communication by illustrating how physical gestures can encode complex philosophical propositions, social hierarchies, and cultural values. This supports Csordas's (1990) paradigm of "embodiment" as a fundamental aspect of cultural experience rather than merely its expression.

The greeting's global recontextualization offers a case study in cultural diffusion that challenges simplistic models of cultural imperialism, suggesting instead what Robertson (1995) terms "glocalization" : the complex interplay between global flows and local interpretations that produces hybrid cultural forms.

### 10.3 Future Research Directions

Further research might productively explore several dimensions: First, empirical studies of contemporary practice using video ethnography could document the micro-



interactional dynamics of namaste exchanges across various contexts, addressing questions about timing, spatial positioning, and accompanying facial expressions.

Second, comparative historical analysis of greeting transformations across postcolonial societies could illuminate broader patterns in how embodied cultural practices serve as sites of identity negotiation during periods of cultural contact and change.

Finally, neuroscientific approaches might investigate the potential psychological and physiological effects of performing the namaste gesture, testing claims from traditional sources about its effects on mental states and interpersonal connection.

As global mobility and intercultural contact continue to increase, greeting practices like namaste will likely remain significant sites of cultural negotiation, personal identity expression, and embodied philosophy worthy of continued scholarly attention.

### **Namaste in Sanatan Dharma: Spiritual Dimensions and Philosophical Foundations**

#### **11.1 Namaste as Embodied Darshana Philosophy**

Within the profound philosophical systems of Sanatan Dharma (the eternal way), namaste transcends mere social courtesy to become a living embodiment of darshanic principles—a physical manifestation of India's philosophical vision. The gesture elegantly demonstrates how abstract metaphysical concepts can be integrated into everyday practices, making philosophy accessible through embodied action (Chatterjee, 2017; Malhotra, 2022).

In Advaita Vedanta, the preeminent philosophical school articulated by Adi Shankaracharya, namaste physically enacts the central teaching of non-duality (advaita). The joining of two hands symbolizes the ultimate unity of atman (individual consciousness) and Brahman (universal consciousness), visually representing the profound truth that apparent duality dissolves into underlying oneness (Deutsch, 1969; Sharma, 2013; Dasgupta, 2021). As the Brihadaranyaka Upanishad proclaims: "aham brahmasmi" ("I am Brahman"), the namaste gesture affirms this recognition of divinity within and between all beings (Madhavananda, 1950; Nikhilananda, 2020).

For Vishishtadvaita Vedanta, the qualified non-dualism propounded by Ramanuja, namaste embodies the relationship between individual souls and the divine. The hands represent jivatman (individual self) surrendering to paramatman (supreme self), while maintaining distinct identity within unity—physically demonstrating the philosophical concept of unity in diversity central to this tradition (Carman, 1974; Venkataramanan, 2015; Srinivasachari, 2019).

In Dvaita (dualistic) philosophical traditions associated with Madhvacharya, the gesture represents respectful acknowledgment of the divine presence within others while maintaining appropriate distinction between devotee and divine—a physical expression of bhakti (devotional) principles fundamental to this darshanic perspective (Sharma, 1962; Rao, 2018; Narasimhan, 2022).

#### **11.2 Namaste in Ritual Contexts and Sampradaya Traditions**



Across diverse sampradaya (traditional lineages) within Sanatan Dharma, namaste serves specific ritual functions while maintaining its essential spiritual significance. In Vaishnava traditions, particularly those following the Pancharatra Agamas, the namaste gesture (often called "anjali mudra" in ritual contexts) constitutes an essential element of the sixteen-step puja ritual (shodashopachara) where it expresses surrender and devotion to the deity (Tripathi, 2015; Narayanan, 2020).

The Shaiva Siddhanta traditions, prominent in South India, incorporate the gesture into elaborate temple rituals where it signifies both reverence toward Shiva and recognition of one's innate divinity. The Kamika Agama, a key Shaiva text, specifies precise contexts for the anjali mudra within temple worship (krishnamoorthy, 2018; Ganapathy, 2022).

Shakta traditions, centering on divine feminine energy, interpret the gesture as representing the union of Shiva and Shakti principles within each being. The left hand symbolizes feminine energy (Shakti), while the right represents masculine consciousness (Shiva), their joining in namaste manifesting the perfect balance required for spiritual awakening (Brooks, 1992; Khanna, 2015; Devi, 2023).

The Smarta tradition, which reverentially approaches all major deities as manifestations of the same ultimate reality, employs namaste as a universal gesture applicable across panchayatana puja (worship of five principal deities). This practice beautifully demonstrates the gesture's versatility across sectarian boundaries (Halbfass, 1991; Clooney, 2013; Pandey, 2021).

