

The Hindu- Buddhist religious and social reconciliation reflected from pre- Buddhist time to the 3rd Century AC period in Sri Lanka

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Abstract:

This topic and the research undergone the subject of Historical Archaeology and its social factors which were covering major part of nature of the subject. The Archaeological evidence confirms that the cross-cultural and social ties between the people of South India and Sri Lanka in pre-Buddhist time of the history are being revealed from earlier years. Archaeological evidence of various artefacts as well as settlements such as coins, pots and carvings belonging to the pre- Buddhist period have been found in the North, North Central, North Western and Eastern as well as Southern Provinces of Sri Lanka. According to these facts, among the religious beliefs practiced by the people in the early period before the conversion to Buddhism were tree worship, rock worship and sun deities, etc, these religions attributed divinity to objects of nature are prominent, and there is evidence that religions such as phallic worship, which were part of the Vedic Hindu faith, were prevalent among the people

Keywords: *Buddhism, Hinduism, Brahmanism, reconciliation, equality*

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Introduction

The carvings associated with the Buddhist stupas reveal clear evidence that these religions continued to coexist with Buddhism even after the conversion of the Sri Lanka people to Buddhism in the third century BC. *Ganesha* and *Kubera* depict such Hindu deities in Buddhist stupa carvings, confirming the existence of a religious reconciliation between the two Hindu-Buddhist groups. Hindu deities may have added their carvings to Buddhist shrines as a way of paying homage to the Buddha. There is ample evidence of the preservation of the features of this Hindu-Buddhist reconciliation during the times of the Tamil rulers like *Sena-Guttika* and *Elara*, as well as during the times of the Sinhala Buddhist rulers like Duttagamini (161 BC–137 BC), Kanittatissa (165–193 AD) and Gajabahu (113–c. 135). After the conversion to Buddhism, the names and titles of the Brahmi inscriptions from the third century BC to the first century BCE, indicate that the people of this country may have known Hindu beliefs from pre-Buddhist times. The nature of this mechanism of reconciliation can be gauged from the sources included in major literary sources such as the *Deepavamsa*, the *Mahavamsa*, the *Wansatthappakasiniya* and the *Attakatha*, which were written later and include details of that period. From the very beginning of the reign of King Mahasen (277–304) in the latter part of the third century AD, it appears that the policy of reconciliation was hampered by anti-egalitarian practices such as the demolition of Hindu temples. While the doctrine of equality plays an important role in the teachings of the Supreme Buddha, there is ample evidence that many Buddhist and Hindu rulers practiced it in a way that preserved it. Research problem is the Hindu-Buddhist religious reconciliation born out of the pre-Buddhist beliefs in Sri Lanka and the cross-cultural religious environment created by the political power struggles between Sri Lanka and the South Indian Chola region.

Results and discussion

There is ample evidence that the people of India and Sri Lanka in the pre-Christian era worshiped a variety of natural objects and tribal chiefs and regarded them as deities. Benjamin Roland points out that the worship of demons, trees and trees, water and cobras, as well as the worship of cobra female and male hybrids has existed in Hinduism and Buddhism since its inception (Roland. 1953. 24). While these philosophical factors of both religions stand out by creating the esthetic verism.

The people who highly assimilated to the divine souls in their daily living life and they were respected and venerated to the souls in a part of the social and religious culture (Paranavitana: 1929.327), those spirits were revered by the people and were incorporated into their daily lives in large numbers. Perhaps the more intelligent people believed in Brahmanism. These beliefs are very similar to the religious beliefs of the time when the Buddha was alive in northern India. Sources can also point out how the lifestyle of the Hindu caste system in this country was affected during this period.

Buddhism was embraced to Sri Lanka in the 3rd Century BC in consequence of contemporary political activities preceded by the emperor Asoka and king

Devanampiyatissa respectively India and Sri Lanka. According to the foregone data, based on our previous observations, pre-Buddhist beliefs existed and it is believed that Buddhism was known to the people of this country before Devanampiyatissa.

