

TRADITIONAL HEALERS

IN SRI LANKA:

Interviews and Inspirations



Additional Interviews

Conducted by Lionel Mandy

ISBN: None. Not for Sale.

© May 19, 2022

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The cover of this volume depicts two purple lotus flowers. They symbolize the beauty that abounds in Sri Lanka- its flora, its fauna, and its people.

Merits to Dr. Tissa Jinasena for sponsoring the first English and Sinhala versions of this book.



DEDICATION- from Volume I

This book is dedicated to three people who were instrumental in its compilation, but who have not lived to see it in print.

Manoj Kulasekara



It is dedicated to Manoj Kulasekara. Manoj and his wife Nirosha took me to meet some of the first healers I met. Though Manoj did not necessarily believe in the healing work initially, he was always willing to assist by driving to visit healers, by translating where a confusion arose, and by being a positive influence on the process. His sudden transition at age 44 left all of us to contemplate our lives and the meaning of what we do. Manoj: I thank you for your contributions.

Shanthi Anusha Sachithanandam



It is also dedicated to Shanthi Anusha Sachithanandam. While battling her illness, Shanthi found time to translate for me when we interviewed one of the healers from Batticaloa. She organized my visit to the healers in the east. And though she was not there physically, her belief, energy, and spirit was clearly evident in all that transpired on that trip. Shanthi: I thank you for all you have done to help me with the compiling of this book.

Mr. W.N.K. Senavirathna



Mr. W.N.K. Senavirathna was a healer in Ratnapura. He made his transition in December 2015. We became friends over the years. You will read of his healing work in the interview I did with him in 2014. He was an excellent healer.

INTRODUCTION- from Volume I

The journey that is this book is a natural evolution because I am a traditional healer. Hence, wherever I go, I heal those around me. I also seek to visit healers so that I can learn, heal them, and be healed by them.

And this was so when I came to Sri Lanka in October 2010 as a Senior Fulbright Scholar. I had been awarded a 'Fulbright' by institutions within the United States government to teach courses in Clinical Psychology as part of the Master's in Philosophy program in Clinical Psychology at the University of Colombo. During the nine months of my stay in Sri Lanka from 2010 to 2011, I asked anybody and everybody I met to please introduce me to traditional healers in their society. And for eight of those months, the months where I was occupied with teaching, reading reports and grading exams, I did a lot of healing work on those I met, but I met no traditional healers. Then, by the guidance of those who knew better, from the time I finished my teaching assignment until I left Sri Lanka in June, 2011, I met five traditional healers in six weeks- a Hindu man in the north, a Buddhist woman, a Buddhist and Hindu woman healer, two Buddhist men- monks who are healers, and a Hindu man healer near Colombo. It was that 'flood' of activity that gave me the insight and desire to attempt this effort.

Six months later, in December 2012, I returned to Colombo to participate in an international psychology conference. While at that conference, I met and befriended a healer who is a Catholic priest. That kept my desire focused. I returned to Sri Lanka in the fall of 2013 and stayed for nine months, having retired from my university position in the United States. In that time I met four more healers- a Buddhist man in the gem district of Ratnapura, the headman of the Adi Vaasi (the original people inhabiting Sri Lanka) in Dambana, a Buddhist man Ayurvedic doctor near Negombo, and a Buddhist man who teaches at the University of Colombo. During this time I healed many people as well, and conducted independent research. I returned to the United States in May 2014 for my son's graduation from university. I again returned to Sri Lanka in August 2014. I completed research project, which is a chronicle of the history, current lives, and future prospects of the Afrikan people living in Sri Lanka. I housed that work on a website to afford maximum exposure to the information and photos. The link is: www.afrikansrilankans.weebly.com This book is my next project.

A traditional healer is one who learns her or his healing from a relative or close friend, or it is a gift bestowed upon them at birth or when the time is appropriate. I have met and interviewed each of the healers in this book. I have asked them each the same questions, which are listed below. I have provided addresses and other contact information so that you, the reader, can contact them if you need their assistance.

This book is not analytic. That is, I have not analyzed what the healers have told me. I simply took what they said and have written it down. I leave to you, dear reader, to decide what to make of what they have said. I believe each and every thing that these healers have described. I have seen each of them doing their healing work, and I can testify that their work is authentic, honest, honorable, and of great power. Those who have been helped are grateful for these healers.

Many of these healers do not charge a fee. Rather they see what they do as a gift to be given freely to those in need. Each such healer will gladly accept gifts in return- money, food, or whatever those who they have helped wish to give. There is honor and integrity in what they do.

You will find the same questions in each of the following interviews. Here they are:

[Please give your name, address, mobile number, and email address.](#)

When and where were you born?

How long have you been healing others?

How do you describe how you heal others?

How do you heal yourself?

When and how did you know that you were a healer?

Do or did you have teachers for learning to heal? Are they alive? Were or are they spirits or ancestors?

Do you know other healers?

Do you go to other healers for help?

Are you teaching others how to heal?

Can anyone or everyone be a healer?

Are there issues that you cannot heal? What do you do when that happens?

Do you have a family? Do they believe in you as a healer?

Do you heal ancestors and/or spirits?

Do you do communal healing? Healing along with other healers?

Do you touch your clients while healing them? If so, what do you learn by doing that?

Is there anything else you wish to add?

NOTE: If you wish to get the assistance of any of these healers, please contact them before meeting them and ask if you need to bring anything (such as betel leaves, copper sheets, et cetera). Many of these healers charge no fee, but all gifts are warmly accepted.

Please feel free to contact the author, Lionel Mandy, at the following email address if you have any questions or concerns: lionel.mandy@gmail.com

These additional interviews were collected subsequent to the printing of Volume I of this book in English, Sinhala and Tamil. Meeting and interviewing healers is an ongoing project. These and future interviews will be presented in English. A website is planned to present these healers to the world at large.

Map of Sri Lanka's Nine Provinces



Retrieved from http://www.nationsonline.org/oneworld/map/sri_lanka_map.htm

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M. Senarathna



Photo: Isuru Abeykoone

Please give your name, address, mobile number, and email address.

M. Senarathna
Kanugahawewa, Halmillawetiya,
Kebithigullewa, Anuradhapura
0255719525

[Translator: Dr. Nishantha Kumarasinghe]

When and where were you born?

Kanugahawewa, Parana, in this particular village; September 14, 1957.

How long have you been healing others?

From my youth I gained knowledge because my father was the person who healed the patients. From then, wherever he went to heal the patient, I was with him. I was 12 years old. I learned whatever my father taught; his father is a traditional doctor and gained knowledge from him.

How do you describe how you heal others?

The initial step is to get to know the symptoms of these illnesses. If it's a child, getting to know the symptoms of the illnesses. Immediately I can't get an idea of it, so I sit down and ask for information- what did you feel, what was the food you ate in the morning, in the night, where the child went. According to the information I get an idea of the illness. There are certain things called 'Veedi'.¹

He cures reciting a little poem which gives some information regarding the traditional system of understanding beneath the symptoms. So what he says is he gets his knowledge from his tradition. There are ways of identifying the underlying disease by listening to the people, filtering their symptoms and asking information of what they ate, drank, where he went.

