

# **TRADITIONAL HEALERS**

## **IN SRI LANKA:**

### **Interviews and Inspirations**



**Conducted by Lionel Mandy**

**© October 13, 2016**

**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.**

## Acknowledgements

A book of this type cannot come into being via the efforts of one person alone. Honor and respect first goes to God Allah for guidance and inspiration. Honor and respect go to the Hindu and Buddhist gods and goddesses who guided me into their worship, powers, and abilities. And honor and respect go to my ancestors, and to all the spirits, spirit guides, and other nonphysical entities who have overseen this journey and brought it to fruition. I have benefitted from the guidance of current and former students of mine as well as friends in Sri Lanka who brought me to visit these healers. In most cases, they also translated each healer's words from Sinhala or Tamil into English for my use and understanding. Thanks are due to Nirosha Kulasekara, Chrishara Paravitharana, Asiff Hussein, Shanthi Anusha Sachithanandam, H.B. Tamitegama, R.M.P.C.D. Chamil Rajapaksha, Abdul Hakeem Sulaiman, Arunakirinathan Thangathurai, Pasinda Amugoda, Imtiaz Thaha, Aneesha Pieris, Sutharaha Srigandan, Anusha Liyanage, Seelakkanda Thero, Jeewaka Kosala de Soya and Dineli Amaratunga, Layan Wijegunaratne, Kusal Perera, and Dr. Thanuja Fonseka Abeynayake, through whom I met many of the healers. I thank all the translators and photographers who participated. Their names are displayed in each interview. Thanks also to Nirosha Kulasekara, Manoj Kulasekara, Chrishara Paravitharana, Anooka Samarakkody, H.B. Tamitegama, Sutharaha Srigandan, Nadeepa Dasun, Dhanushka Wijayapala, Harith Rajakaruna, Dineli Amaratunga, Layan Wijegunaratne, and Dr. Thanuja Fonseka Abeynayake, who drove me to meet the healers. I thank especially Agnes Samalatha Seneviratne, mother of Nirosha Kulasekara, as well as Manoj Kulasekara and their children for allowing Nirosha to accompany me on many trips to visit the healers. And I thank Sajeewa Thilakarathna, husband of Chrishara Paravitharana, as well as Chrishara's parents and her children for letting me 'borrow' Chrishara to visit the healers. It might seem like a small thing to ask a healer for an hour or two of their time to answer some questions, but getting to that point took weeks in some cases. I am grateful for all that transpired.



## DEDICATION

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

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](http://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 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?

Please feel free to contact the author, Lionel Mandy, at the following email address if you have any questions or concerns: [lionel.mandy@csulb.edu](mailto:lionel.mandy@csulb.edu)

Map of Sri Lanka's Nine Provinces



Retrieved from [http://www.nationsonline.org/oneworld/map/sri\\_lanka\\_map.htm](http://www.nationsonline.org/oneworld/map/sri_lanka_map.htm)

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***“I took [a shaman from the northwest Amazon] to Los Angeles to meet a foundation officer looking for support for monies to protect their culture. This fellow looked at the medicine man, and he said, ‘You didn’t go to medical school, did you?’ The shaman said, ‘No, I did not.’ He said, ‘Well, then what can you know about healing?’ The shaman looked at him and he said, ‘You know what? If you have an infection, go to a doctor. But many human afflictions are diseases of the heart, the mind and the spirit. Western medicine can’t touch those. I cure them.’”***

Plotkin, Mark. “What the People of the Amazon Know that You Don’t”. TED Talks. TEDGlobal 2014, Filmed October 2014. Retrieved November 30, 2014.

## **Reverend Father Jeevantha Peiris**



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

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**When and where were you born?**

1977 August 1, and I was born in Colombo.



**How long have you been healing others?**

I was brought up in Moratuwa and I was in a family where my father had the same gift. Since my childhood, I experienced and witnessed healing in my home. I was observing while growing up. I would say that I entered into a life touched in the spirit when I was sixteen years old. I was also sick for six years, chronic depression with suicidal tendencies. There I discovered my healing, which healed me, was coming from the spirit of God, which I call Jesus. But then I rediscovered that that healing, which took place within me, remains in me so that I can share it with the others.

**[Is it possible that you were born a healer but that you didn't know it?]**

Yes, it is possible. For me, healing goes with the worship, internal worship, internal belongingness. So healing is only one result or effect of the internal belongingness to the spiritual power. I believe healers are trained by the powers from above, through sickness or suffering. One way or the other, maybe your personal experience, or the suffering of someone that is very close to you- that person discovers the healing power.