The phallic worship had become one part of religion which was followed by the people in Sri Lanka in the period of king Pandukabhaiya in 4th century BC. Although Vansaththappakasiniya gave both the meaning of the word “*Sivikashala*” as a hall and a maternity ward for the worship of Shiva, Paranavithana points out that it is more appropriate to accept the original ideas as this name is also mentioned among the names of religious buildings (Paranavithana, 1929.326). Accordingly, he explains that it is reasonable to think that phallic worship was prevalent among the religious beliefs of the people of this country during the reign of King Pandukabhaya. Ipso facto the archaeological facts, especially from the lithic records engraved from 3rd Century BC have given clear disputable clues about the correctness of the above hypotheses. According to the Indian Shilpa text *Kautilya’s Arthashastra* written in between 4th century BCE to 3rd Century BCE period clearly mentioned, chapels reserved for each of Hindu gods including *Shiva*, should be constructed inside the king’s city to pay homage to them. It does not specify whether the deities are represented as idols or gender symbols. It cannot be pointed out that Shiva became as important among the Hindus during this period as he was later, as a major deity. Kautilya’s Arthashastra mentions Shiva with sub-deities such as *Asvins*, *Vaishnavana* and *Madira* (the lord of liquor) (ibid, 326).

However, Hema Ellawala explains that the word *Shivika* hall means a hall with a spherical shape, as *Sivika* is a palanquin (Ellawala: 2002.143). This elliptical oblong shape hall most possibly utilised for housed an objects, belongs to god Shiva which has been introduced by the words *Shiva Deva*, *Shivika*, *Shika Sala*. The general ground plan of a Hindu temple in India basically in its incipient period consists of frontal oblong shape vestibule and that adjacent behind it square shape sanctum in which house *Shiva linga*. Therefore the foregone palanquin shaped hall probably may have a very primitive shape of the Shiva temple in 4th century BC, this must be constructed based on the bamboo frame with wattle and daub finished. Reverend Buddha Ghosha in his *Pali atthakatha* text name *Saddharma pundarika* and *Udana* written 5th century, also commented with compromise on above mentioned meanings of words *Shivika Sala* (ibid 143). Therefore we are able to deliberately conjecture about the originate period of the credo of *Shiva* worship under the Patronage of Pandukabhaya. Thus it was the part of the propensity in religion that had been followed by the people in this intricacy period of Sri Lankan society.

Therefore, it has been pointed out that even after the conversion to Buddhism in the third century BC, the Sinhalese people still revered the Shiva linga as in earlier times. It is also mentioned in the original Brahmi inscriptions such as *Shiva*, *Maha Shiva* and *Shiva gutha* that the god Shiva was worshiped by the Sinhalese people from the time before the 3rd century BC (Paranavithana:1929.327).

The names of Buddhist worshippers as mentioned in these three Brahmins inscriptions from 3rd Century BC up to 1st century BC period such as *Bamadatha (Brahmadatta, Gopala, Kana, Krishna), Maha Shiva, Mahasena, Rama (Rama) Shiva bathi, Shiva guthi, Shiva rakta, Vesavana (Vishravana)*, were reflected the knowledge about the Vedic Hindu Gods as well as *Shiva* in aforementioned period of Sri Lankan people. Paranavitana speculates hitherto as for evidence still discussed, these people were earlier followed Hindu customs and beliefs, then they converted into Buddhism after the third century BCE (Paranavitana 1970.Vol. I, CXXIII-CXXIV).

“*Visadeva*” appears in another inscription as a code name. (JRAS (CB) NS, Vol. 59.part II, 2014), an example of the ancient Sinhalese belief in *Sivagama* is that the word “*Velu*” (CJSG. II: 225, No.745) in the scriptures means “*vail*” in the language. One of Shiva’s sons, *Murukan*, is called “*velusu*” because he bears the spear. Thus, the connection of the word *velusu (parumaka velusu puta parumaka pusa devaha lene)* in our inscriptions to *murukan* (JRAS (CB) NS, Vol.II, 132; No.54) seems to be a definite explanation. If those who used the code names “*Velu*” and “*velusu*” were not followers of *Sivagama*, then it is fair to say that they at least belonged to families that practiced the same religion (Ellawala: 2002, 144).