In the beginning, he is not clear when somebody comes to seek his help. He asks various questions. When he asks questions, the diagnosis comes to his mind while he is asking the questions. He recited a poem also and he said there are some lineages and also there are some various illnesses. There is a lineage called "Sanni". A lineage is a system. They call it "Sanni". That is like a fever. There is another disease system called "Kole" and likewise there are various lineages.

His father came to this from his father's father. It was from a very long time because my great-grandfather knew about it. There was a person even before his great grandfather who knew about it. They have documented these on talipot leaves² using a script called "Puskola potha"³.

[Does he believe that these come from the time of King Ravana?]

He says that he cannot prove anything. There are stories and tales that people talk about that are coming from Ravana, maybe even before that. You might have heard of "Pullethe"⁴ from that era, from Ravana's ancestors. He has some kind of traditional feeling that it's a medication type of system, which is using stones to ferment. That is not in Ayurveda. They are not part of traditional medication in Sri Lanka. It is much older than that.

How do you heal yourself?

That is the issue I am having. The first stage of getting cured will be that you should have compassion within your heart. In terms of my medical treatment you have to refrain from money and power combining this compassion and kindness. Whenever a patient comes to mind, money is not the first thing that I concern myself with. My intention is how I can solve this patient's illness. So if I have this in mind I can save the life of this person.

¹ Veedi: A method, a law

² Talipot leaves: palm leaves

³ Puskola potha: A form of writing; a script

⁴ Pullethe: a type of plant

When I fall sick, I know that there is some kind of illness in me. Recently this happened to me. Recently when I went to Vavuniya, I did tests with various western doctors. Everything was fine but I know that I had an illness in me. If I travel a very long distance, below my ankle area and my feet swell and there is pain. So I decided to take my own medicine. Now I don't have this swelling; I felt better. The medicine that I prepared is done now so I prepared the medicine once again.

When and how did you know that you were a healer?

At the age of 12 when he accompanied his father, he developed interest. It was in his family and it was the only job he wanted to do and nothing else.

His father used to carry a book. It had some markers on it with threads. His father said: "Turn to this page with the yellow thread, the brown thread. When he turned, he read what was there. Some were exciting. He chanted another poem about delivering a baby. Even at the time the baby is conceived, they cared for the child, they advised and gave various remedies. They did some procedures until the baby was born. Even at the last moment when the baby was to be born, they were called especially when the deliveries were delayed.

I remember facing a similar incident like that. My father was no longer alive, but I knew the necessary oils and treatments. When I visited this place, there was a woman midwife. I inquired about the condition of the patient. She said that the patient's condition was bad- the baby had come down to the bottom area of the womb from the upper area of the womb. According to the oil treatment, we have to use the oil and bring the baby to the normal condition. So I asked them to arrange the room, which they did. I placed my hand two inches away from the womb and I felt the reaction of the baby. I felt that there was nothing wrong with the baby. The problem was that there wasn't enough labor pain. So when the labor pain increased, I was able to get the baby out who was facing danger. At the moment I am free of this because everyone enters the hospital.

Do or did you have teachers for learning to heal? Are they alive? Were or are they spirits or ancestors?

At the time when I was with my father, there were other Vedamahathvaro⁵ in surrounding areas, but I learnt from my father only. When I accompanied my father to visit a patient, there were other elderly people who gathered around. They all got together and discussed how to handle things. There were many people like that. They had healing knowledge. They all shared things among themselves. With this sharing taking place, all observed it and when we went elsewhere, we conveyed what we had observed. Through that the knowledge was shared.

In our system, we don't simply go and provide medication. There is a God that we believe in, Kadaware deiyo. We don't go on this journey alone; we go with the help of the Gods. We pray to the Gods to help and guide us to heal the person from whatever illness. Once a child gets cured, the child will be giving offerings- girihera pettiyak, mal wattiyak, dahath wattiyak and panduru⁶- to the gods to repay the vow.

Whenever he goes to treat a patient or to treat himself, whenever he wants to go on a trip or maybe a journey, his father also used to do various things ritually. They believe in several gods like Kadawara, Kambili, Ilandari deiyo, Aiyanayake deiyo, Pullayar deiyo. Kadawara is the one they believe in a lot when it comes to traditional needs. They use an nreca nut⁷. They wrap it with a white cloth. If a person has a fever, they say a prayer while

⁵ Vedamahathvaro: healers

⁶ Girihera pettiyak, mai wattiyak, dahath wattiyak, panduru:

⁷ Areca nut: The seed of the areca palm tree

holding the areca nut on the forehead. They take the person to the Kadawara dewalaya.⁸ There is a specific place in the temple to hang the areca nut. After saying all these prayers, the fever was cured. There was no medication for malaria. He mentioned one of his experiences catching malaria. His father did the same areca nut treatment protocol he got cured.

Whenever he goes out for whatever the purpose, he worships his ancestors- his father and mother. These are things that he believes and follows even today. Whenever he goes on a journey, he summons his parents via prayer, lights the oil lamp, tells them that he is going on this journey, asks for protection and help to do something fruitful. Then he has 100% confidence.

Do you know other healers?

Yes. There are healers who are at the dewalaya⁹ use the same methods that I use.

Do you go to other healers for help?

No I do not ask for healing help but am happy with the help I get. I do not ask for help but get assistance from others. Having a helper is important.

Let's assume there is a vedamahamaya (see footnote 5 above) for fractures and sprains. If I am not an expert in this field, there is someone in the group who is. There are vedamahathmayas for hydrophobia and other illnesses. I help with all types of illnesses. So if a fractured patient comes to me, I will refer him to that specific doctor and give him support.

Are you teaching others how to heal?

I am teaching my son.

Can anyone or everyone be a healer?

The main thing for that depends on the passion of that person. If that person does not have the passion, he cannot do it. If I did not have the passion and go through the books, I would not be able to do with my treatments. For example, I have a child and that child really likes to do this- he has a vision. He has gone through the books, get involved, learn to make the medicines, and accompany me when I visit patients.

He says he wants to give his knowledge to others. He does not want to keep everything to himself. He does not want to hide whatever is his box of materials. He wants to share it, but there are people who do not have the quality of being a leader. They should be people like that. When he sees whether his son or any other people have that quality, when he pursues that person, he has to understand whether that person has those qualities or not. He started teaching his son and his son used to accompany him and help him. He himself had gone with his father when he was 10 to 12 years old. He used to take his son with him when he went to see the patients. In the same way, his son is showing an interest. His son does not have to stay with him. He can go and rest if he is tired.

Are there issues that you cannot heal? What do you do when that happens?