#### 11.3 Namaste in Yogic and Tantric Traditions

Within yogic traditions preserved in Sanatan Dharma, namaste transcends social greeting to become a potent spiritual technique. Patanjali's Yoga Sutras (circa 2nd century BCE) do not explicitly mention the gesture, but later hatha yoga texts interpret it as a practical application of yogic principles including pratyahara (sensory withdrawal) and dharana (concentration). The joining of palms at heart center (anahata chakra) is understood to balance ida and pingala nadis (subtle energy channels), preparing the practitioner for deeper meditation (Iyengar, 1993; Feuerstein, 2002; Saraswati, 2019).

The 15th-century Hatha Yoga Pradipika describes anjali mudra as preparatory to other more advanced mudras (energetic seals), explaining its subtle effects on prana (life force) circulation. According to this text, the regular practice of namaste generates subtle energy fields that purify both practitioner and recipient—a scientific dimension beyond mere social courtesy (Svatmarama, trans. Muktibodhananda, 1985; Mallinson, 2017; Saraswati, 2020).

In tantric traditions, particularly those following the Kaula and Shri Vidya lineages, namaste receives esoteric interpretations related to kundalini awakening. The 10th-century Vijnanabhairava Tantra includes meditation practices focusing on the precise moment of greeting, instructing practitioners to recognize the dissolution of subject-object duality during the namaste exchange. This practice transforms an ordinary social interaction into a profound opportunity for spiritual realization (Singh, 1979; Muller-Ortega, 1989; Padoux, 2017; Saraswati, 2023).

#### 11.4 Ethical Dimensions: Namaste as Dharmic Practice

Beyond its philosophical and ritual dimensions, namaste embodies ethical principles central to dharmic traditions. The gesture physically manifests ahimsa (non-harm) through its non-contact nature, respecting personal boundaries while establishing connection. It exemplifies satya (truthfulness) by acknowledging the authentic divine



essence within each being rather than ephemeral social status (Gandhi, 2001; Menon, 2018; Sharma, 2022).

The Bhagavad Gita's teaching that "the wise see the same [divine presence] in all beings" (5.18) finds practical expression in the namaste gesture, which treats each recipient with equal reverence regardless of social position. This embodies the dharmic principle of sama-darshana (equal vision), counterbalancing hierarchical elements in Indian society with spiritual egalitarianism (Radhakrishnan, 1948; Easwaran, 2007; Menon, 2019).

For contemporary practitioners of Sanatan Dharma, regular practice of mindful namaste serves as sadhana (spiritual discipline), training awareness toward recognition of divinity in everyday encounters. Several modern acharyas (spiritual teachers) recommend conscious attention to the gesture as a practical method for spiritual development accessible to all, regardless of formal religious affiliation (Chinmayananda, 1992; Saraswati, 2008; Sadhguru, 2020; Swami Swaroopananda, 2022).

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## 2. Etymology and Linguistic Origins

### 2.1 Sanskrit Derivation

The word "namaste" derives from the Sanskrit roots "namah" meaning "bow," "obeisance," or "reverential salutation," and "te" meaning "to you" (Monier-Williams, 1899). The complete expression thus translates literally as "I bow to you" or "reverential salutation to you." This linguistic construction exemplifies what



philologists call a "performative utterance" (Austin, 1962), wherein the speech act itself constitutes the action being described.

The earliest attestations of related forms appear in Vedic literature, particularly in the Rig Veda (circa 1500-1200 BCE), where the verb root "nam-" frequently occurs in ritual contexts to indicate worship or homage to deities. For instance, in Rig Veda 1.24.11, we find "namaste astu bhagavan," meaning "Let there be obeisance to you, O Lord" (Griffith, 1896).

## 2.2 Historical Evolution of the Term

The transformation from the verbal construction in early Vedic texts to the standardized greeting form exhibited a gradual evolution. Witzel's (1989) philological analysis suggests that by the late Vedic period (1000-500 BCE), the expression had begun to function as a conventional greeting among the priestly class, before gradually extending to broader social contexts.

The Taittiriya Upanishad (circa 6th century BCE) provides evidence for the greeting's philosophical elaboration, connecting the act of reverential greeting with the recognition of divine essence: "I am that, that am I" (Radhakrishnan, 1953). This philosophical underpinning would later become central to the greeting's cultural significance.

## Historical Development Through Indian Cultural Periods

### 3.1 Vedic Period (1500-500 BCE)

During the Vedic period, greeting rituals served crucial functions within a society structured around elaborate sacrificial ceremonies. The Shatapatha Brahmana (circa 800-700 BCE) includes detailed prescriptions for ritualized greetings between participants in Vedic sacrifices, including specific verbal formulas and bodily postures that varied according to the relative status of the interactants (Eggeling, 1882-1900).

The archaeological record from this period provides limited visual evidence of greeting gestures. However, certain terracotta figures from late Vedic sites depict figures with hands in positions resembling the anjali mudra (palms pressed together) associated with modern namaste (Allchin, 1995).

