

The Common Name

A common name or a name for public use is given to the child after the tenth day at the time of the performance of the name-giving ceremony. Śaṅkhāyana²⁷ prescribes that the name should be pleasing to the brāhmaṇas.

The Abhivādaniya Name

The Āśvalāyana Gṛhya-sūtra²⁸ prescribes that along with the common name, the father may also find out for the child, a name to be used at respectful salutations, such as that due to the *Ācārya* at the ceremony of initiation ; that name only his mother and father should know till his initiation. While the Gobhila Gṛhya-sūtra²⁹ prescribes that the *abhivādaniya* name should be given by the teacher when the student comes for study. The teacher chooses for him a name which he is to use at respectful salutations—a name derived from the name of a deity or a *Nakṣatra*. Or also of his Gotra, according to some teachers.

The Quality of the Name

All the Gṛhya-sūtras unanimously agree that the name of the son should begin with a sonant,³⁰ with a semi-vowel in it, with a long vowel or the *visarga* at the end, and formed with a *kṛta* suffix and it should not contain a *taddhita* suffix with an even number³¹ of syllables.³² The Āśvalāyana Gṛhya-sūtra says that the name should consist of two, or of four syllables. Of two syllables, if he is desirous of firm position; of four syllables, if he is desirous of holy lustre; but in every case with an even number of syllables for men.³³

The Gṛhya-sūtras of Āpastamba³⁴ and Hiranyakeśin,³⁵ on the authority of a Brāhmaṇa, prescribe the option of a name containing the particle *su*, for such a name has a firm foundation. Pāraskara adds further that the name of a brāhmaṇa should end in *Śarman*, that of a kṣatriya in *Varman* and that of a vaiśya in *Gupta*.³⁶ Hiranyakeśin³⁷ prescribes two names for a brāhmaṇa desirous of success. The second name should be a *Nakṣatra* name. The one name should be secret and by the other the parents should call the child. He further prescribes