



## आर्य पत्रिका

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**Namasté or Namaskar**

**Is there a difference?**

**Sanjeev Goyal**



Namasté, although an Indian way of greeting others, has gained recognition across the world, perhaps due to the popularity of Yoga. It has also become a perfect greeting during the pandemic. Besides Namasté, we find ourselves using Namaskar interchangeably. But is there any difference between them? Before answering this question, let's refresh the key aspects of Namasté.

Unlike the casual 'Hello' or 'Goodbye', Namaste has a much deeper meaning. It is a combination of the Sanskrit words namah (bow) and te (to you). Here, 'you' refers to the Divinity within each person. Namasté thus means 'I bow to the Divinity in you'. Though just one word, it encompasses the essential teachings of our Dharmic tradition. Namasté represents the idea that all are one and everything that exists is one Divine consciousness that longs to experience itself in different forms.

### **Pronunciation**

American English speakers tend to attribute a shorter "a" sound to the vowels and put the emphasis on the last syllable: nah-mah-stay. But the term is more correctly pronounced num-uh-stay. The first syllable in namasté, is pronounced with the num sound heard in "number," while the second syllable is pronounced with the uh sound heard in "huh." The last syllable is stay (though the "t" is soft, with the tongue hitting the back of the teeth rather than the front of the palate)

### **The gesture**

Namasté is typically spoken when slightly bowing and making a hand gesture called Añjali Mudrā. In addition to Namasté, this mudra is one of the postures found in yoga and Indian performing arts like classical dance and drama. The palms are pressed together with thumbs touching the chest (breastbone) and fingers pointing upwards. This gesture symbolizes the opening of the heart and manifests our link to the divinity, a holy spark within each of us.

### **Namasté or Namaskar**

Although we usually consider them as synonyms of each other, there is a subtle difference between the two. Namasté is essentially a word spoken to greet one person. If we want to greet 2 or more persons at the same time, technically speaking, the right word will be 'namo vam' or namo vah' respectively. Namaskar means the act of doing 'naman' or namasté. The act could be a) a bodily gesture (folding hands, etc.), b) a spoken word (like namasté), c) combination of (a) & (b) or d) doing it in one's mind but not expressing it by gestures or spoken words. Namaskar can also be used as a spoken word instead of namaste. However, unlike namasté, it can be used to address any number of persons.



## Individual Soul as described in the Vedas

Dr. Ramesh Gupta

There are 3 entities in this universe. The God, Soul and the Nature. God is one and souls are infinite. Both entities are conscious beings and eternal. The soul never dies, nor a new one is created. When soul enters a new body, it brings with it the sanchit karma, based on both good and bad action in previous births, it is assumed as the birth and when the soul departs the body, it is assumed as the death based on pure ignorance. Actually, the soul simply gets attached and detached from a particular body. Since the soul is nonphysical, it uses 24 tools, for it's interaction with the universe. These tools are: mind, intellect, chitta, ahankara, the five organs of senses, five organs of action, 5 suksham bhoot and 5 mahabhut, namely the fire, water, earth, air and ether elements. Mind is both physical and nonphysical. It is the soul, which feels the pain and pleasures in life. Western researchers have also pondered upon the concept of life other than the present life. One example is Life after life by Raymond moody. In this book, he has written an analysis based on interviewing people with near death experience and relatives of those who died. His analysis stops short of clear acceptance of soul as an entity however.

In Kathopanishad, Acharya Nachiketa has explained the form of soul as follows:

न जायते म्रियते वा पिपश्चिन्नायं कुतश्चिन्न बभूव कश्चित्।  
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमानेशरीरे।। (कठोपनिषद् 1.2.18)

The meaning is that the soul is a conscious being and is neither born or dies. So, the soul is neither an act of nor a reason for anything or anyone. The soul is ever present. It does not parish with the body. In the second chapter of Bhagvat Gita, lord Shri Krishna has explained this well to the Arjun. Nyaya darshan has stated the following characteristics of soul: These are desires, jealousy, effort, feelings of happiness and unhappiness and effort to acquire knowledge.

इच्छा-द्वेष-प्रयत्न-सुख-दुःख-ज्ञानानि-आत्मनो लिङ्गमिति। (न्याय दर्शन 1.1.10)

Icchā-dveṣa-prayatna-sukha-duḥkha-jñānāni-ātmanoliṅgamiti.

Vaishashik darshan goes in even more detail. The characteristics of soul described in this darshan are: one who breaths, opens and close eyes, is born, thinks and makes decisions, move, has senses and body parts, gets the feeling of desires, jealousy, makes efforts and works hard, 1



प्राण-अपान-निमेष-उन्मेष-जीवन-मनो-गति-इन्द्रियान्तर्विकाराः

सुख-दुःख-इच्छा-प्रयत्नश्च-आत्मनो लिङ्गानि। (वैशेषिक दर्शन 3.2.4)

Prāṇa-apāna-nimeṣa-unmeṣa-jīvana-mano-gati-indriyāntarvikārāḥ sukha-duḥkha-icchā- prayatnaśca-ātmanoliṅgāni.&quot; (vaiśeṣika darśana 3.2.4)

These characteristics of soul are different from the characteristics of God. Only these characteristics confirm the presence of soul since the soul is non-physical and as such cannot be seen. A living being ceases to have these characteristics once the soul leaves the body, a phenomenon called death. Just as the light is there only as long as lamp is lit and the sun is shining, life is there, only as long as the soul resides in the body.

The soul has limited knowledge (not all knowing), stays in one place and is non-physical and therefore the size of soul is same in all beings. Soul is free in actions, but the fruits of action are resultant of the universal laws of the supreme reality. Based on its actions, soul experiences happiness and unhappiness. After leaving the body, the soul can enter another body, called birth, remain free for a certain period of time till the appropriate body is found or attain moksha.