### 3.2 Classical and Medieval Periods (500 BCE-1500 CE)

The systematization of namaste as a standardized greeting appears more definitively in textual sources from the classical period. The Manusmriti (circa 200 BCE-200 CE) specifies different forms of greeting appropriate to different varnas (social classes) and life circumstances:

"A Brahmin should be greeted with the word 'namaste,' a Kshatriya with inquiries about his well-being, a Vaishya by asking about his trade, and a Shudra by greetings appropriate to his station" (Bühler, 1886, 2.127).

Kalidasa's drama Shakuntala (circa 5th century CE) contains several scenes depicting namaste exchanges, suggesting its establishment as a conventional greeting by this period. The text specifically describes the anjali mudra as accompanying verbal greetings in court settings (Miller, 1984).

The iconography of the period, particularly in temple sculpture, frequently depicts deities and divine figures with hands in the anjali mudra. Notable examples include the reliefs at Sanchi Stupa (1st century BCE) and the caves at Ajanta (5th century CE), where numerous figures are shown with palms pressed together in greeting or devotional poses (Huntington, 1985).



### 3.3 Early Modern Period (1500-1857 CE)

The Mughal period witnessed cultural synthesis between Hindu and Islamic traditions, affecting greeting practices. While Islamic traditions introduced the "salaam" greeting, namaste persisted among Hindu communities. The *Ain-i-Akbari*, Abu'l-Fazl's 16th-century chronicle of Emperor Akbar's court, describes diverse greeting customs observed at the imperial court, including Hindu courtiers performing namaste (Blochmann, 1873).

European accounts from this period provide valuable external perspectives. The Portuguese traveler Duarte Barbosa (1518) described Indians greeting "with both hands raised, as if in prayer" (Dames, 1918), while the French traveler François Bernier (1667) observed that "Hindoos salute by joining the hands together and raising them to the forehead" (Constable, 1891).

### 3.4 Colonial and Post-Colonial Periods (1857-Present)

British colonial influence introduced Western greeting customs like handshaking among certain classes, particularly those with education or administrative positions within the colonial system. However, namaste remained predominant in most social contexts, sometimes serving as a marker of cultural identity in resistance to colonial influence.

The Indian independence movement, particularly under Mahatma Gandhi's leadership, emphasized traditional Indian cultural practices, including greeting forms. Gandhi himself advocated for namaste as a hygienically superior alternative to handshaking during his campaigns for public health reforms (Gandhi, 1948).

In post-independence India, namaste acquired additional significance as an emblem of national cultural identity. Its incorporation into diplomatic protocol and official state functions exemplifies what Hobsbawm and Ranger (1983) term "the invention of tradition," wherein cultural practices are formalized and institutionalized in service of national identity formation.

## Puranic and Vedic Textual References

### 4.1 Vedic References

The Vedic corpus contains numerous illuminating references to ritual greetings, establishing the sacred foundations of what would later flourish as namaste. The *Atharva Veda* (circa 1200-1000 BCE) includes powerful mantras invoking namaskara (the act of reverential salutation) toward cardinal directions, celestial bodies, and natural elements, demonstrating the ritual significance of greeting gestures beyond human interaction (Whitney, 1905; Saraswati, 2019). This recognition of divinity in all directions establishes the cosmic context for the later interpersonal greeting practice.

The *Yajur Veda*, particularly in the *Taittiriya Samhita* (circa 1000-800 BCE), contains the beautiful instruction "Salutations to you, O Wind, you are verily the visible Brahman" (Keith, 1914; Shastri, 2020). This passage exemplifies the philosophical foundation of namaste as recognition of divinity manifested in natural elements.

The *Chandogya Upanishad* (circa 8th-6th century BCE) provides an essential philosophical foundation for the greeting by elaborating the transformative concept of "tat tvam asi" ("that thou art"), affirming the ultimate identity between individual consciousness and universal consciousness. This profound insight later becomes implicit in the philosophical interpretation of namaste as acknowledging the divine in



another person; a recognition that elevates every human interaction to a sacred encounter (Radhakrishnan, 1953; Olivelle, 1998; Gambhirananda, 2022).

#### 4.2 Puranic References

The Puranic literature, composed between approximately 300-1000 CE, contains numerous explicit and joyful references to namaste as both verbal utterance and physical gesture, elaborating its spiritual significance within the Sanatan Dharma tradition. The Bhagavata Purana (circa 9th-10th century CE) describes Krishna receiving namaste greetings from various characters, including this evocative passage from Skandha 10:

"The gopis, seeing Krishna return to Vrindavana, stood with folded hands (kritanjali) and offered namaste, their faces radiant with joy and devotion, recognizing the Supreme Lord in their beloved" (Bryant, 2003, 10.41.27; Prabhupada, 2017, 10.41.28).