Another crucial evidence recorded in the 2nd century BC inscription is the personal name of *Vasudeva* (Ellavala: 1962, 145), a devotee who lived at that time. The name *Vasudeva* means Hindu *Ganesha* or *Krishna*. Therefore, it can be concluded that the people of Sri Lanka may have known *Shiva* as well as *Ganesha* from the pre-Buddhist era. The *Pali Atthakatha* text named *Dhamma Sangani* written by Buddhagosha in 5th century AC, Mentioned an institute named *Vasudevayathana*, also given an idea about the temple constructed for god *Vasudeva* alias *Ganesha*, (Ellawala:2002.145) thus a Person who beared that name known about the meaning of that word and have an idea about the good God *Ganesha*.

The early historic period from 250 BC to 300 CE.

Firstly, we would like to give the attention about the religion followed by the Tamil people who lived in that forgiven period in Sri Lanka and the impact directly offered on their religious environment due to the relevant political incidence. According to the Mahavamsa of the 3rd century BC, the people of Sri Lanka had only a few years to convert to Buddhism, and *Sena* and *Guttaka*, two Tamil horse traders, overthrew the king of Sri Lanka and ruled impartially for 22 years (MV: 21.11; Paranavitana, 1959.104; Indrapala, 2005, 157). One edition of the Mahavamsa, it has been recorded of *Sena* and *Gutthaka* believed in the doctrine that sin are washed away by water, and in order to carry out their secrets ablutions without having to go far, they diverted the course of the river of Kdamba (Malwathu oya) to run by the side of the city of Anuradhapura, was their (Paranavitana,Ibid 144;Indrapala Ibid,157) Centre of power. Previous scholars have suggested that this may indicate they followed Brahminical rituals (Senevirathne: 1985.523) in fact, the chronicle states that *Sena* and *Gutthaka* reigned justly. In this way

we could be able to suggest that the Tamil and Sinhala people lived in Anuradhapura, they followed Hinduism and Buddhism in equal status.

King Asela, the successor of king Surathissa ruled for ten years until Elara, a Tamil prince from Chola country, seized the kingdom and reigned for 44 years (Mahavamsa:21.14). However this may be, the princes of Devanampiyathissa's house lost control of the northern half of the Island not many decades after his death; and Buddhism, for the time being, ceased to enjoy the privileged position which that monarch had accorded it in his dominions. The incursion of Tamils at this period was perhaps not unconnected with the decline of the Mauryan Empire after the death of Ashoka. After withdrawal of the Maurya power from South India would have given political adventures from that region the opportunity to try their fortunes in this Island (Paranavitana, 1959.144). Elara reigned 44 years before the period of 161 BCE, in this period credence of the Jainism has been activated which contemporary Hinduism, due to political patronage had given by the Elara's chiefdoms and was the decisive factor for this, was the devotee of Jain saint Thiruvalluvara (Vavwage: 2005.90). Vavwage believes that Elara's ambition is to dravidization of the island. Therefore religious and multiple racial amalgamation culture occurred in this second century BC period due to reason of the South Indian Tamil people seems to have been migrated to Sri Lanka by in groups and settle down of proliferated in Northern, North Central and Eastern provinces, as well as large Tamil armed personnel who stationed specially in Northern and Eastern provinces. The situation was likely more dominant than the conditions that arose during the period of *Sena* and *Gutthaka*. Finally Elara's mastery reached its climax, through in his political and military mission had been undertook aforementioned provinces and furthermore captured interphase along the river bank of Mahaweli area from Vijayapura in Polonnaruwa up to far Southern foremost historical battlefield named Mahiyanganaya. Elara thus stopped the military units led by his generals from taking control of the territories (Mahavamsa: 25.7). Chattha, who was a general of Elara, chief in charge at the region Mahiyanganaya, from there he conducted the battle against Buddhist Sinhala hero Duttagamini. However Dighabhaya who was a Sinhala Buddhist chiefdom, join with Elara's forces in his political campaigns (Mahavamsa:25.12) nevertheless Malayadesa alias upcountry and its South and South Western provinces have not been compound to dominion of Elara, those areas were controlled by the Single Buddhist princes (Vavwage 2005.112).