I remember once going to see a patient. It was a virus with vomiting and diarrhea. It had spread to all the family members who were at home and it spread to the surrounding areas as well. I returned home and slept because it was very late, but the symptoms of this disease were working in my mind. So I looked through the book to find

⁸ Kadawara devalaya: Hindu temple dedicated to the god Kadawara

⁹ Dewalaya: Hindu temple.

the cause of it in my dream. I saw my father coming towards me and I informed him that I was searching for a solution for this disease. He said there was no time to find the details from the book, and to just tell me what the symptoms were and he would tell me the remedy for it. I did so. He said to pick some bellikola¹⁰, put it into water and boiled it, strained the juice from it, added some lime juice and give it to be drunk. He instructed that if it did not heal them, try giving sesame oil. In the morning I noticed that they found it difficult to get up, so I tried this remedy. It was not my remedy. And it worked.

Do you have a family? Do they believe in you as a healer?

In my family there are elder brothers, elder sisters and younger brothers. They all believe in my ability to do this work.

If you think of this entire village, they are my family. It's not like the urban areas. They are my family. They all belong to this same village. I have heard some commenting that there is not a cure for some illness and that they should try a different place. But a majority believe in my treatments.

Do you heal ancestors and/or spirits?

They ask for merits¹¹, and they do various good things and transfer those merits to the ancestors. It's a ritual thing.

Do you do communal healing? Healing along with other healers? No.

He helps other healers who have different specialties from his.

Do you touch your clients while healing them? If so, what do you learn by doing that? He does naadi¹² to diagnose illnesses.

Is there anything else you wish to add?

With malaria, there is no appetite for food and vomiting. So my father took an Arecanut¹², bathed the Arecanut in saffron water, tied it on the patient's forehead, and begged to the God to heal the patient, reciting prayers. Then gradually the fever decreased and the child was healed. The child complained of hunger and ate food where before the child had not eaten for about 3 days.

There are things that I believe and follow up even today. Whenever I decide to go on a journey, I summon my parents (ancestors), light the oil lamp, tell them I am going on this journey, seek their protection and help to do my something fruitful. Then I have 100% confidence.

I believe that the blessings of the god Kadawara deiyo with my help and the help of the areca nut that all contribute to the cures.

¹⁰ Bellikola: Leaf of the belli plant.

¹¹ Merits: the doing of good deeds to benefit the person doing the deeds, and/or the person in whose name the deeds are done. Merits are believed by Buddhists to enhance the journey of ancestors as they go on to their next existences. ¹² Naadi: Checking the pulse near the wrist- used to diagnose.

¹² Arecanut: A nut found in Sri Lanka.

He wanted to bring the puskola leaf books¹³ with him. He says when he brings them, it's like his ancestors are coming with him. The ones he had are very old ones. The strings are holding them new but the books are very old; they are more than 400 years old. One is about 500 years old; this was the oldest one.

He is the President of an organization of healers called Helabeme Urumaya Sangvidhanaya.



¹³ Puskola leaf books: ola leaf books with medical prescriptions written on them.

Venerable Rathnapure Dhamma Kusala Thera



Please give your name, address, mobile number, and email address.

Venerable Rathnapure Dhamma Kusala Thera
Sri Magalarama Temple, Wahalkada, Kebithigullewa
0710187606

[Translator: Dr. Nishantha Kumarasinghe]

When and where were you born?

He was born in Godakahena, Rathnapura on May 12, 1979.

How long have you been healing others?

About five years.

How do you describe how you heal others?

In our culture, we believe in God. We set up huge shrines. Everything comes through the powers of God, through the blessings of the God, according to the treasures of God, and from offerings to God. In the universe there are things that are not visible, things that are more powerful than us. With the knowledge of God in ancient times, things were detected and used to help people.

In the present era they say that certain diseases cannot be healed, like leukemia, paralysis, and different kinds of cancer. A person has come from Denmark and he is with me now. He has arthritis. He has gotten injections in Denmark. The doctors have advised him to stop getting the vaccinations because more injections can harm the kidneys. He had stopped the injections and through the internet he came to me and got cured in a week's time. Properties like those in plants, leaves, bark, roots and in medicine from herbs were able to get rid of problems. Those healing methods were known by our ancestors during their time. Medical books were also available but they were destroyed and thereby our legacy got lost. Now I get the blessings from goddess Patthini Mani¹⁴ and heal patients.

He has seen, witnessed a lot of things which are happening all over the world. The women were not treated well, not given their due respect. He felt like that- that was there in his mind. He was a great believer that all these creations like stupas¹⁵ and the ancient structures were not only created by using the human race, human knowledge, human skill, but that those things originated with the gods.

He is worried that women were not given a proper place in the world. So with the aid of Devas¹⁷ he wanted to do something. One day about five years ago, his mind has spoken to him and told him that he has the power to heal ailments which are not curable using western medicines- leukemia, cancer and things like that. So he wanted to do that. A kind of universal energy came into him channeled through goddess Patthini. He uses the universal energy channeling through goddess Patthini and through him to the patient. When he gets possessed or goes into a trance, he does not know what he does. He is totally unaware. Goddess Patthini only does the work.

People help and watch him. He does a lot of dancing and acts more feminine than masculine- not like a male but like a female. He does all the rituals. He heals the patient, and he gives some blessed water to the patients to heal them.

How do you heal yourself?

He does not do anything in particular. When he dances, it is a six-hour session in one day. He does what the goddess tells him to do. When he heals people, he does not have any illness because it is tremendous exercise.

Whenever he heals a patient, it reminds him about how he helps people. He feels mentally satisfied and that satisfaction gives him mental strength.

When and how did you know that you were a healer?

My mind made me aware of it. I thought that I never harm animals or any other beings, so why can I not do it? People become helpless from medicines and surgery. They are innocent. There had to be a way where the people can get better in their present life. When they come to me, I have the strength and power to do it following the

¹⁴ Patthini Mani: a goddess in the Hindu pantheon.

¹⁵ Stupa: The large structure with a pointed apex that forms the center of most Buddhist temples. ¹⁷

Devas: Celestial beings in the Hindu pantheon.

teachings of Buddha. So I believed I should do it. I had the intention to make use of it from the beginning. What I thought was correct, so I learned to do it.

Do or did you have teachers for learning to heal? Are they alive? Were or are they spirits or ancestors?

No, he did not have any other teachers.

Do you know other healers?

He knows other healers but does not have any experiences working with them. One he knows is Anoj de Silva who is in the Kandy area (see interview with Anoj de Silva in *Traditional Healers in Sri Lanka*).

Do you go to other healers for help?

No.

Are you teaching others how to heal?

No. He says it cannot be taught, but if somebody follows him, that person will have to follow him for a long period of time before it would happen.

Can anyone or everyone be a healer?

(See previous answer).

Are there issues that you cannot heal? What do you do when that happens? If

the person is dead, or is lacking an organ, like a liver, those cannot be healed.

Do you have a family? Do they believe in you as a healer? Everyone

in his family believes in his healing abilities.