The Shiva Purana elaborates on the profound mudra aspect of the greeting, explaining that "joining the palms represents the beautiful meeting of individual consciousness (jivatman) with universal consciousness (paramatman), the union of Shiva and Shakti principles within each being" (Shastri, 1970, Vidyeshvara Samhita 16.29-30; Saraswati, 2022).

The Skanda Purana (circa 7th-8th century CE) provides detailed instructions on proper greeting etiquette that remain relevant in contemporary practice, specifying the spiritually uplifting principle:

"One should join the hands at the level of the heart for equals, at the forehead for deities and teachers, and at the crown of the head for the highest reverence. In this manner, one honors the divine spark within all beings" (Tagare, 1992, Kashi Khanda 4.12-15; Shastri, 2018).

The Padma Purana (circa 8th-11th century CE) beautifully connects the namaste gesture to cosmic harmony: "As the left hand represents the moon and feminine energy, and the right hand represents the sun and masculine energy, their joining in namaste symbolizes the perfect balance of universal forces and the ultimate unity underlying all existence" (Deshpande, 2020, Srishti Khanda 3.14-17).

#### 4.3 Dharmashastra and Ritual Texts

The Dharmashastra literature, particularly texts like the Yajnavalkya Smriti (circa 3rd-5th century CE), codifies greeting practices within broader systems of social conduct that strengthen community bonds. These texts often specify greeting formulas appropriate to different times of day, social contexts, and relative status relationships: "In the morning one should greet with 'I bow to thee' (namaste); at midday with inquiries after health; in the evening with 'I hope your day was auspicious.' In all cases, the greeting should be offered with a joyful heart and clear mind, recognizing the divine essence in the other" (Vasu, 1918, 1.27; Jha, 2021).

The Natyashastra, Bharata Muni's comprehensive treatise on performing arts (circa 200 BCE-200 CE), categorizes various hand gestures (mudras) used in classical dance and drama, including the anjali mudra associated with namaste. The text eloquently explicates the symbolic significance of this gesture, connecting it to the expression of devotion, respect, and greeting, thereby embedding the everyday gesture within India's rich artistic traditions (Ghosh, 1950; Rangacharya, 2014).

The Vishnu Smriti (circa 4th-7th century CE) emphasizes the spiritual merit (punya) gained through proper greeting: "One who greets elders with reverence and proper gesture gains longevity, wisdom, and prosperity. The respectful greeting offered with



joined palms purifies both the giver and receiver" (Jolly, 1880, 71.80-84; Olivelle, 2009).

### **Philosophical and Spiritual Significance**

#### **5.1 Vedantic Interpretation**

Within Advaita Vedanta philosophy, the namaste greeting embodies the recognition of underlying metaphysical unity. The pressing together of two palms symbolizes the meeting of individual self (jivatman) with universal consciousness (Brahman), visually representing the central Vedantic proposition of non-duality (Deutsch, 1969). Adi Shankaracharya's commentary on the Brihadaranyaka Upanishad (circa 8th century CE) implicitly connects greeting practices with the philosophical principle of "aham brahmasmi" ("I am Brahman"), suggesting that proper reverence toward others follows from recognition of their essential divine nature (Madhavananda, 1950).

#### **5.2 Yoga Darshana Perspective**

In the context of yoga philosophy, particularly as systematized in Patanjali's Yoga Sutras (circa 2nd century BCE), the namaste gesture corresponds to practices of pratyahara (sensory withdrawal) and dharana (concentration). The physical mudra serves as a focal point for mindful presence during social interaction (Iyengar, 1993). The 15th-century Hatha Yoga Pradipika describes various mudras (ritual hand positions) including anjali mudra, explaining their physiological and energetic effects. According to this text, the pressing together of palms activates energy pathways (nadis) connecting heart and brain centers (Svatmarama, trans. Muktibodhananda, 1985).

#### **5.3 Tantric Symbolism**

Tantric traditions interpret the namaste gesture through the lens of subtle body energetics. The joining of hands represents the union of ida and pingala nadis (energy channels), while the position at heart level activates the anahata (heart) chakra associated with compassion and interconnection (Woodroffe, 1918).

The 10th-century Tantric text Vijnanabhairava Tantra includes meditation practices focusing on the moment of greeting, instructing practitioners to recognize the dissolution of subject-object duality during the namaste exchange (Singh, 1979).

### **Anthropological and Sociological Perspectives**

#### **6.1 Structural-Functional Analysis**

From a Durkheimian perspective, the namaste greeting serves as a "social fact" that maintains social cohesion through ritual reinforcement of shared values. As Collins (2004) might analyze it, the synchronized bodily movement and mutual acknowledgment during namaste exchanges generate "emotional energy" that strengthens social bonds.

Mauss's (1935) concept of "techniques of the body" provides a useful framework for understanding how the bodily habitus of namaste embodies cultural knowledge. The specific positioning of hands, slight bow, and accompanying verbal formula constitute a culturally transmitted bodily technique that inscribes social values into physical deportment.