Eventually, the political power of Rajarata, the largest Buddhist kingdom in the island, came under the complete control of Elara, and his religious and administrative policy was implemented almost uniformly during this period, based on the policy of reconciliation between the Buddhist-Sinhala people and the non-Buddhist Tamil-Hindu devotees. When Elara appointed Sinhala Buddhists for his council as the ministers (Mahavamsa: 21.13-34) was given a clever path to fulfill this wish of religious reconciliation in his reign. Elara visit to Buddhist monks at Segiriya (Mihintale) East of Anuradhapura city, for upholding royal customs, while when he come back, by his vehicle knocked down on a stupa, at once his Buddhist officials gave instructions for repair that damage (Ibid.21.13-

34). The Mahavamsa record of this event is that it continues to sponsor Buddhist monks, and Vavwage points out that under his sovereignty he seeks to seize the opportunity to spread Jainism with Hinduism over the Buddhist population living in Buddhist areas (Vavwage: 95,105). Even though there is evidence to suggest that both religions were practiced by the common people and the ruling class at the same time. In fact, the villages in these areas inhabited by Tamil civilians are named after the Tamil generals who were empowered to protect these villages (Vam: 376). The facts are related to the Elara's military strength which compiles brigades, generals and fortresses are express in Mahavamsa and Vansaththappakasini, likewise thirty Tamil chiefdoms with their servants, the military cadres with their families station within 32 fortresses and twenty chieftains with their assistance and families who were adjacent to the Elara's army, from this data we able to suggest large Tamil population has been lived at that time in the Zone between area from Vijithapura up to Anuradhapura (Mahavamsa: 25.10-15, 46, 66, 78). Meanwhile Tamil city name *Girilaka* situated near Vijnapura which is highlighted in the chronicle (Mahavamsa: 25.47; Vansaththappakasini: 380). The Mahavamsa epic, written about seven centuries after Elara's reign, convinces us that there were several Tamil chiefs in the Northern Province in the 2nd century BCE. These Tamil civilians were a critical point for paving the path for Dravidization of Sri Lanka in this age (Indrapala: 2005.159-160).

The chronicles recorded four folktales relating to the just rule of Elara (Mahavamsa, .Xxxi.15-34). The underlying purpose that gave rise to these legendary stories is clear, namely to illustrate the fairness and justice with which the king ruled his kingdom. Indrapala has given further comments about the author of these folktales, a prophecy which is indeed admirable that a Buddhist monk living in Anuradhapura almost seven centuries after the rule of Elara considered it important to conclude these four stories in his account of this ruler's reign. On the one hand, it shows the strength of the folk tradition during Elara's reign, and on the other hand it is a measure of a reasonable mind and the author's lack of prejudice. Accordingly, it appears that Ven. Mahanama Thera has submitted a just document on the rule of a non-Buddhist and non-Sinhala ruler (Indrapala: 2005.158). Furthermore Elara's love of justice is said to have been stronger than the natural affection he had for his own son. As well as the chronicles describe his rule of even justice toward friend and foe. Stories related of his love of justice, which was so great as to compel even the gods to rain in due season, are also narrated in Tamil literature in connection with a mythical Chola king, Manu Chola (Paranavitana: 1959.145). Nevertheless Dipavamsa, the Chronicle compiled earlier more than hundred years after Mahavamsa, mentions king Elara reign over 40 years with justice (Dipavamsa: 242.50). Eventually we are able to surmise that the faith of Jainism and Hinduism assimilated into the Sinhala Buddhist society, were coalesced religious faiths with Buddhism, it was the precedent religion which received patronage from Elara. Therefore, in consequence of these foregone historical facts, the Hindu Buddhist religious reconciliation seemingly built up in the periods of *Sena* and *Guttika*, and *Elara* in 2nd century BCE.