Do you heal ancestors and/or spirits?

No, but I give merits¹⁶ to them.

Do you do communal healing? Healing along with other healers? No.

Do you touch your clients while healing them? If so, what do you learn by doing that? It

depends on the patient. He touches some. It comes automatically, he does not control it.

Is there anything else you wish to add?

The gods help to cure the nervous system. It is healed by the god's power, but it cannot be healed if surgery was done.

¹⁶ Merits: the doing of good deeds to benefit the person doing the deeds, and/or the person in whose name the deeds are done. Merits are believed by Buddhists to enhance the journey of ancestors as they go on to their next existences.



G.S. Rodrigo



**Please give your name, address, mobile number, and email address. G.S.
Rodrigo**

515 Hospital Road
Homagama
0773149768
[Translator: Nirosha Kulasekara]

When and where were you born?

May 10, 1953 in Maradana.

How long have you been healing others?

I began when I was fourteen years old.

How do you describe how you heal others?

He has the patient call him on the phone. He gets the details of their problem, and from that, he is able to tell them what the illness is. He also uses astrology to understand his clients and uses it to heal people.

He has a society. In that society there are doctors, lawyers, judges, and lecturers from the University of Moratuwa. All professions are represented. Initially people get registered in the society and they come to him for treatment. He has a room that he uses for hypnotism and an area for oil massages. He also teaches hypnotism.

How do you heal yourself?

He heals himself through meditation and the strength of his mind. He says that if you have a strong will and a strong mind, you can heal yourself. He hypnotizes himself. He does acupuncture with a strong mind. He uses the power of his belief- his mind and strong heart.

When and how did you know that you were a healer?

When he was schooling he could predict things. At the age of seventeen he healed my mother's foot. It was inflamed so they took her to many doctors but their treatments did not work. So he made an oil and gave it to her to apply to her foot for a couple of days. She became better. Then he realised that he was capable of healing people.

Do or did you have teachers for learning to heal? Are they alive? Were or are they spirits or ancestors?

He read a lot of books and doctors help him. He visited those places where they claim there are spirits who throw stones to diagnose. He did an online course which was conducted by an Indian institute. He does not like commercial (profit-making) programs. He does not like fame because what is said is misrepresented. He went with a psychology professor a lot. He has not been taught by spirits.

Do you know other healers?

Yes.

Do you go to other healers for help?

Yes, his daughter and another person who lives with him have abilities. He works with about thirty people.

Are you teaching others how to heal?

He has helped and has taught people who live and work all over the country. He has told them to do the work free of charge, but if they need a way to work and earn money, to make a reasonable living out of it. He has a job and owns houses and his children are grown. So he does not need to this to make a living.

Can anyone or everyone be a healer?

No, he does not believe that everyone can be a healer. A person who can meditate, develop their mind and control their mind can reach a stage like this. He sees things as a picture. He can scan a client and tell them what is wrong with them.

Are there issues that you cannot heal? What do you do when that happens? He cannot think of any situation where he has been unable to help.

Do you have a family? Do they believe in you as a healer?

His wife was a strong Buddhist. She did not believe in his powers. She has passed away.

Do you heal ancestors and/or spirits?

He does work with spirits to help persons who are possessed.

Do you do communal healing- heal groups of people at one time? Yes, sometimes.

Do you touch your clients while healing them? If so, what do you learn by doing that?

He touches the body at times to get the pulse¹⁷. He heats his palms and touches people to heal them. If a couple cannot conceive, he bathes them in herbs and medicinal waters.

Is there anything else you wish to add?

He has healed cancer patients. People who have not been able to have children for seven years got treatments. They came to him. He asked them to meditate and they have conceived.

He does not charge these people for healing. They give what they can. He uses that money to save cows.

Two girls had been living here in this house. They were possessed at one time. When one got ill, he bathed them both in herbs. He cleansed them and handed them over to the temple. He takes people who were possessed to the temple bodhi tree. He does not tie them to the tree, but they feel better. He does not tie the spirits to anything. So because of that, people have given this room to him free of charge to practise his healing.

He can even speak to clients over the phone and can diagnose them. He can send healing through the phone and give all the instructions.

¹⁷ Pulse: called naadi.



Sandini Sandaruwani Grandmother: Somawathi



Please give your name, address, mobile number, and email address.

Sandini Sandaruwani

Grandmother: Somawathi

Address withheld at the interviewees' request.

[Translator: Nirosha Kulasekara]

When and where were you born?

S. Sandaruwani: born in Mahamodara, 1994. Somawathi: born in Dauwa Mulalagama, 1950.

How long have you been healing others?

The grandmother (GM) only heals members of her family. This began after she left her body and entered the spirit world. At the time of the interview, it had been ten years.

How do you describe how you heal others?

Initially, grandmother (GM) had been lower status spirit. GM was following the granddaughter (GD). GM wanted to take her with her to the spirit world to keep her safe. The family took GD to many astrologers and others because she was in pain and unwell. These specialists have placed talismans on GD. One of these people captured GM's spirit and tied her in a cemetery. Eventually she escaped. She returned to GD and tried to return to a higher level as a spirit.

About three years after GM left her body, once she was freed, she started to meditate. She also became a Buddhist. She then became stronger, and was more easily able to enter GD's body to help her and other family members. She also helps others when she can see that they are good people and in need of help.

She can diagnose problems, but she does not have the power to heal them. Eventually she will be able to heal through the power of bana bawanawa¹⁸.

How do you heal yourself?

She meditates and heals family members to gain merits¹⁹ and move onward on her journey. She does not want to be reborn until her GD leaves and becomes a spirit.

When and how did you know that you were a healer?

Fellow spirits guided her to learn how to enter GD's body. That was about three years after she left her body.

Do or did you have teachers for learning to heal? Are they alive? Were or are they spirits or ancestors?

Other spirits taught her how to enter GD's body and offer help to family members.

Do you know other healers?

No, just spirits.

Do you go to other healers for help?

No. She developed the power to do this work herself. She does not need the help of others.

Are you teaching others how to heal?

No.

Can anyone or everyone be a healer?

No. Most spirits she has met are lower level beings. They want to hurt people. Few spirits want to help people.

Are there issues that you cannot heal? What do you do when that happens? GM

can usually tell the family what the problem is, but often she cannot heal it.

¹⁸ Bana bawanawa: Sinhala rituals of Buddhist origin.

¹⁹ Merits: the doing of good deeds to benefit the person doing the deeds, and/or the person in whose name the deeds are done. Merits are believed by Buddhists to enhance the journey of ancestors as they go on to their next existences.

Do you have a family? Do they believe in you as a healer? This family knows of her power and believe in it. But she earlier caused GD pain when she entered GD's body. That is no longer an issue; it has been fixed so that she can help while not hurting her GD.

Do you heal ancestors and/or spirits?

Yes, she has the power to heal other spirits and does that when asked.

Do you do communal healing? Healing along with other healers?

