

An Investigative Study of the Spread of Hinduism in the Anuradhapura and Polonnaru Periods

අනුරාධපුර හා පොළොන්නරු යුගයන්හි හින්දු දහමේ ව්‍යාප්තිය
පිළිබඳ විමර්ශනාත්මක අධ්‍යයනයක්

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ශ්‍රී ලංකාවේ හින්දු දහමේ ව්‍යාප්තිය පිළිබඳ කරුණු සාකච්ඡා කිරීමේ දී එහි ඓතිහාසික පසුබිම අනුරාධපුර යුගය දක්වාම ගමන් කරන බව දැකගත හැකි වේ. ශ්‍රී ලංකාවේ භූගෝලීය පසුබිම අධ්‍යයනය කිරීමේ දී ඉන්දීය සාගරයේ කුඩා දූපතක් වශයෙන් ශ්‍රී ලංකාව හඳුනාගත හැකිය. ඒ අනුව මෙම දූපතට අතීතයේ සිට වර්තමානය දක්වාම විවිධ ආක්‍රමණයන්ට සාප්‍රථම මුහුණ දීමට සිදුව තිබේ. එම ආක්‍රමණිකයන් අතර එක් කණ්ඩායමක් වශයෙන් ද්‍රවිඩයන් හඳුනාගත හැකිය. ඔවුන් මෙරටට සංක්‍රමණය වීම පදනම් කොට ගෙන හින්දු දහමේ ව්‍යාප්තිය සිදු වූ ආකාරය ඓතිහාසික තොරතුරු මගින් අනාවරණය වේ. අනුරාධපුර යුගයේ මහාවිහාරික භික්ෂූන් වහන්සේලා හා අභයගිරික භික්ෂූන් වහන්සේලා අතර ඇති වූ ගැටුම්කාරී ස්වභාවය පදනම් කොට ගෙන මෙරට මහායාන දර්ශනය ස්ථාපනය වීමට අවශ්‍ය පාරිසරික පසුබිම සකස් වීණි. එහි ප්‍රතිඵලයක් ලෙස මහායාන දර්ශනයත් සමඟ මෙරට හින්දු දහමේ ආභාසය බහුලව ලැබෙන්නට විය. ඒ අනුව හින්දු දහමට අදාළ පූජනීය වස්තූන් බෞද්ධ ආරාම සංකීර්ණය තුළට සංක්‍රමණය වන්නට විය. අනුරාධපුර රාජධානි බිඳ වැටීමෙන් පසුව නව රාජධානියක් බිහි වනුයේ පොළොන්නරුවේය. එය ආරම්භ කොට ටික කලක් ගත වන විට ද්‍රවිඩ ආක්‍රමණ ඇති විය. එහි ප්‍රතිඵලයක් වශයෙන් ඔවුන්ගේ ආගමට අදාළ පූජනීය ආගමික සිද්ධස්ථාන රාශියක් නිර්මාණය වී තිබේ. අනුරාධපුර යුගයෙන් ආරම්භ වූ මෙම හින්දු ආගමික සංකල්ප තවමත් ජනයා අතර පවතින බවට වර්තමානයේ ද සක්ෂි හමු වේ.

විශේෂයෙන් උතුරුමැද පළාතේ පෞරාණික සෑම ස්ථානයකම පාහේ හින්දු ආමට අදාළ දෙවි කෙනෙක් සේ සැලකෙන පුල්ලෙයාර් දෙවියන් උදෙසා තවමත් එම පුද සත්කාර නො අඩුව සිදු කරන කෙරේ. ඒ සම්බන්ධයෙන් බොහෝ දෙනා මහත් වූ විශ්වාසයෙන් කටයුතු සිදු කරනු ලබයි. වර්තමානය වන වට සිංහල ද්‍රවිඩ භේදයක් නොමැතිවම හින්දු සංකල්පය අනුගමනය කරනු ලැබේ. අනුරාධපුර යුගයේ ඉදි කරන ලද අභයගිරි විහාර සම්ප්‍රදාය තුළට මහායාන සම්ප්‍රදාය ඇතුළු වීමත් සමග හින්දු දහමේ ආභාසය ලැබී තිබේ. එමෙන් ම පොළොන්නරු යුගයට රාජධානි මාරුවීමේ දී සොළීන්ගේ ආක්‍රමණයත් සමග එම ලක්ෂණ වඩාත් දියුණු තත්ත්වයට රැගෙන ගිය බව හින්දූන්ගේ ගෘහ නිර්මාණ ශිල්පයත්, කලාවත් අධ්‍යයනය කිරීමෙන් මනාව පැහැදිලි වේ. එමෙන් ම අනුරාධපුර පොළොන්නරු යුගයන්හි ආරම්භ වූ මෙම හින්දූන්ගේ බලපෑම වර්තමාන යුගය දක්වා ම ව්‍යාප්ත වූ බවක් මෙම අධ්‍යයනය තුළින් ගම්‍යමාන වේ.