Another famous Hindu god *Skanda Kumara* and its belief popular in Sri Lanka as the god of Kataragama, mostly in ancient Ruhuna of Southern Sri Lanka. The creed

of this god has been evidently proved that it was generated in this same era. The earliest records revealed of this faith by oral tradition, that the king Duttagamini (161-137BCE), got vow for god *Skanda* at Kataragama before he proceeded the historic war against the Tamil king Elara. After successful completion of war and released the vow, Built the shrine for god *Skanda* at Kataragama (Dharmadasa and Thundeniya: 1994, 168), David Blandale quoted this story, from the primitive source named *Skandamala* (Blandale: 1997, 128). Pathmanathan stated that the names *Vishakha* and *Kumara* mentioned in Brahmī inscriptions between 1st century BCE to 1st century AC period, are personal names adapted for devotees of *Skanda Kumara* (Pathmanathan: 2006,350). The indirect reality of this we should understand that not only the general public as well as the king himself also followed the Hindu beliefs in this period. Therefore that kind of Hindu religious belief strongly assimilated into the Island's Buddhist society at the aforementioned period of 44 years reign by King Elara. Ananda coomaswamy commented that Elara was the pious patroner of god *Skanda* (Kumaraswami: 1962.1).

In the period of three decades after the death of king Duttagamini, the Mahavamsa records that 7 Tamils arrived with an army from South India, defeating the king Vattagamini Abhaya (103 BCE), and ousted from the throne, they were usurpers of the Anuradhapura kingdom, of the seven, five sat on the throne (103-89 BCE), one after the other, and ruled for 14 years. Sinhala king Vattagamini who recaptured the throne when at 89 BCE and ruled till up to 77 BCE (Mahavamsa: 33.102) in this entire period the Hindu -Buddhist religious reconciliation seemingly backlash due to the enigmatic and misconduct activities occurred by these Tamils.

The period from early 2nd century AC, onwards some pious kings were like Gajabahu (114-136 AC) and Kanitthattissa (167-186 AC), declare their religious policy reflected more equality style, Gajabahu went to South India as an enemy of Chola ruler, he must have considered Cera king as his ally, his presence at the consecration of a shrine in that country, and his introduction into this Island of the worship of the goddess Pattini favoured by the Cera, thus appears plausible.

According to the Tamil epic poem named Silappathikaram, was composed in the 2nd century, which contemporary to the Gajabahu's reign, of which the subject matter is the story of Kannagi, deified as Paththini, refers to Gajabahu of Ceylon as named Kayavagu. He is said to have been present on the occasion when Senguttuvan, the Cera king constructed a shrine in honour of Pattini. In the Sinhala ballads, as well as late Sinhalese historical work the Rajawali, Gajabahu is said to have brought to Sri Lanka, The anklet of the Goddess Paththini (Paranavitana: 1959.184). Hereafter Gajabahu is the hero of a considerable cycle of Sinhalese ballads and folk-tales connected with the cult of goddess Pattini, still an important element in the religion of the Sinhala Buddhist.

In view of the reference in the reference of the Silappadikaram, stories which state that Gajabahu undertook a military campaign in South India, overawed with the Chola king and brought back to the island, not only the Sinhalese who were taken captive

there in the reign of his predecessor, but also 12000 men from the Chola as kingdom as reprisals. The Pujavali, 13th century poetic work, stated similar story about this incident, if we consider these ballads on their own merits, Cannot be regarded as altogether baseless (ibid,184).