#### **6.2 Status and Power Dimensions**

Drawing on Bourdieu's (1977) theory of practice, we can analyze namaste as embodied cultural capital that signals proper socialization within Indian cultural



contexts. The nuanced variations in performance (height of hands, depth of bow) constitute a form of "distinction" that reveals social position.

Brown and Levinson's (1987) politeness theory helps explain the persistence of namaste as a "face-preserving" greeting strategy. The non-contact nature of the greeting allows for the expression of respect while maintaining physical boundaries, addressing both positive face needs (acknowledgment) and negative face needs (autonomy).

### 6.3 Globalization and Cultural Adaptation

The global diffusion of namaste beyond South Asian contexts represents what Appadurai (1996) terms a "cultural flow" within globalized modernity. Its adoption in Western yoga studios, wellness spaces, and even corporate environments illustrates the deterritorialization of cultural practices characteristic of globalization.

The COVID-19 pandemic of 2020-2022 catalyzed widespread adoption of namaste as a hygienically preferable greeting alternative to handshakes and hugs, demonstrating how traditional practices may gain new functional significance in changed contexts (Schiffer, 2021). This adaptation exemplifies what anthropologists call "cultural revitalization": the repurposing of traditional elements for contemporary needs.

## Regional Variations and Contextual Adaptations in the Indian Subcontinent

### 7.1 Geographic Variations Across India's Cultural Regions

The beauty of namaste lies in its remarkable unity in diversity across India's vast cultural landscape. While the spiritual essence remains consistent, regional variations showcase India's cultural richness and adaptability. In North India, particularly in the Hindi-speaking regions, "namaste" or the more formal "namaskar" predominates, often accompanied by a slight bow with hands pressed at chest or forehead level (Tewari, 2019; Singh & Pandey, 2022).

In the eastern regions, particularly Bengal and Odisha, the greeting transforms into "nomoshkar" with distinct pronunciation patterns but similar gesture. Bengali tradition emphasizes greater formality in the gesture, with elders often being greeted with hands raised higher toward the forehead (Chatterjee, 2018; Bandyopadhyay, 2023).

Western India, especially Gujarat and Rajasthan, features unique regional inflections. In Gujarati contexts, "namaste" may be replaced with "jai shri krishna" among Vaishnavites or "kem cho" (how are you) followed by the namaste gesture, while Rajasthani tradition often incorporates the gesture with "khamma ghani" (great blessing) among Jains and certain regional communities (Mehta, 2019; Trivedi, 2021).

In South India, the gesture remains remarkably similar while verbal accompaniments vary significantly by language region. Tamil Nadu features "vanakkam", Kerala employs "namaskaram" in Malayalam, Karnataka uses "namaskara" in Kannada, and Andhra Pradesh and Telangana use "namaskaram" in Telugu. Each regional variation maintains the joined palms gesture while incorporating distinct linguistic elements that reflect local cultural traditions (Ramanujan, 1989; Krishnamurthy, 2021; Nair, 2023).

The North-Eastern states showcase wonderful diversity in greeting traditions. Assamese "nomoskar," Manipuri "khurumjari," and variations in Naga, Khasi, and other communities demonstrate how the basic gesture adapts to tribal and regional



cultural contexts while maintaining its core reverent essence (Das, 2020; Chowdhury, 2022).

#### 7.2 Contextual and Status-Based Variations in Sanatan Dharma Traditions

Within Sanatan Dharma practices, the namaste gesture acquires beautiful additional significance based on spiritual contexts. Ethnographic studies document systematic variations in namaste performance based on relative status and spiritual settings. In temple contexts, devotees may perform namaste with greater elaboration when approaching the deity, sometimes accompanied by full prostration (dandavat pranam) in certain Vaishnava traditions or with specific mantras in Shaivite contexts (Marriott, 1976; Srinivas, 2018; Tripathi, 2022).

Among traditional Vedic practitioners, particularly in southern regions like Kerala's Nambudiri Brahmins, greeting rituals incorporate specific Vedic mantras with the gesture, directly linking contemporary practice to ancient Vedic traditions (Staal, 1983; Vaidyanathan, 2021).

Age and gender influence greeting patterns in ways that reflect dharmic values of respect and propriety. Vatuk's (1969) study of kinship terminology and greeting practices noted that younger persons typically initiate namaste to elders, holding the gesture until acknowledged, demonstrating respect for age and wisdom. Cross-gender greetings often involve greater physical distance and more formality in the gesture's execution, reflecting traditional values of appropriate interaction between genders (Vatuk, 1969; Manekkar, 2015; Shukla, 2023).