යතුරු පද: හින්දු දහම, මහායාන, අවලෝකිතේෂ්වර, ශිව, වජ්‍රය

Introduction.

The spread of Hinduism in the Anuradhapura and Polonnaru periods is revealed by historical information as well as archeological evidences. It can be seen that the expansion of Hinduism has taken place on the basis of various political changes, especially in the concept of kingdoms starting from the Anuradhapura period and influenced by the Dravidians. Mainly it will be discussed here.

Purpose

To study how Hinduism developed during the Anuradhapura and Polonnaruwa periods.

Research Methodology

Mainly qualitative research method has been used here

for better clarification and the archaeological facts are classified here for more details.

The Result

To investigate how Hinduism developed from the Anuradhapura period to the Polonnaru period and how those concepts were socialized.

Discussion

When discussing the spread of Hinduism in Sri Lanka, it can be seen that its historical background goes back to the Anuradhapura period. In studying the geographical background of Sri Lanka, Sri Lanka can be identified as a small country of the Indian Ocean. Accordingly, Sri Lanka has had to directly face various invasions from the past to the present. Among those invaders, Dravidians can be identified as one group. Historical information reveals how Hinduism spread based on their migration to this country. According to the information given in the twenty-first chapter of the Mahavamsa, the first Dravidian invasion took place during the reign of Suratissa. King Suratissa, ruled the country righteously for twenty-two years (Mahavamsaya, 1994: 97). It is said that the two brothers Sena and Guttikaya defeated the king Suratissa and ruled the country righteously for twenty-two years. But during this period, no sacred objects related to Hinduism were created in the field as archeological remains. Twenty-two years later, Prince Asela, the son of King Mutasiva, took over the power. He ruled for ten years and left the country. King Elara who came here defeated King Asela and ruled the kingdom for forty-four years. "Elara, a Tamil with a straightforward nature, came here from Soli country for the sake of the kingdom, captured King Asela and reigned for forty-four years. He reigned over his enemies and friends during the judgment period. (Moderated..., Mahavamsa, 1994 : 97).

This information reveals that King Elara ruled the country for forty four years as a Dravidian ruler. During that period, it is seen that the enemies and friends were treated equally. During this period, the ministers of King Elara were ruling the territories throughout the country. Necessary activities have been done to propagate Hinduism there. But at the same time, with the arrival of Prince Dutugemunu, the son of King Kawantissa, they did not get a chance to carry out the work for a long time. It can be seen that Hindu religious places and related sacred objects disappeared with the war of Elara. In particular, King Elara of the Mahavansa and his regional rulers were mentioned, but information about religious shrines and offerings was not mentioned.

After the invention of Mahavihara tradition monks followed the Theravada tradition. As the Mahayana philosophy did not exist in this monastery during this period, no sacred objects of Hindu inspiration have been found archaeologically. But sometime after the creation of the Abhayagiri monastery tradition, the Mahaviharika monks and the Abhayagiri monks were rejected based on the crisis conditions that arose there. As a result, the same Theravada tradition that existed in both these monasteries was divided into two parts, Mahavihara and Abhayagiriya.