No. She has encountered problems when she tried to work with other spirits, so she works alone.

Do you touch your clients while healing them? If so, what do you learn by doing that? Yes.

It is how she "feels" or diagnoses what the person's issues are.

Is there anything else you wish to add?

Initially, when the grandmother (GM) entered the granddaughter's (GD) body, GD experienced pain and suffering. Eventually a way was found to transmit the healing without causing this pain.

GM leaves for long periods to meditate.



Rahupola Hamnduruvo



Please give your name, address, mobile number, and email address.

Rahupola Hamnduruvo
Gampaha Sri Vimalasara Nahiul
Siri Sujatharamaya, Rahupola, Lumuwatta
0573571050

[Translator: Geethika Jayasinghe]

When and where were you born?

May 1, 1934 in Gampaha- Walimada.

How long have you been healing others?

Since he was fifteen years old- 1949. He started treating people at age 7.

How do you describe how you heal others?

The medicines he uses come from five generations of his ancestors. He has medicines to heal diseases, and has medicines to cure those affected by evil spirits. He uses naadi wedakama²⁰ to diagnose. He also checks their horoscope and treats them according to the time of day. Also, certain spirits are helping him to heal others.

How do you heal yourself?

He can diagnose himself, and uses his own medicines to treat himself.

When and how did you know that you were a healer?

At the age of six, he felt he could heal people. He just felt it. If an animal was sick, he was trying to cure it. And his grandmother was a great influence for him, because he was always around her and she was practicing as a healer.

Do or did you have teachers for learning to heal? Are they alive? Were or are they spirits or ancestors?

He was taught first by his grandmother. Then his mother taught him. Now his mother helps him still. She is now in the spirit world.

Do you know other healers?

Yes, he knows of other healers who live close by.

Do you go to other healers for help?

His mother, Lord Buddha, and the priest who ordained him, all of whom are spirits, guide him in healing others. He does not go to other healers for help. He also gets help from priests who are spirits. He and they have known each other and worked together for seven lifetimes.

Are you teaching others how to heal?

Earlier he trained others. But they became money conscious and left. This work is to heal patients, not to make money.

Can anyone or everyone be a healer?

You have to have special abilities to be a healer. One has to have had such abilities in a previous life.

Are there issues that you cannot heal? What do you do when that happens?

Yes. If one comes who is possessed by a spirit, he must chase the spirit away. If that patient does not follow his instructions, he cannot be helped. And if the patient goes to bad areas and get affected by negative energy, he cannot heal him.

Do you have a family? Do they believe in you as a healer?

He has family from before his ordination. They all believe in him as a healer. He got ordained when he was fifteen years old.

²⁰ Naadi wedakama: Checking the pulse near the wrist- to diagnose.

Do you heal ancestors and/or spirits?

If someone whom he was treating dies, they may come as a spirit to pay off the debt that they owe. If a person is possessed, he confronts the spirit. He binds the spirit with strings, puts it in a bottle, and throws the spirit in a river or the sea where the water is moving.

Do you do communal healing? Healing along with other healers?

No. But other healers diagnose patients and then send them to him for healing., but other healers come to him for help.

Do you touch your clients while healing them? If so, what do you learn by doing that?

Yes, he always touches them because that's how he does the pulse. What he learns by doing that is the diagnosis. Heart, vein, kidney or the nervous system, everything is in our hands here, joint – every body point. What he's showing right now is that there is a different test point on each one of the fingers near the joints that correlates with the different parts of the body.

Is there anything else you wish to add?

He has healed people from all over the world who have come to see him. He has built temples and a hospital with the money that patients have gifted him.



Bhikkuni- Woman Buddhist Priest

Please give your name, address, mobile number, and email address.

[The Bhikkuni requested that her address remain private. She declined to offer a photo.]

[Translator: Nirosha Kulasekara]

When and where were you born?

September 27, 1947 in Moratuwa.

How long have you been healing others?

She had the power from childhood. When her mother passed away, she began healing. She was ordained as a bhikkuni when she was 31 years old.

How do you describe how you heal others?

When a person comes, she feels what is wrong with the person. She asks the person to bring their horoscope. From the horoscope, she can find out whether there is any Karma²¹ to suffer, to go through. When she goes through the horoscope, she gets the message from above saying to cover their Karmas and to do other things. What she is trying to do is to promote these people from normal human beings into upper beings so they can follow Buddhism. She is trying to make a procession for Buddha with purified souls. For that they have to start with the Dhana, Seeli, Bhawana²² meditation. They must start by offering robes for the Buddha. That should start with the white cotton robe and then go from there. And then she feels how to purify them. That is why she touches them.

She says that one has to offer betel²³ to the Buddha to ask forgiveness and to hold the mistakes or bad things you have done throughout your different lifetimes. You go to the very first Buddha- you have to go to the very first Buddha and start from there. We have the capacity to reach the knowledge that we have gained through so many lives where we have been good people, we have been evil, and where we have met the Buddhas. We have listened to Buddha sermons, preaching. So if we can open up our lives to reach to our own past lives and all the strength that we have gathered there, we can be better than all that we are getting from the knowledge from others. We can reach above. We have to find the path to reach that. And this is the way we can go to gain forgiveness.

Whenever a soul (or spirit) comes here, we find it difficult to keep it because the soul gets disrupted in his life and creates revenge and can trouble another person. That soul has to be removed with love and kindness, offered merits. We have to understand why he comes to us as the spirit- the cause for it. Once we find out the reasons for that, we provide the soul the necessary merits to be born as a human being. Then the soul does not trouble itself or anyone else anymore.

She also does takes a spirit out a person, refers them to other gods and sends them to the next level. In that way, she gives merits²⁴ and explains to them why they are in that position. She then sends them to the next level so that they will not hurt anybody and they will be better off.

How do you heal yourself?

She uses meditation and receives help from the powers above to heal herself.

When and how did you know that you were a healer?

From age seven she knew that she could assist people. She touched some ill people and they recovered their health. Also, while she was still a child but older, she meditated at a Bodhi tree every day all day for six weeks.

²¹ Karma: fate, destiny

²² Dhana, Seeli, Bhawana meditation: a type of Buddhist meditation

²³ Betel leaves: Betel leaves can be eaten. They are also offered in religious and healing settings as a sign of respect. Monetary offerings are placed on a bed of betel leaves as a sign of respect and hope for an auspicious result

²⁴ Merits: the doing of good deeds to benefit the person doing the deeds, and/or the person in whose name the deeds are done. Merits are believed by Buddhists to enhance the journey of ancestors as they go on to their next existences.

At that time her spirit/soul rose to an upper world, guided by her mother. She came to understand how the universe functions.

Do or did you have teachers for learning to heal? Are they alive? Were or are they spirits or ancestors?

Her mother was her only teacher and she was alive at that time.

Do you know other healers?

Yes, she knows of others. But their power differs from hers. Her power comes from the mothers of all the Buddhas.