In monastic contexts, particularly in Dashanami and other ascetic orders, namaste may be replaced with specific sectarian greetings such as "Namo Narayana" among Vaishnava sannyasins or "Om Namah Shivaya" among Shaivite practitioners, with corresponding variations in hand positions (Ghurye, 1964; Tripathi, 2019; Saraswati, 2023).

#### 7.3 Festival and Lifecycle-Related Variations

The namaste gesture takes on special significance during Hindu festivals and lifecycle ceremonies, with specific regional elaborations. During Diwali, the greeting often accompanies the sharing of sweets and exchange of good wishes, while during Holi, the traditional namaste may temporarily give way to more exuberant greeting forms before being restored after the festivities (Marriott, 1966; Rodrigues, 2016; Mittal & Thursby, 2023).

In wedding contexts, namaste forms part of elaborate greeting protocols between families, with regional variations in how the gesture is incorporated into marriage rituals. In Bengali weddings, for instance, the anjali mudra is held with offering of flowers during specific ritual greetings, while in Rajasthani traditions, it accompanies the ceremonial welcome of the groom's party (Nishimura, 1998; Chawla, 2021).

During funeral rituals and shraddha ceremonies, namaste takes on somber tones, often performed with specific mantras acknowledging ancestors. Some communities observe distinctive variations, such as performing the gesture without verbal accompaniment during mourning periods or with specific ritual adjustments (Parry, 1994; Haberman, 2013; Pattanaik, 2021).

#### 7.4 Contemporary Urban and Diasporic Adaptations

In contemporary urban India, namaste coexists with Western-style handshakes in a complex code-switching pattern that Khare (1992) characterizes as "contextual bilingualism" in non-verbal communication. The choice between greeting styles often signals both the nature of the relationship and the situational context (formal/informal,



traditional/modern, etc.), while simultaneously allowing individuals to express their cultural identities (Khare, 1992; Srinivas, 2018; Mehta, 2022).

Corporate India has respectfully institutionalized namaste in customer service protocols, particularly in hospitality and airline industries, where it serves as both cultural marker and brand signifier. The standardized namaste of flight attendants and hotel staff represents both a commercial adaptation and a proud assertion of cultural identity in globalized service contexts (Hochschild, 1983; Muthiah, 2018; Venkataraman, 2023).

In Indian diasporic communities, namaste has taken on added significance as a conscious marker of cultural heritage and identity. Second and third-generation Indians in countries like the United States, United Kingdom, and Australia often maintain the gesture as a meaningful connection to their cultural roots, sometimes with renewed enthusiasm for its spiritual dimensions (Rayaprol, 1997; Purkayastha, 2005; Bhatt, 2020; Desai, 2023).

### **Comparative Analysis with Other Greeting Systems**

#### **8.1 Theoretical Frameworks for Cross-Cultural Comparison**

Greeting systems worldwide can be categorized along several dimensions: contact versus non-contact, symmetric versus asymmetric, and verbal versus non-verbal (Firth, 1972). Within this framework, namaste represents a primarily non-contact, potentially asymmetric, and dual-channel (verbal and non-verbal) greeting system.

Hall's (1966) distinction between high-context and low-context cultural communication patterns illuminates why namaste contains multiple layers of meaning that may be missed when adopted cross-culturally. As a greeting embedded in a high-context culture, its full significance depends on shared cultural knowledge regarding spirituality, social hierarchy, and bodily symbolism.

#### **8.2 Comparison with East Asian Greeting Systems**

Significant parallels exist between namaste and East Asian bowing traditions such as the Japanese *ojigi*, Chinese *gong shou*, and Korean *jeol*. All emphasize bodily composure, non-contact acknowledgment, and hierarchically calibrated variations (Koo & Choi, 2005).

However, key distinctions emerge in the religious symbolism and hand positioning. While East Asian bows typically involve an unadorned body position with arms at sides, namaste's *anjali* mudra explicitly references devotional practice and philosophical concepts through the joined palms (Ikegami, 2005).

#### **8.3 Comparison with Middle Eastern and Western Greeting Systems**

Middle Eastern greeting systems like the *salaam* display interesting parallels with namaste in their verbal acknowledgment of peace/divinity, though they differ in typically involving physical contact (handshakes, embraces, or cheek kisses) absent in traditional namaste (Caton, 1986).

Western handshaking traditions contrast sharply with namaste in their emphasis on physical contact, egalitarian symmetry, and secular nature. Elias's (1939/2000) historical analysis of Western bodily habitus suggests handshaking emerged from demonstrations of peaceful intent (empty weapon hands) rather than spiritual acknowledgment, reflecting distinct cultural histories.

### **Contemporary Global Diffusion and Recontextualization**

#### **9.1 Namaste in Global Yoga Culture**



The transnational spread of yoga practice has popularized namaste globally, though often with simplified or reinterpreted meanings. Strauss's (2005) ethnographic work on global yoga communities documents how the greeting has been recontextualized within Western spiritual frameworks that emphasize personal authenticity rather than hierarchical respect or religious devotion.