Five months after the arrival of King Vattagamini in the first century BC, a Brahmin named Tissa came to Anuradhapura with a powerful crowd and broke the peace of the country and caused continuous riots. The rebels were so powerful that the king, unable to do anything, fled to Ruhuna as usual. With this permission, five Tamils who came from South India reigned in Anuradhapura for twenty years and six months. Again, accompanied by an army from Ruhuna, King Valagamba took over the kingdom (Suraweera, 2010 : 31). According to genealogical information, Mahatissa Thero of Kupikkala Temple, who helped

King Valagamba when he was hiding from his enemies, built and offered the Abhayagiri temple after the victory. Detected by Mahatissa, who resides in the state-honored Abhayagiri temple complex, resides in the Kula Sanghatta, and was subsequently expelled from the Sangha society with the Pabbajjaniya karma assigned to him. Angry at this, Mahatissa took five hundred monks who were his main student Bahalamassutissa Mahavihara and built a party opposite the Mahavihara. After that, none of the Abhayagiri monks went to the Mahavihara for Pohaya Vinaya Karma. This action goes down in Sasana history as the first collapse of the Sri Lankan monastic order. Due to these crisis situations between Mahaviharika monks and Abhayagiri monks, it was not possible to achieve the Parmaratha that was originally followed. Because of this, the Mahaviharika monks also had to face this competitive nature, while the Abhayagirika monks also paid special attention to secular subjects.

"Another important event was that the monks of the Dharma Ruchi sect belonging to the Vajjiputtaka sect of India came here and joined the people of Abhayagiri. Since then, Abhayagiri residents were known as Dharmaruchika Nikaya and Mahaviharika party as Thereiya Nikaya. The book Nikaya Sangraha describes the incident as follows. At that time he went to Abhayagiri from the Teriya sect and the disciples of Dharmaruchi of Vajjiputra sect came to this country from the temple of Dambadiva Pallarama (Suraweera, 2010 : 32). According to the information found here, it can be seen that the rituals related to the Mahayana tradition migrated into this monastery since the time when the monks of Abhayagiri left Theravada and started the Mahayana philosophy. In Abhayagiri Monastery, Buddhist sacred objects as well as Hindu religious sacred objects can be seen. From the day the Mahayanics arrived in Lanpādīpa, they clashed with the public. A monk named Sanghamitra, who came here on the day of King Gotabhaya, taught the Shastra

to Prince Mahasen. It was easy for the Mahayanics to work in Lankādīpa, and the Mahayana doctrine spread very quickly in Sri Lanka because they used the Sanskrit language. Mahayana power spread rapidly as there was nothing in Pali about Vaidya, Jyotisha, Yantra, Mantra, Tantra and Kalashilpadiya, but all of them were written in Sanskrit. Lankaikas also studied Sanskrit through Mahayanikas. Places such as Abhayagiri, Jetavana, Dakkhinagiri Viharaya, Vijayaramaya gradually turned into strongholds of the Mahayanics who made Sanskrit their own language (Sasanaratana Thero, 1999: 370). As stated in Moratuvu Sasanaratana Thero's Lakdiva Mahayana Madhe, the Mahayana philosophy spread very rapidly in this country. Especially during this period The spread of Hinduism in the period has spread along with it. During this period, many relics related to Hinduism can be seen which were created by mixing Mahayana ideas. Dharani papers were deposited. Thus they expected to get protection to carry out the necessary activities of their daily life without danger. Professor T.G. Kulatunga, who has done research on this Dharani house, has mentioned, "This Dharanighara is similar to the Theravada tradition. Accordingly, the creations here are the result of Mahayana inspiration. It is mentioned in the Mahavansa that a similar Dharanighara was built by King Mahaparakamba during the reign of Polonnaru. It has been stated that the Mahayanikas built these dharanigharas to protect them from the dangerous of enemies, epidemics, wild animals, snakes, and inhuman dangers (Kulatunga, 2014 :165). Also found in countries.

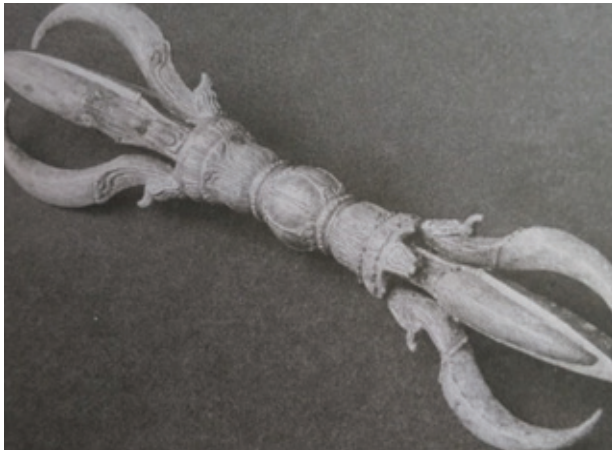
According to this information, this Dharani house has been used as a security pavilion to protect against dangers. A lot of dharani papers especially written stotras have been found under the protection of Abhayagiri monastery. These features are also found in the Vijayarama temple complex. Several Dharani papers belonging to the Mahayana philosophy have been found