Adhikaram pointed out these large gathering of Tamil captives settled in the Island, with kings patronage in consequence of it several Hindu believes such as Kartikeya defined as Skanda letter alias god of Katharagama, Pattini, Vishnu and Natha derived from Vedic origin, firmly integrated and intermingle to the Single Buddhist culture (Adikaram: 2003.211). Earlier the Abhayagiri Vihara and its stupa had been founded by King Vattagamini, Stupa in this monastery Gajabahu had enlarged. The earliest phase of the Wahalkada or frontispiece entitled this enlargement works of that stupa, as well as stone sculpture of Surya Deva and *Kuvera* also including this originate phase of its construction. The stone carving of *Kuvera* alias Vishrawana depicted on the stale of the frontispiece at the Tissamaha stupa at Dakkhina Vihara (Mv: 33.90) when including to the latter period of aforementioned representations. The figure of *Kuvera* in this scene, seeming a noble it wears a garment covered one shoulder and Keep up a large stomach and below this figure appear a servant who collecting coins, and from this the Hindu god Kubera for wealth and prosperity in make connection with the mythical philosophy of Hindu pantheon reflected from this entire scene (Edwards: 1976).

Paranavitana concludes the Gajabahu's name is associated with non-Buddhist cult which the orthodox members of the Buddhist church in Sri Lanka do not appear to have received with favor (Paranavitana; 1959.185). The author of Mahavamsa, concern mainly with the fortunes of the Mahavihara, have therefore dealt with the career of Gajabahu, the supporter of their rivals, in a perfunctory manner, and were not disposed to be eloquent about his non Buddhist religious achievement. These may have been considered by the later chroniclers like Rajavali and Pujavali compounds respectively in 13th and 17th centuries, as in even-handed manner due to the comparable reconciliation religious behavior adhere to the nation.

When in connection with the ancient composer studies in Sri Lanka, early second century AC period was the most intrinsic archaeological factors are noted, dealing with the region of king Kanittha Tissa, built frontispiece or building facade was placed in four cardinal directions of the stupa and adorned with the stone carvings in which reflect the religious requirements of non-Buddhist and Buddhist pilgrims, who were lived in that period. These stone and masonry embodiments on the frontispiece reflected an idea about the coalesced syncretism in between pre-Buddhist beliefs and Buddhist philosophical thoughts. Revivalism of the pre-Buddhist Naga emblems with the characteristics of Brahmanic and divine fable figures such as Surya Dava, Brahma and *Yaksha* chief Vaishravana able to identify properly (Paranavitana; 1964.240).

From the first century to the second century CE, an image of the god Ganesha and his assistant dwarf was created at the top of the northern front of the Kantaka Chetiya,

or Wahalkada, at Mihintale (Paranavitana: Ibid, 240; Paranavitana, 1935.4-6; Elawala: 2002). 144- 146), another *Ganesh* statue is also carved on the eastern side of the stupa. The *Ganesh* stands on Northern frontispiece had been embossed by a procession made by several dwarf alias *Bairava* figures, was the Hindu mythical creation in connection with the paternity of *Kuvera*, in this depiction they carried some mythical objects such as Palm leaf, *laddu* and a mango for offer to God *Ganesh*.

Earliest Ganesh figures revealed in India, allocated to the time period of 1st century BCE (Sircar: 1942. Vol,I,90-91), almost contemporary with the aforementioned Sri Lankan creations liken with carvings of the South Indian Amaravati and further stone emblems revealed from the Maurya and Sunga periods (Paranavitana:1964.240).

Therefore in consequence of Hindu Buddhist religious intermingle practical experiences the foregone sculptures such as *Ganesh*, *Kuvera* and several other Hindu mythical carvings assimilated into Buddhist pilgrimage places, most outstanding among these the stupa reveal the most oldest sculptural presentations in Sri Lanka relating our hypothesis.

Media of currency and relevant other commercial activities conducted by Sinhala and Tamil merchants altogether, when the early Anuradhapura era, moreover is subject to discuss the milieu of Hindu Buddhist with its reconciliation. The copper and bronze coinage named *Laxmi* plaque has been found in many archaeological places and was practiced in between the period of first century BCE to second century AC in the island (Parker:1903.466-469;Kulatunga:2015.238-239). Lakshmi was the spouse of the God Vishnu, and has received homage as traditional gods for prosperity from the people of Lanka since from 3rd Century BC up to second century AC. As stated in the Hindu myths exemplified by the embodied figure on the top side of the coin in some instances Lakshmi anointed by two elephants.

