

## **Evolution of the Buddhist Saṅghas' Naming Custom**

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The community of the Saṅgha represents the living part of the Sāsana which has been coming from the 6<sup>th</sup> century BC. In this community, everything is managed in a proper way of approval (ñatti): saṅghas are not allowed to go beyond their norms and values; and are expected to behave and practise within their monastic customs and rites. Based on traditional agreements, I wish to investigate whether there is a traditional agreement regarding the saṅghas' naming function. In Early saṅgha communities, some of monks carried their surname even after their ordination. Arahants like Sāriputta, Moggallāna and Mahākaccāna are such examples. Some did not change their first names which remained with them. For instance: Rāhula, Ānanda Devadatta and many others. When we consider the history of the Saṅgha, it appears that they have followed an unwritten custom in naming. Though the society has evolved, saṅghas still have their own method of naming. Each member of the saṅghas takes their names in a similar manner. They use stereotypical systems of naming. Some monks use their names in accordance with the monastic tradition of following their teacher monks. Some do without any system. The purpose of this research study is to find out whether there is an unwritten rules in the naming ritual among the saṅghas or not. This research is located in the tradition of the saṅgha which signifies naming.

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