during excavations there. It can be seen that the Dharani houses, which were created in the Abhayagiri monastery tradition, later migrated to other monasteries. A similar Dharani house is found in the Hattikuchý monastery complex. Also, there is a house called Dhammasangani house located near the Dalada Palace and the Mahapali Alms Hall. Galwewe Wimalakhanthi Thero and Ariya Lagamuwa, who made a study of the Hattikuchý monastery, are of the opinion that it is the place where the Dharma was deposited (Wimalakhanthi Thero, Lagamuwa, 2018 : 263).

According to the Mahayana philosophy, the Avalokiteshvara Bodhi Satwa statue was created based on the inspiration of Hinduism. The Sun and the Moon came from the eyes, Maheshwara from the forehead, Brahmins from the arms, Saraswati from the teeth, Vayu from the mouth, Earth from the feet, and Varuna from the abdomen (Kulatunga, 2014 : 305). Some of these statues are in the Abhayagiri monastery complex. Another idea of Hindus is given as "There is a belief that Shiva will become Bhashmeshwara Buddha in the future and Uma Umeshwara will become Buddha (Kulatunga, 2014: 305). Among the ten incarnations of Hinduism, Lord Buddha is shown as one incarnation. These factors show that Hinduism and Buddhism have flowed together since ancient times.

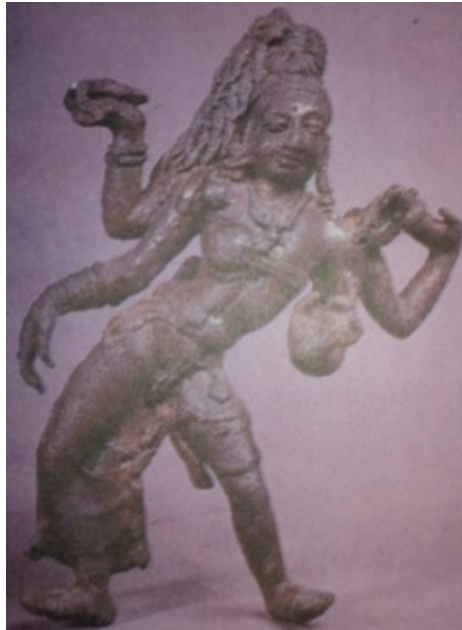


A bronze vajra used as another sacred object belonging to Hindu philosophy has been found in this monastery complex. It was found in a shallow well south-east of the main almshouse. Regarding this bronze vajra, T.G. Kulatunga's opinion is that "according to these design features, it can be considered as if it was brought from Bengal or China or a country inspired by Mahayana Buddhism. Although there is no reason to indicate that jade with these characteristics was produced in Sri Lanka, it is found in countries where Chinese jade is widespread. In countries where Mahayana Buddhism is popular, Vajra is one of the main sacrificial objects associated with that religion. It is mentioned in Vedic literature as the weapon of Lord Indra, the chief of gods, and it is said to be the symbol of his power and strength (Kulatunga, 2014 : 311).



Ardanari Nateswara statue can be identified as another unique statue found in Abhayagiri monastery. The height of this Hindu statue is cm. The statue depicted in 13 dancing styles is divided into two in the right middle, half of Shiva's body in dancing style is on the left side and half of the female figure is also in dancing style on the right side. The image is adorned with earrings and ornaments. Both arms are decorated

with bangles. While one hand is directed towards the hip, The elbows are closely bent and raised to the shoulders. The hand holds the number. The image of Natesvara has one arm raised near the elbow with a nava-avartka mudra, and from that arm a cobra descends from his shoulder to his head. The left leg is raised to the left in a dance style. According to those postures, the rhythm of the dance is expressed by the feet. To balance it, the female figure has her legs half bent. There is no dance form found in these figures found in India and they are considered as Ardha Narisvara. In this image, the male half is created on the left and the female half is on the right, but in Indian sculptures, female figures are shown on the contrary. It is believed that this represents Agni and Soma and may have been brought to the Abhayagiri site from an outside location (Kulatunga, 2014 : 373-374).