Concept of soul is an integral part of Vedic dharma. Karma is a popular word in the west as well. The goal of performance of 16 sacraments is to improve the present life and next life as well. Of course, attainment of moksha or salvation is the ultimate goal. That can not be accomplished without firm belief in the entity of soul.

## **Relationship: Soul and God**

The relationship between an individual soul and God is that of pervaded and all-pervading. That is, God pervades through an individual soul. An individual soul by nature is limited in knowledge, is at a particular location (as opposed to being omni-present) and is subtle. God on the other hand is subtler than the subtlest, infinite, all-knowing and all-pervading. As iron is gross and electricity is subtler than iron and therefore, electricity pervades through the iron. Similarly, God pervades through an

individual soul. Besides the pervaded-pervading relationship between an individual soul and God, they possess relationships such as servant-master, supported-supporter, devotee-deity, subject-king, child-father, and so on. Though God pervades through an individual soul, he doesn't become the performer of the soul's karma. A good example of this will be the ether-like space within a furnace doesn't burn though it exists within a heated furnace. God is not the performer or enjoyer of the karma undertaken by a soul. A soul is inflicted with the rewards of karma because it executes them and they could fall in the categories of Dharma or good karma and a-Dharma or bad karma.



This is not possible with God.

A soul obtains the rewards of its karma in accordance with God's administration and remains glued to the chain of karma. God's functions are to create, support and dissolve the creation and such other operations. A soul has its body within its purview while the scope for God is the entire universe. Thus, a soul obtains the rewards in terms of joys and pains for its karma that may be in accordance with Dharma or contrary to it. Kathopanishad (1.3.4) states that a soul in conjunction with its mind and sense organs obtains the rewards for its karma while God is merely a witness to all these events (Rig-Ved 1.164.20 and Shvetashvatar Upanishad 6.11).

## Inseparable cord of soul

Dr. S.C Bhanot

Inseparable cord of soul

Connected to the creator inseparably and permanently

Always tugs at you to follow the right path

Always full of love and kindness never wrath

The connection is tenable and immortal

Indestructible, imperishable and eternal

That is what actually is our essence

Needs some evolution to feel His presence

When you are well versed then why be fearful of death

Live life to the fullest, earnestly and enjoy every breath

Leave your fears to Paramatma and do your karma dispassionately

Treat all around you kindly and compassionately.



# Arya Samaj of New Jersey

## Youth Group Debate Competition





# Arya Samaj of New Jersey

## Food Drive on Mother's Day

Youth group made sandwiches and prepared bagged lunch for Hoboken Shelter





# Arya Samaj of New Jersey

## Youth Group Graduation

Congratulations Rohin and Sanvi!!



ARYA SAMAJ OF NEW JERSEY



## Post-Graduation Team Event







# Arya Samaj of New Jersey

## Shlokas #3 & #4 from RigVeda

असुर्या नाम ते लोका अन्धेन तमसावृताः ।  
तांस्ते प्रेत्याभिगच्छन्ति ये के चात्महनो जनाः ॥ ३ ॥

asuryā nāma te lokā andhena tamasāvṛtāḥ |  
tāmste pretyābhigacchanti ye ke cātmahano janāḥ || 3 ||

Those births partake of the nature of the Asuras and are enveloped in blind darkness. After leaving the body they who kill their Atman attain them.

अनेजदेकं मनसो जवीयो नैनद्देवा आप्नुवन्पूर्वमर्षत् ।  
तद्धावतोऽन्यानत्येति तिष्ठत्तस्मिन्नपो मातरिश्वा दधाति ॥ ४ ॥

anejadekaṃ manaso javīyo nainaddevā āpnuvanpūrvamarṣat |  
taddhāvato'nyānatyeti tiṣṭhattasminnapo mātariśvā dadhāti || 4 ||

It is motionless, one, faster than mind; and the Devas (the senses) could not overtake it which ran before. Sitting, it goes faster than those who run after it. By it, the all-pervading air (Sutatman) supports the activity of all living beings.





## THE TEN PRINCIPLES OF THE ARYA SAMAJ

1. God, His Characteristics: The Primordial Root - the Eternal Unseen Sustainer - of all true knowledge and of objects made known by true knowledge - any of all these - is the-Supreme God.
2. His Attributes and Worship: God is Personification of Existence, Intelligence and Bliss. He is Eternal, Formless, Almighty, Just, Benevolent, Unborn, Endless and Infinite, Unchangeable, Incomparable, Support of All, Lord of All, All-pervading, Omniscient and Controller of all from within, Fearless, Holy and Creator of the Universe. To Him alone is worship due.
3. His word, the Vedas: The Vedas are the books of true knowledge. It is the paramount duty of every Arya to learn and teach the Vedas.
4. Truth: We should be ever ready to embrace truth and to forsake untruth.
5. Righteousness: All acts should be done in accordance with Dharma after deliberating what is right and wrong.
6. Benevolence: The prime object of the Arya Samaj is to do good to the world, that is, to promote physical, spiritual and social good of every sentient being.
7. Love and Justice: Our conduct towards all should be guided by love, righteousness and justice.
8. Nescience and Science: We should dispel "avidya" - nescience, and promote "vidya" - science, spiritual and physical.
9. Individualism and Altruism: No one should be content with promoting his good only; on the contrary, he should look for his good in promoting the good of all.
10. Subordination and Liberty: All men should subordinate themselves to the laws of society calculated to promote the well-being of all; they should be free in regard to the laws promoting individual wellbeing

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