Do you go to other healers for help?

No.

Are you teaching others how to heal?

No. Each person enters the world with their own talents. She can guide each one to their talents, but she cannot train them.

Can anyone or everyone be a healer?

She believes that each person is capable of using their individual powers to help other people. She believes that we bring the good and the bad from each of our parents' families. We must heal or resolve the issues they each bring before we can move on to develop ourselves.

Are there issues that you cannot heal? What do you do when that happens?

If the person is completely taken by the Maraya, the evil one, then it is very difficult to heal them and get them back. But if you do get them back, it takes all her strength. Once back, they must follow the good life. If they return to doing evil or something less than honorable, they will die eventually. She can't save them. She has saved a lot of them by giving that strength. They have to follow a good life from there on; otherwise it is not worth it.

Do you have a family? Do they believe in you as a healer?

She has one elder brother, one elder sister, one younger sister and one younger brother. They believe in her healing and come to her in need. But she is not connected with them as family.

Do you heal ancestors and/or spirits?

Sinhala Buddhists are being covered and suffering for many, many years because the sea around Sri Lanka contains spirits, and there are spirits in the sky, air, fire, everywhere. She can give them rest and make them become what they want to be like in the next human life or next life they want.

Do you do communal healing? Healing along with other healers?

No. She does her healing work with the assistance of the universal powers.

Do you touch your clients while healing them? If so, what do you learn by doing that?

No. When someone comes for help, she senses their pain and feels it within herself. Then she tells them what to do. She said that if she touched them, their troubles would affect her too.

Is there anything else you wish to add?

She says that the interviewer (Lionel Mandy) had once been in Sri Lanka in his previous life in the times of the Nagas²⁵ as a Naga living in the Naga kingdom. He has the power to understand peoples' nervous system and the blood system. And he has the power in his hands that he can heal- he has that strength as well. He has been here before. It is the power of the white cobra of the Naga Kingdom, which had that powers- that is the strength that gives the interviewer the ability to feel all the powers that go around a person's body. You quickly grasp it.

She said that the interviewer has the powers too. At one point he has met Buddha and while there he has come to the first level. Also he went to India for healing and to learn healing. So all the wisdom he has is from that attainment, which occurred many, many lives ago.

She was born in Moratuwa. Like Lord Buddha she had selected her parents and the place and time of her birth. Her father is from Kurunegala and her mother is from Tangalle. They both inherited the caste that she chose to be born into.

She is not a normal systematic Bhikkuni of Sri Lankan ordination. She follows the Buddha's ordination. She wears the shawl that he wore when he left home. It is pure cotton and covers both shoulders. So it's not the robe he wore, the one he wore when he left. That is what she follows. It suits the country because it is pure cotton.

She says is she represents the mothers of all the Buddhas there were alive earlier- the 28 Buddhas and their mothers. She has come from nine Universes above earth and has come to his human life. When next Buddha comes to Sri Lanka, Buddhism is going to be reestablished in Sri Lanka. Until then, her duty is to clear up and purify this country from all the evils here.

She said that it is very rare that people bring karma from a past life. Because when they die, they shatter most of their karma, so it is rare. But when they come to this life, there are a lot of spirits other than family spirits- there are random spirits around us too.



Dr. M.A. Madanayaka

²⁵ Nagas: Nagas are human-like beings with bodies of a snake who hold great spiritual powers.



Please give your name, address, mobile number, and email address.

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[Translator: Sandun Harshana Liyanage]

When and where were you born?

March 6, 1960 in Weligama.

How long have you been healing others? He began when he was twenty years old.

How do you describe how you heal others?

He treats the nervous system when the patient cannot move their leg. He treats osteoporosis, arthritis- all types of bone diseases and nervous diseases in the spinal cord.

He is a Registered Ayurvedic²⁶ Specialist in healing bones. He does not use the medical reports and scans. He uses his hands to touch and feel where the problem is. He first set the bones which are broken. But before that, he uses an oil to bring down the swelling. He then bandages the area with an oil which he prepares. Then he will bring the bones together using a cream that he makes from grains and herbs.

How do you heal yourself? He has used father's medicine and oils since he was a little child and his father treated him. He learned all those things from his father. His wife is also an Ayurvedic doctor from the government side, not using indigenous cures. She practices at an Ayurvedic Government Centre.

When and how did you know that you were a healer?

He began practicing when he was twenty. He was registered in 1993.

Do or did you have teachers for learning to heal? Are they alive? Were or are they spirits or ancestors?

His father was his only teacher. His father was registered as an Ayurvedic doctor in 1959.

Do you know other healers?

His wife is the only one. She does general Ayurvedic treatments.

Do you go to other healers for help?

No.

Are you teaching others how to heal? Yes.

He is teaching his son.

Can anyone or everyone be a healer? No.

Only certain people can heal.

Are there issues that you cannot heal? What do you do when that happens?

Even if he cannot heal the person, he provides them with some sort of relief. He checks the naadi²⁹ to see how he can help. Sometimes the patient will go to the hospital first before coming to him. In those cases, the problem has been there so long that he cannot do much to help them.

Do you have a family? Do they believe in you as a healer?

His family all believe in his ability. He has a brother who is a doctor.

Do you heal ancestors and/or spirits? No.

Do you do communal healing? Healing along with other healers?

No. If he did that, others would learn his medicinal formulas, which have been passed on for generations (father and grandfather).

Do you touch your clients while healing them? If so, what do you learn by doing that?

Yes, he touches them to do naadi, and to set the bones.

Is there anything else you wish to add?

He has a ward where there are 5 to 6 people. It is 3 to 4 kilometres away from this office. He believes that he is the best healer for spinal cord alignment in Sri Lanka.

²⁶ Ayurveda: A traditional form of healing, originally from India, practiced by many healers in Sri Lanka. ²⁹

Naadi: the pulse- used to diagnose.

Isira Veda Mahata



Please give your name, address, mobile number, and email address.

Isira Veda Mahata
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078 5523322; 078 6280000

{Translator: Darshini Jayasekara}

When and where were you born?

Panadura. March 13, 1974.

How long have you been healing others?

Since he finished his A-level examinations. More than 25 years.

How do you describe how you heal others?

First he examines the pulse²⁷ and then asks questions of the patient. Then they give a drink called Kasaya and apply something around the eyes. The drink is a family recipe with herbs. The application around the eyes stays on for two hours. Then he can use the pulse to diagnose. The patient comes each day for up to 28 days to receive the medication. Thereafter, they must apply the medication at home.

In the evening, he has a certain power that he uses to do the healing.

He works on eyes and on the spine.

How do you heal yourself?

His father is alive. He consults his father when he need healing help.

When and how did you know that you were a healer?

He learned from and with his grandfather and his father from when he was a child. So he always knew that he would do this.

Do or did you have teachers for learning to heal? Are they alive? Were or are they spirits or ancestors?

This method was started by his great grandfather and has come down through the generations. His grandfather comes to him when he is confused and helps him. His father also comes to help him. His father is still alive.