According to the information mentioned above, it is stated that this Ardhanaraari Nateswara statue was created at

another place and brought to the Abhayagiri monastery complex. A fact that is clearly reflected by the encounter of several of these statues related to Hinduism is that during this period, its inspiration was widespread. Archeological evidence suggests that there was a Hindu Kali temple between Thuparama and Abhayagiri on the road towards Abhayagiri Monastery. Its upper half has been completely destroyed. This is recognized as a sacred place by the Hindus. Accordingly, this temple must have been established near the Abhayagiri temple. This place holds an important place among the Hindu religious relics of the Anuradhapura period. According to the design features, stone parts have been created.

The monastery complex built after the Abhayagiri monastery of the Anuradhapura era, monastery organization is Jetavana monastery. It is mentioned in the book Lakdiva Mahayana Madhya that Vaitulyadi monks belonging to the Mahayana tradition lived here. "The Jetavanarama inscription belonging to the 4th century AD mentions that Vaitulyaism was written in books. This letter was written on the same day as King Mahasen (334-361 AD) who tried to make the five Mahavihara residents Vaitulyavists together with the monk Sangha Mitra. Here Vayatudalaka is Vaitulyavada (Sasanarathana Thera, 1999 : 371). This monastery complex of sacred objects related to Hinduism are also found in it. 08 bronze Hindu sculptures have been found at the Jetavana archaeological site. The largest Shiva sculpture is currently on display in the Colombo Museum. Bronzes dating from the 6th-7th centuries AD, the Bodhi animal figure is also similar in size to the above Hindu statue. It is also currently housed in the Colombo Museum. Hindu sculptures may have been imported from South India. A Hindu statue with the inscription Nanadeshi written in Pallava script on the support is among the antiquities found. This is currently in the Jetavana Museum. There are also two other female deities deposited there.

All these Hindu deities seem to belong to the period between 11th and 12th centuries AD. The head and bottom of one of the statues have been destroyed. The other female sculpture is larger than life size and is made of limestone. These statues show the South Indian Amaravati art style. It can be thought that it belongs to the period between 2-3 BC (World Heritage City). Also, a special seal with the image of a bull has been found in this monastery complex. It is not possible to specify for what purpose this seal was used. Looking at its design features A special type of rock has been used. The cow in the seal is designed in a way that it is lying on the ground and looking ahead. It is believed that this design was prepared and used as a sacrificial object because the cow is a sacred object of the Hindu people.

This information reveals how, in addition to the Theravada tradition, the Mahayana tradition was established in Sri Lanka due to the division of the Mahaviharika monks and the Abhayagiri monks into two parts during the Anuradhapura period. Moratuwa Sasanarathana Thero, who made a study on it, mentions that "the division of the Sri Lankan Sangha into two different parts, Abhayagirika and Mahaviharika, not only in Buddhist literature, but also Buddhist thought, art, architecture, and sculptures (Sasanarathana Thero, 1999 : 361-362).

According to the opinion expressed by Sasanarathana Thero of Moratuwa, with the migration of the Mahayana tradition to Sri Lanka, many cultural elements such as arts and crafts were added. Meanwhile, it can be seen that South Indian architecture, its architectural features, temples and Hindu sacred places have been used and adapted to the Sri Lankan built environment. Accordingly, the expansion of Hinduism took place with the Mahayana tradition during the Anuradhapura period, and its widespread influence took place during the Polonnaru period.

Polonnaruwa was the last city in Sri Lanka after the fall of Anuradhapura kingdom. The Soli who destroyed Anuradhapura and even deprived the kingdom of the Sinhalese dynasty, also strategically captured the fifth king Mihidu who was the last ruler of Anuradhapura. After that, they sent King Mihindu to the land of Soli. King Mihindu V, who was taken away by Solin, lived and worked in the Chola Mandal for twelve years. As the last of the long dynasty of Anuradhapura, there is a certain tragedy associated with his name. In the thirty-sixth year of his infamous reign, the armies of the great Soli Raja Raja invaded his kingdom. The invader took possession of him, his wife and property. He had to pay the price of his inefficient rule by spending his last days as a prisoner in Solli Raja's house (Fernando, 2002: 34). "Compared to Anuradhapura, which was the last city in Sri Lanka, Polonnaruwa was the last city in this country for a very short period. It is limited to two centuries.