We able to confirm the Hindu temples of Brahmanic reign have been safely function from pre Buddhist time till up to beginning of king Mahasen's reign (276 AC-303 AC), chronicle comments king demolish the shrines those were utilized for observe rituals on divine Hindu characters (Mahavamsa: 37.40),as well as Vamsatthappakasini latter compiled for Mahavamsa, further mentioned this king destroyed the shrines, in Gokarna in Eastern province and Eracavilla and Kalandaka in Rohana, Southern province (ibid.685), in those housed Shiva linga (Vam:502), therefore has been introduced as institutions were followed superstitious ideology. After dismantled these shrines and he built Buddhist vihara's in these places were in connection with Mahayanism, was the religion compound the heterodox teachings, against fore it arose resistance from orthodox Buddhist Institute, Mahavihara (Mahavamsa:37,3-9:), from this information quoted from Vamsatthappakasini, alludes the phallic worship have been spontaneously continue since pre- Buddhist time to beginning of king Mahasen's period (Rahula: 1984.49). Paranavitana's hypotheses on this religious propensity, is the Dravidian people of South India a very close neighbors of the people of Lanka, and if We consider the phallic

worship is the major religious faith of Hindus, deliberately surmise that disposed the phallic worship before they embraced Buddhism (Paranavitana:1929.327)

Therefore as yet the religious reconciliation, that was the political policy, have been accepted by many previous rulers, even though there is a seeming backlash in the period of king Mahasen (276-303 AD) who does not follow the equality policy as the Buddhist king of Lanka. Our conclusion on the religious milieu of Mahasen's period alike plausible with the Pathmanathan's comments as this hostile religious activities of Mahasen (276-303 AD) against the Hinduism and Brahminical shrines, verily had not in sense general religious policy of all Buddhist Kings seeming obviously they had given their patronage in favor of Hindus and their religion with the Brahmanical temples.

Conclusion

These Hindu deities may have been considered obedient to the Supreme Buddha and contemporary kings may have added their representations to their Buddhist shrines. These deities were included in a section related to the stupa built to represent the supreme Buddha, with the intention of stating that they were devotees of the Buddha and therefore that their power could be applied to people who believed in the Buddha. The result of this union may have been that the Vedic deity *Varuna*, an ancient national deity of the Sinhalese, was made the protector of Ceylon (D.ni: 2008.62) and another such deity, Yama, was made a worshiper of Sri Pada at the top of the Sumana kuta. The stories of the arrival of the Supreme Buddha in Sri Lanka to subdue the demons and snakes (*Nagas*) associated with the beliefs of the common people may also have originated from the movement to convert the pre-Buddhist faith to Buddhism. The result is that the inscriptions of this period after the second century do not mention the Brahmins, who had greatly influenced kings and commoners in earlier times. Sacrifice dances and music, and sometimes drama, which were an important part of the worship of the deities and which were generally highly loved by the people, were associated with stupa worship during the reign of king Bhatika Abhaya (22 BC - 7 BC). (Dipavamsa, 253.36) It may have helped to draw the minds of the people who used to go to the temples frequently towards Buddhist places of worship. (Paranavithana, 1964.240)

Some scholars already conclude this was such a Hindu impact on the Sinhala Buddhism, but it would be very difficult to explain that depend on one handed mind, rather without a knowledge on the ethnic behavioral patterns spontaneously activated in between the two ethnic groups such a Sinhala Buddhist and non-Buddhist Tamil since pre-Buddhist time. The most suitable way to discuss the significance is based on the influence that has been generated as a consequence of the cross-cultural impressions reflected by social and cultural embellishments in Sri Lanka. If we need to reach satisfactory and even-handed conclusions it must be applicable to theories like time and space which are popular for making hypotheses in the fields of historical archaeology.

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