Do you know other healers?

He knows of one nearby who works using pressure points.

He knows the son of Dr. Weerasinghe, the eye doctor in Anuradhapura (see *Traditional Healers in Sri Lanka* for the interview).

Do you go to other healers for help? No.

Are you teaching others how to heal? Yes,
his son is learning from him now.

Can anyone or everyone be a healer?

In his experience, this ability is not gifted to everyone- only a select few can heal.

Are there issues that you cannot heal? What do you do when that happens? When people come with other issues, he refers them to other doctors.

Do you have a family? Do they believe in you as a healer? Yes.

This is a multi-generation family business.

Do you heal ancestors and/or spirits?

No.

Do you do communal healing? Healing along with other healers?

Yes, he does healing with his father. But they only heal family members in this manner.

Do you touch your clients while healing them? If so, what do you learn by doing that?

²⁷ Pulse: called naadi- used to diagnose.

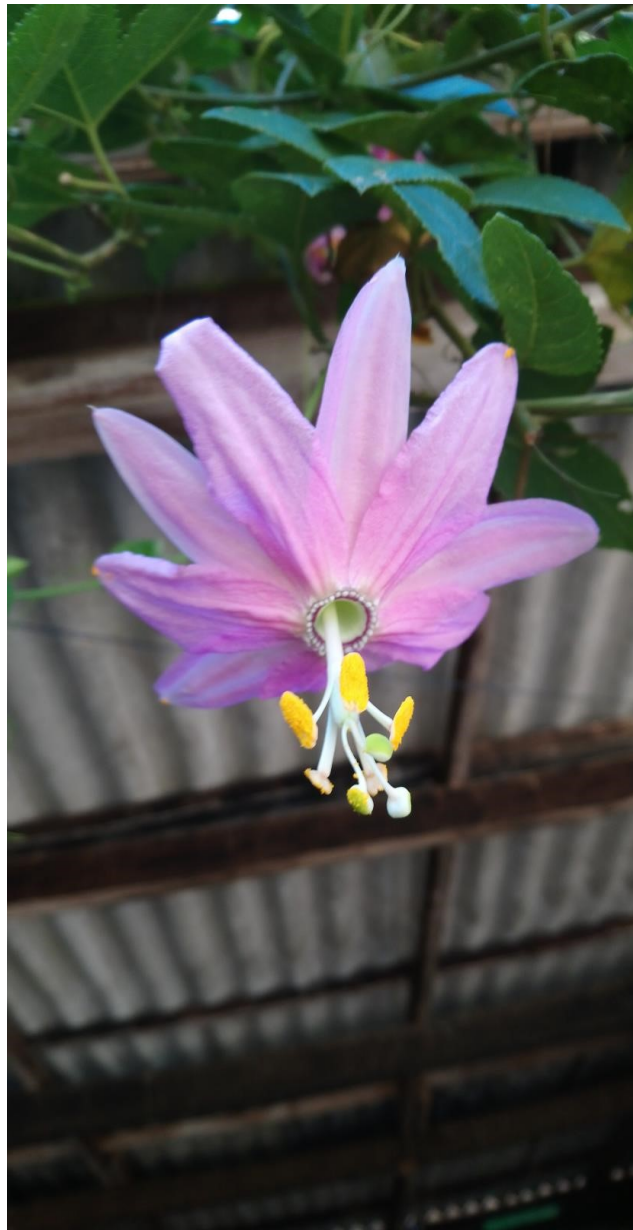
Yes, he uses naadi to diagnose. They use three fingers for naadi: the first finger tells about air, the second finger tells about bile, and the third one is phlegm. After two hours and giving the herbal drink, he can read the pulse, and according to what he learns, he prescribes the medicine.

Is there anything else you wish to add?

He does not use medicine inside the body, only outside/ externally.

He does not charge for doing the diagnosis.

If people come during lunch time, they offer lunch.



T.M. Nuwan Thushara Piyasiri



Please give your name, address, mobile number, and email address.

T.M. Nuwan Thushara Piyasiri
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{Translators: Savindra Marasinghe and Shani Marasinghe}

When and where were you born?

December 25, 1979 in Wathupitiwala.

How long have you been healing others? Since 1986.

How do you describe how you heal others?

His grandfather (see photo above) is inside him. He first goes into his shrine (which is on his property) and worships the goddesses and gods. His grandfather also invites goddesses and gods to assist them with the healing. Then he checks the pulse²⁸. Both he and his grandfather diagnose the illnesses from the naadi. Grandfather tells him what to do and what medicines are needed. He often blesses water or king coconut water (called tambili) His grandfather also removes spirits.

How do you heal yourself?

When he is ill, he meditates and calls on his grandfather, who helps him. He believes that the blessings he gets come from his grandfather.

When and how did you know that you were a healer?

Initially, his wife got powers from his grandfather. He was cleaning statues. While doing this, he thought he got some power to heal. So he tested it and it was true. This was almost twenty years before this interview. Now his wife no longer does healing work.

He had a teacher initially. But once his grandfather entered his body- and he knew that it was his grandfather, the teacher started giving him trouble. So he worked only via his grandfather.

Do or did you have teachers for learning to heal? Are they alive? Were or are they spirits or ancestors?

In addition to his grandfather, he had two more teachers. One had left his body (passed on). He offered blessings and healed in that way. The other is Chandra Babu, a healer who lives near Kataragama (see *Traditional Healers in Sri Lanka* for an interview with Shivalingam Priyantha (Chandra Babu)).

Do you know other healers?

Yes, he knows other healers.

Do you go to other healers for help?

These other healers come to him for help, and he goes to them as well.

Are you teaching others how to heal? Yes, he is teaching others how to heal.

Can anyone or everyone be a healer?

Yes and no. He believes that someone can calm another person down and help in that way. But he believes that he has had special abilities for many births.

Are there issues that you cannot heal? What do you do when that happens? He refers them to the other healers that he knows.

Do you have a family? Do they believe in you as a healer? Yes, they all believe in his ability.

Do you heal ancestors and/or spirits?

Yes. When he learns of their troubles, he does good deeds which gives them merits.³² He then tells his grandfather, who assists them in their world..

²⁸ Pulse: called naadi- used to diagnose. ³² Merits:

Do you do communal healing? Healing along with other healers? Yes, at times he works with other healers that he knows.

Do you touch your clients while healing them? If so, what do you learn by doing that?

Yes, he touches to read the pulse/naadi. From that, he can read not only that person, but also the family of that person.

Is there anything else you wish to add?

His wife can still heal people, but she is no longer doing it. Her mother, who is also an ancestor, guides her when she heals people.



Brother Lesly John Christie



Please give your name, address, mobile number, and email address.

Brother Lesly John Christie
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Hatton
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{Translator: Rajani Nedumaran}

When and where were you born? September 30, 1944 in Kandy.

How long have you been healing others? Since 1970.