Thus, there are evidences that Polonnaruwa gradually took the form of a city during the Anuradhapura period itself. But Polonnaruwa was permanently made the last city of Sri Lanka by Solin. Maha Wijaya freed Sri Lanka from Soli rule. AD W. In 1070 AD, King Vijayaba, who came to Anuradhapura and lived there for a while, went to Polonnaruwa and made it his last city, and protected the city by building a moat and a wall. AD From 1075 AD onwards, the country was free of struggles. Necessary steps were taken during this period to revive the country which had declined during Solly's reign. Thus King Vijayaba unified the island and ruled in Polonnaruwa (Senaratne, 2018: 57).

There are different ideologies regarding the birth of the Polonnaru kingdom, according to which two terms have been used for Polonnaruwa in the Velaikkara inscription set up near the Dalada Madura named after Atada. One of them is fullness. It is clearly the Dravidian form of Polonnaruwa. The

other name mentioned here is Vijaya Raja Puram. It should be considered as the name given to the city due to the victory of King Vijayabahu. Solin used the name Jananatha Mangalam for Polonnaruwa during his reign, which is a nickname of King Raja Raja I. The name of King Vijayaba, who saved the country from earthquakes and made Polonnaruwa in Jayagra the last city, has been used as a nickname for this city. Viewed in this way, there is no other historical city that had the same name as Polonnaruwa (Senaratne, 2018: 14).

In the study of the remains of Polonnaru era, its dual characteristics are shown. Among them are sacred ruins related to Buddhist culture and ruins related to Hindu culture. Almost all the ruins we see in Polonnaruwa were built by the rulers of Solin, King Maha Vijayaba, King Parakrama Bahu and King Nishankamalla. Here, special attention is paid to the creations built for the spread of Hinduism created from these dual characteristics. Many Hindu works were done during this period. All of them have been preserved even today. A special feature shown by this is that none of the Sinhalese kings who reigned after Solin's reign did not destroy any of these sacred shrines which are their identity.

Many Hindu religious buildings were created during the reign of the Polonnaru Kingdom by Solins. The main place is taken by the Shiva temples. It has been mentioned by H.C.P. Bell that there are 12 Shiva temples in the kingdom, and by S. Padmanathan It was revealed that the number of the temple is 16. Moreover, the remains of Hindu temples were also found in Padaviya, Kantale, Mannar, which were important Chola trade centers. Hindu temple building includes temples built not only by kings but also by merchant chiefs, military commanders and important palanquins of society (Kumara, 2007: 18).

According to the information mentioned above, it was found that there are between 12 and 16 Shiva temples. A few of these are listed below. Accordingly, the most basic feature seen here is that all of these have included Dravidian cultural elements. No. 01 Shiva Temple is not specifically mentioned by whom it was designed. Observing its architectural features, it is considered to have been built around the 13th century. This temple is located between Inner City and Dalada Palace. Here, stone parts with beautiful carvings have been collected and created. It was built in the style of Indian architecture during the Soli reign. The roof of the womb house in the middle of the temple is broken. The roof of the aisle is bare. The most important thing about this Hindu temple is the effort put into the preparation of the granite structures used in it. The Shiva lingam that was offered for worship in this Shiva temple can still be seen intact. Nowadays, Hindu devotees perform pujas for this purpose. Accordingly, it can be seen that the South Indian influence influenced our culture in the Shiva temples built during the Polonnaru period.



Shiva Temple No. 02 This building has been identified as the oldest building found in the Polonnaru period. It was

created by her son King Rajendra in memory of Lord Madevi Isara Mudayar. The inscription in Dravidian script states that it was built between 1015-1044 A.D. It is seen that constructions have been done here according to Panda architecture. "Senarath Paranavithana has commented that in the two cell letters mentioned here, the lighting of lamps in the temple and the offerings etc. These inscriptions are believed to belong to the eleventh century and it is mentioned that eleven cowherds were sacrificed to get the ghee needed to light the lamps of the temple (Kumara, 2007: 24).