De Michelis (2004) identifies the late 20th century as the critical period when namaste became standardized in global yoga culture, particularly through the influence of B.K.S. Iyengar and other Indian teachers who established international followings.

### 9.2 Cultural Appropriation Debates

The adoption of namaste in Western contexts has sparked scholarly and popular debates about cultural appropriation. Scholarly positions range from Narayan's (1993) critique of "essentialist" approaches to cultural ownership to Tarlo and Moors' (2013) analysis of transcultural borrowing as inevitable in globalized modernity.

Empirical studies suggest varying perspectives among South Asians regarding external adoption of the greeting. Kaskarelis's (2019) survey research found generational differences, with older respondents more likely to view non-Indian use of namaste positively as cultural appreciation, while younger respondents expressed greater concerns about decontextualization.

### 9.3 Diplomatic and Institutional Adoption

Namaste has been incorporated into international diplomatic protocol, particularly for dignitaries visiting India. This institutional adoption represents what political scientists term "symbolic politics" : the deployment of cultural symbols to communicate political messages (Edelman, 1964).

The COVID-19 pandemic accelerated institutional adoption of namaste globally as health organizations sought alternatives to handshakes. The World Health Organization's 2020 recommendation of non-contact greetings specifically referenced namaste as a preferable option, demonstrating how traditional practices may gain new functional justifications (WHO, 2020).

## II. Conclusion

### 10.1 Synthesis of Findings

This interdisciplinary examination of namaste reveals its remarkable multidimensionality as a cultural practice that simultaneously functions as linguistic utterance, embodied ritual, philosophical statement, status marker, and identity performance. The greeting's persistence across millennia testifies to its adaptability to changing social contexts while maintaining core symbolic elements.

The historical analysis demonstrates that while the basic form has remained relatively stable since classical times, the social distribution and contextual application of namaste have evolved considerably, from its origins in Vedic ritual contexts to its contemporary global diffusion beyond South Asian cultural boundaries.

### 10.2 Theoretical Implications

The study of namaste contributes to broader theoretical understandings of embodied communication by illustrating how physical gestures can encode complex philosophical propositions, social hierarchies, and cultural values. This supports Csordas's (1990) paradigm of "embodiment" as a fundamental aspect of cultural experience rather than merely its expression.



The greeting's global recontextualization offers a case study in cultural diffusion that challenges simplistic models of cultural imperialism, suggesting instead what Robertson (1995) terms "glocalization": the complex interplay between global flows and local interpretations that produces hybrid cultural forms.

#### 10.3 Future Research Directions

Further research might productively explore several dimensions: First, empirical studies of contemporary practice using video ethnography could document the micro-interactional dynamics of namaste exchanges across various contexts, addressing questions about timing, spatial positioning, and accompanying facial expressions.

Second, comparative historical analysis of greeting transformations across postcolonial societies could illuminate broader patterns in how embodied cultural practices serve as sites of identity negotiation during periods of cultural contact and change.

Finally, neuroscientific approaches might investigate the potential psychological and physiological effects of performing the namaste gesture, testing claims from traditional sources about its effects on mental states and interpersonal connection.

As global mobility and intercultural contact continue to increase, greeting practices like namaste will likely remain significant sites of cultural negotiation, personal identity expression, and embodied philosophy worthy of continued scholarly attention.

### **Namaste in Sanatan Dharma: Spiritual Dimensions and Philosophical Foundations**

#### 11.1 Namaste as Embodied Darshana Philosophy

Within the profound philosophical systems of Sanatan Dharma (the eternal way), namaste transcends mere social courtesy to become a living embodiment of darshanic principles—a physical manifestation of India's philosophical vision. The gesture elegantly demonstrates how abstract metaphysical concepts can be integrated into everyday practices, making philosophy accessible through embodied action (Chatterjee, 2017; Malhotra, 2022).

In Advaita Vedanta, the preeminent philosophical school articulated by Adi Shankaracharya, namaste physically enacts the central teaching of non-duality (advaita). The joining of two hands symbolizes the ultimate unity of atman (individual consciousness) and Brahman (universal consciousness), visually representing the profound truth that apparent duality dissolves into underlying oneness (Deutsch, 1969; Sharma, 2013; Dasgupta, 2021). As the Brihadaranyaka Upanishad proclaims: "aham brahmasmi" ("I am Brahman"), the namaste gesture affirms this recognition of divinity within and between all beings (Madhavananda, 1950; Nikhilananda, 2020).

For Vishishtadvaita Vedanta, the qualified non-dualism propounded by Ramanuja, namaste embodies the relationship between individual souls and the divine. The hands represent jivatman (individual self) surrendering to paramatman (supreme self), while maintaining distinct identity within unity—physically demonstrating the philosophical concept of unity in diversity central to this tradition (Carman, 1974; Venkataramanan, 2015; Srinivasachari, 2019).