How do you describe how you heal others?

He touches each person on the forehead. He can feel what needs to be healed. Then Lord Jesus guides the healing.

How do you heal yourself?

He does it only by praying and asking to be healed.

When and how did you know that you were a healer?

He received a blessing from Jesus. At that time (when he was in his twenties) he was approached by someone who needed healing. He prayed to Lord Jesus and was guided to heal that person. The healing was successful. So then he knew that he could heal people- through this blessing.

Do or did you have teachers for learning to heal? Are they alive? Were or are they spirits or ancestors?

No.

Do you know other healers?

In the past he has seen Fathers (Catholic priests) doing such things. He did not work with them.

Do you go to other healers for help?

No.

Are you teaching others how to heal? No.

Can anyone or everyone be a healer?

He believes that the gift to heal is given by God. He believes that anyone who receives God's gift can learn to heal people.

Are there issues that you cannot heal? What do you do when that happens?

He has not met anyone like that. He believes that all his healings have been successful.

Do you have a family? Do they believe in you as a healer?

Yes, everyone in his family believes in his ability to heal others.

Do you heal ancestors and/or spirits?

No.

Do you do communal healing? Healing along with other healers? No.

Do you touch your clients while healing them? If so, what do you learn by doing that?

He touches each person on the forehead. When he does that, they might faint or have some other physical reaction. The healing comes through his hand from Lord Jesus.

Is there anything else you wish to add? No.

Thank you.



Murugan Papathy



Please give your name, address, mobile number, and email address.

Murugan Papathy
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Eliiya
0740510398

{Translators: Rajani Nedumaran and Raksheika Nedumaran}

When and where were you born?

December 10, 1963 in Hakgala, Nuwara Eliya.

How long have you been healing others?

For about thirty (30) years.

How do you describe how you heal others?

She calls on the Hindu god Lord Ganesha and asks him how to help the patient. She tells him what their problems are and he tells her what to do. She does what Lord Ganesha tells her to do. She also has goddess Paththini helping her with the healing, especially healing babies. She always prays when there is a difficult problem.

How do you heal yourself?

She prays to these goddesses and gods for healing help for herself too.

When and how did you know that you were a healer?

From when she was a child, she felt it in her heart. She knew when she was thirteen or fourteen years old. It appears that she was born with this gift.

Do or did you have teachers for learning to heal? Are they alive? Were or are they spirits or ancestors? It all came through her heart. Lord Ganesha guided her along the way.

Do you know other healers?

Yes. She knows of another healer, but she has not had any contact with them.

Do you go to other healers for help?

She has never done so.

Are you teaching others how to heal?

To this point in time- no. She is not teaching anyone else to be a healer.

Can anyone or everyone be a healer?

She believes that everyone can be a healer if they have the gift for healing, but that not everyone has that gift.

Are there issues that you cannot heal? What do you do when that happens?

No. She heals each person as much as she can. Everyone gets at least some healing when they come to her.

Do you have a family? Do they believe in you as a healer?

Yes. Of all her relatives, only her daughter-in-law does not believe in her ability as a healer.

Do you heal ancestors and/or spirits?

No.

Do you do communal healing? Healing along with other healers? No.

She does not have contact with other healers.

Do you touch your clients while healing them? If so, what do you learn by doing that?

Yes, she touches some of her patients. When she does that, she can feel the healing going through her hand and into the patient.

Is there anything else you wish to add?

Others use healing to earn money. She accepts whatever a person can give to her in return for her healing work. She trusts all the goddesses and gods. She gets the greatest help from Lord Ganesha. She also gets help from Mariamman, who is also known as Durga.



R. M. Premadasa



Please give your name, address, mobile number, and email address.

Ratnayake Mudiyanseelage Premadasa
Nidangoda, Kalupahana
Haputale
0756904747

{Translator: Hasitha Wijesekera
Hasitha: You are with us always}

When and where were you born?

July 15, 1957, in Haputele, Sri Lanka.

How long have you been healing others?

Twenty to twenty-five years.

How do you describe how you heal others?

If someone needs help, he will ask them. If they agree, he will gather the plants, and, where possible, he will apply the medicine.

He is known by villagers as having blessed hands to plant things. So when it's time to plant, they ask him to bless the plants so that they give a good yield.

The agricultural scientist's wife was a Judicial Medical Officer. She taught him how to check the pulse and other western medical practices.

How do you heal yourself?

When he has issues, he treats himself. He mainly uses steam. He also gathers and steams the herbs that he knows will heal his condition.

When and how did you know that you were a healer?

He was working for an agricultural scientist who specialized in ayurvedic plants. So while working for him, he got to know about the plants. He was a security officer. They had lectures for those who wanted to learn. He learned from those lectures. Then if he found someone having those issues, he would help them.

Do or did you have teachers for learning to heal? Are they alive? Were or are they spirits or ancestors?

When he was young and in school, there was a traditional Sri Lankan doctor (called a Hela doctor and Hela medicine in Sinhala, as opposed to Ayurveda medicine) who taught people at that doctor's home. Also, his mother knew about the plants and had knowledge of how to treat certain issues.

None were ancestors or spirits. But others have told him that his mother is always looking after him, guiding him. He believes that he has seen his mother hovering near him on occasion. (I could sense her presence as we talked on this day- Lionel Mandy).

Do you know other healers?

Yes.

Do you go to other healers for help?

No.

Are you teaching others how to heal?

Yes, based on the situation. If someone needs help, he will teach them. But he does not have students.

Can anyone or everyone be a healer?

He believes that it should be in you to do it- be a healer.

Are there issues that you cannot heal? What do you do when that happens?

He tells them to go and get help from a (western) medical doctor.

Do you have a family? Do they believe in you as a healer?

Family members know that he has these abilities. But not all believe in his abilities, perhaps because of jealousy or some other reason.

Do you heal ancestors and/or spirits?

He never has any interactions with spirits.

Do you do communal healing? Healing along with other healers?

Yes.

Do you touch your clients while healing them? If so, what do you learn by doing that?

Yes, he touches people. Sometimes. It depends on the circumstances of each case. When he does touch someone, he will learn something by doing that, which he can use to help that person.

Is there anything else you wish to add?

He's very poor. Even his pension is going, in part, to repay a loan that he took. He has recently begun offering foot massages to patrons who stay at the bungalows of Galapitiyaya Estates. The owner of the estate charges a fee. Mr. Premadasa is paid from that fee. He usually does not charge neighbors for healing them- they are poor as he is.



“True healers know that wellness is the order of the day, so they do not allow themselves, even for a moment, to see anything other than that. So, the power of the healer is in the power to influence the one who needs to be healed into a vibration that allows the healing that they are summoning. (that they *could* get, even without the healer, but they can get faster with a healer's influence).”

Abraham. Excerpted from a lecture given in San Francisco, CA on July 30, 2005. Retrieved from AbrahamHicks Publications [dailyquote@abraham-hicks.com] on May 15, 2016.