Vishnu Temple

It is seen that the walls surrounding the Vishnu temple are made of bricks. The temple where the idol of Vishnu is kept is a stone building. The roof and walls are not intact. What is currently seen are the parts preserved by the Cultural Triangle. The Vishnu statue here is made of rocks. Several other Hindu temples are found near the Vishnu temple. Accordingly, this place can be identified as a compound where Hindu religious buildings have been established. This temple is also known as Pullair temple.

Nataraj Idol

The statue of Nataraj is regarded as the presiding deity of dance. In Hinduism, Shiva is known as the universal dancer. This work of art is especially found in Hindu temples. Its origin is found in the Ellora cave carvings of the 6th century. 10th century Nata Raj statues are found in Tamil Nadu. Among the historical works of art, Nataraja carvings can be seen in many parts of South India, Southeast Asia and Central Asia. This information reveals that the Hindu devotees used this statue as a sacred object in the Polonnaru period due to the invasions of Soli.



Naipena Temple and Shiva Temple

At first glance, a building with stone pillars, which seems to be the ruins of a Buddhist temple, can be seen on the right. This is the Naipena temple. Although the word vihara is used, it is not a vihara but a temple. In front of it is the Shiva temple made of stone. The only land with Hindu religious buildings is divided by the highway. This Naipena temple is the largest Hindu temple found so far. The foundations and stone pillars are preserved here. Two buildings arranged close to each other are seen here. One is believed to have been made for Lord Shiva and the other for Lord Vishnu. The Shiva Linga is placed in the garbha of the building to the left of the two buildings. That same village is a well on the right. In this temple is a seat where it is believed that some statue was placed. It is evident that the name Naipena Viharaya was used for this purpose because of the image of a serpent with five feathers created from lime plaster on the semi-circular roof (Rathnapala, 2010 : 84-85).

Moonstone

Among the Sri Lankan artworks, Moonstone is an outstanding work of art. Starting from the Anuradhapura era, this art form has seen changes in its migration to several kingdoms. Mr. Senarath Paranavitha's opinion about the moon lamp used in front of the entrance to a monastery is that it depicts how the suffering people of the world are moving towards nirvana (Senadhira, 1999: 71). , lions and cows move one behind the other. But when we move to the Polonnaruwa era, there are several features that can be distinguished from the Anuradhapura era. .It can be seen that it is due to the Hindu influence and there is a style of elephants, and lions moving in separate lines.



Bodhi StwaStatue

In discussing the Bodhi animals, Sasanarathana Thero of

Moratuwa points out that attaining Nirvana through Buddhahood is the main event of Mahayana Buddhism. All those who seek Buddhahood are bodhisattvas. The spread of Mahayana Buddhism was also due to this idea (Sasanaratana Thero, 1999: 212. This Bodhi animal statue is similar to other statues found in Sri Lanka. The arms of the statue are broken just below the shoulder similar to the Bodhi animal statues found in Weligama Kushtarajagala and Situlpava. Avalokitesvara Bodhisattva worship existed in the Anuradhapura period as well.

Information is found that during the Polonnaru era, Dravidas maintained strong commercial relations with foreign countries. Based on this interaction, it is seen that Hindu religious offerings were brought to Sri Lanka. Especially the inspiration of these sacred objects is the South Indian inspiration. Hindu religious objects such as the Nataraj are good examples of this. Thus, many large Hindu religious centers have emerged during the Dravidian rule of the Polonnaru period. Through them, the spread of Hinduism has taken place.

Conclusion

In the Anuradhapura era, the environmental background necessary for the establishment of the Mahayana philosophy in Sri Lanka was created based on the nature of the conflict between the Mahaviharika monks and the Abhayagiri monks. As a result, with the Mahayana philosophy, the inspiration of Hinduism in this country became widespread. Accordingly, the sacred objects related to Hinduism began to migrate into the Buddhist monastery complex. After the collapse of the Anuradhapura Kingdom, a new kingdom emerged in Polonnaruwa. Shortly after its inception, there were Dravidian invasions. As a result, many sacred religious shrines related to their religion have been created. Even today there is evidence that these Hindu religious

concepts, which originated from the Anuradhapura period, are still prevalent among the people. Especially because in almost every ancient place in the North Central Province, the same ritual is still performed for the god Pullyar, who is considered as a deity related to the Hindu religion. In that regard, many people are working with great confidence. The current Hindu concept cannot be followed without the current Sinhalese-Dravidian divide.

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