

## **An Analytical Study of Ganinnansela's Contribution to Preserving the Monastic Order in Sri Lanka.**

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In the 3rd century BC, there was a significant growth in the monastic order in Sri Lanka. But in the early 16th century, there was a decline. The arrival of the Portuguese in 1505 AD led to this decline. Buddhist monks were a substantial obstacle for the Portuguese in spreading religious activities. Therefore, the Portuguese worked to spread Christianity by suppressing them whenever possible. These practices made it dangerous for Buddhist monks to stay in their temples. Thus, many monks became monks, and some people went into hiding to protect their lives. The people who lived in hiding, known as Ganinnansela, worked to preserve the Buddhist books however they could. During the Dutch rule, the monks were severely suppressed. The research problem here was how Ganinnansela started. The research aimed to study the work done by the monks to protect the monk order in the face of European oppression. The qualitative research methodology was used for this purpose. Primary and secondary literature sources were used for this through a library survey. Sannasand Thudapats were used as primary sources, researchers' books as secondary sources, and field studies were conducted in the temples where Ganinnansela lived. During the Portuguese and Dutch rule, the Ganinnansela gathered in places far away from the coastal areas and engaged in Buddhist activities. In the end, Ganinnansela managed to rise above the oppression of the Dutch. The King of Upcountry supported this. In 1753, the Dutch helped to establish Siam Upasampada. Velivita Sarankara Thero was prominent in re-establishing the monastic order in Ceylon. The contribution of the Wehella and Mulgirigala lineage greatly supported this.

**Keywords:** Ganinnansela, Vehella lineage, Mulgirigala lineage, Bhikshu Sanaya, Welivita Sarankara Thero