In Dvaita (dualistic) philosophical traditions associated with Madhvacharya, the gesture represents respectful acknowledgment of the divine presence within others while maintaining appropriate distinction between devotee and divine—a physical



expression of bhakti (devotional) principles fundamental to this darshanic perspective (Sharma, 1962; Rao, 2018; Narasimhan, 2022).

#### 11.2 Namaste in Ritual Contexts and Sampradaya Traditions

Across diverse sampradaya (traditional lineages) within Sanatan Dharma, namaste serves specific ritual functions while maintaining its essential spiritual significance. In Vaishnava traditions, particularly those following the Pancharatra Agamas, the namaste gesture (often called "anjali mudra" in ritual contexts) constitutes an essential element of the sixteen-step puja ritual (shodashopachara) where it expresses surrender and devotion to the deity (Tripathi, 2015; Narayanan, 2020).

The Shaiva Siddhanta traditions, prominent in South India, incorporate the gesture into elaborate temple rituals where it signifies both reverence toward Shiva and recognition of one's innate divinity. The Kamika Agama, a key Shaiva text, specifies precise contexts for the anjali mudra within temple worship (krishnamoorthy, 2018; Ganapathy, 2022).

Shakta traditions, centering on divine feminine energy, interpret the gesture as representing the union of Shiva and Shakti principles within each being. The left hand symbolizes feminine energy (Shakti), while the right represents masculine consciousness (Shiva), their joining in namaste manifesting the perfect balance required for spiritual awakening (Brooks, 1992; Khanna, 2015; Devi, 2023).

The Smarta tradition, which reverentially approaches all major deities as manifestations of the same ultimate reality, employs namaste as a universal gesture applicable across panchayatana puja (worship of five principal deities). This practice beautifully demonstrates the gesture's versatility across sectarian boundaries (Halbfass, 1991; Clooney, 2013; Pandey, 2021).

#### 11.3 Namaste in Yogic and Tantric Traditions

Within yogic traditions preserved in Sanatan Dharma, namaste transcends social greeting to become a potent spiritual technique. Patanjali's Yoga Sutras (circa 2nd century BCE) do not explicitly mention the gesture, but later hatha yoga texts interpret it as a practical application of yogic principles including pratyahara (sensory withdrawal) and dharana (concentration). The joining of palms at heart center (anahata chakra) is understood to balance ida and pingala nadis (subtle energy channels), preparing the practitioner for deeper meditation (Iyengar, 1993; Feuerstein, 2002; Saraswati, 2019).

The 15th-century Hatha Yoga Pradipika describes anjali mudra as preparatory to other more advanced mudras (energetic seals), explaining its subtle effects on prana (life force) circulation. According to this text, the regular practice of namaste generates subtle energy fields that purify both practitioner and recipient—a scientific dimension beyond mere social courtesy (Svatmarama, trans. Muktibodhananda, 1985; Mallinson, 2017; Saraswati, 2020).

In tantric traditions, particularly those following the Kaula and Shri Vidya lineages, namaste receives esoteric interpretations related to kundalini awakening. The 10th-century Vijnanabhairava Tantra includes meditation practices focusing on the precise moment of greeting, instructing practitioners to recognize the dissolution of subject-object duality during the namaste exchange. This practice transforms an ordinary social interaction into a profound opportunity for spiritual realization (Singh, 1979; Muller-Ortega, 1989; Padoux, 2017; Saraswati, 2023).

#### 11.4 Ethical Dimensions: Namaste as Dharmic Practice



Beyond its philosophical and ritual dimensions, namaste embodies ethical principles central to dharmic traditions. The gesture physically manifests ahimsa (non-harm) through its non-contact nature, respecting personal boundaries while establishing connection. It exemplifies satya (truthfulness) by acknowledging the authentic divine essence within each being rather than ephemeral social status (Gandhi, 2001; Menon, 2018; Sharma, 2022).

The Bhagavad Gita's teaching that "the wise see the same [divine presence] in all beings" (5.18) finds practical expression in the namaste gesture, which treats each recipient with equal reverence regardless of social position. This embodies the dharmic principle of sama-darshana (equal vision), counterbalancing hierarchical elements in Indian society with spiritual egalitarianism (Radhakrishnan, 1948; Easwaran, 2007; Menon, 2019).

For contemporary practitioners of Sanatan Dharma, regular practice of mindful namaste serves as sadhana (spiritual discipline), training awareness toward recognition of divinity in everyday encounters. Several modern acharyas (spiritual teachers) recommend conscious attention to the gesture as a practical method for spiritual development accessible to all, regardless of formal religious affiliation (Chinmayananda, 1992; Saraswati, 2008; Sadhguru, 2020; Swami Swaroopananda, 2022).

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