**How do you describe how you heal others?**

For me, healing is only an effect of a healing lifestyle. When I live a lifestyle of healing, that is, to depend on the spiritual power of God and to be nourished and nurtured daily, that I call the supernatural lifestyle of healing. And then the effect of your daily lifestyle is flowing to others through your words, through your actions, through your emotions, through your involvements, through your relationships. So, for me it's not a technique- it's a lifestyle. Rather it is a deep-down relationship with the spiritual power. The more I am aware and conscious that I am linked or in touch with the spiritual power, the more it flows from me automatically. Where there is suffering or pain, which is visible or invisible- where there is an abyss, air runs into that place. In the same way, when I'm in touch with the spiritual power of God, where there is the pain of a person, I'm attracted, or that person is attracted (to me)- both ways. And it flows. Maybe I sometimes purposely heal the person. Sometimes maybe I don't know that that healing touch has gone to him or her and healed that person. And that person discovers that he is healed. And I may not know also that that person has drawn power from me.

**How do you heal yourself?**

In simple terms I would call it prayer. So when I am open to the presence of God in my life, when I keep opening myself, I'm healed constantly- emotionally, physically, spiritually. This process is like a vessel under a tap of water which overflows. When it overflows, it goes to the places which are lower. So when I'm open in the relationship with my God, constantly, that healing flows from me and touches the people who I meet.

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

(See answer to this question above).

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

I personally was not trained by a teacher. My motivation, actually, came directly from the person called Jesus. I believe, though I have not met Him personally, I encountered that person called Jesus in the Bible. And today I would say, he's so attached to me personally, and we have

a very deep relationship. He is my best friend or my closest friend in my heart, who trained me by sharing His love with me. Other than that, there is no proper teacher or guru. But I was attracted to this person called Jesus and I read about Him, and reading about Him I encountered Him personally. And this person shared His presence with me and that presence is in effect a healing experience constantly. Surely my father was a guide, but he had never taught me: “Son, this is the way to heal people.” But he, too, had this person called Jesus in the center of his life. Then I recognized in my father all he is in this relationship. So there I think I got this attachment with Jesus. So that in His name, everything happens.

### **Do you know other healers?**

Yes, of course. I have met a lot of healers in Sri Lanka. As I said in the beginning, I believe that genuine healers are more simple and more honest. They are not driven by money orientation, but they are simple people who receive gifts. That’s a different story. I have met different people who practice this healing touch with the others. These people whom I met are mainly practicing healing but may not be professional healers- may not be recognized as professional healers. In the summer (at the retreat center in Kudagama) we have a sort of a convention or a meeting- we try to make it more national- and there people can come together. So there we share experiences in this journey of healing, journey of worshiping the Lord. There different healings take place.

### **Do you go to other healers for help?**

Yes. I would always like to be interdependent, because interdependency nurtures you reciprocally. So, I used to have contact with spiritual healers or spiritual leaders whom I believe are genuine. I used to listen and dialogue with them. Because by dialoging with them, we share a lot of experiences- spiritually and intellectually. I think that reciprocity, a collective coming together enriches us very much. This is an ongoing process. I believe that nobody’s attained, yet, perfection. We are all growing under the most powerful- the leader, the healer. So we need to interact- share with a lot of humility, so that we grow day by day. I think then we will be growing.

### **Are you teaching others how to heal?**

Again, I don’t teach anybody, because I don’t believe in that technique. But I train those whom I believe have a thirst to be healed. I share with them the secrets of belonging to Jesus- the supernatural healer- in which, automatically, they also gradually become healers.

### **Can anyone or everyone be a healer?**

Since healing is an effect of a lifestyle of healing, of course anybody can become one, but everybody’s not a healer until or unless he or she is in touch with that healing lifestyle. If one, knowingly or unknowingly, enters into this lifestyle- I would call a spirit-led lifestyle- automatically that person becomes a healer.

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

Always there are limitations. But I don’t believe that there’s an impossibility. Limitations exist. There are non-possibilities. Because this healing touch comes from the supernatural Creator, who is the possibility of all impossibility. So if the person who comes to me seeking healing has some sort of distrust in me, or in his perception, the way he opens to me- a block- then that person doesn’t receive the total healing. If that person cannot be convinced, or be open, totally,

to the power that comes from me, then I humbly accept that is his block, and I would leave him or her to another person to whom he or she might be comfortable with.

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

I'm not married. I live a celibate life as a Catholic priest. But I have a family. I have my blood relationship with my father, mother and my sister. And then I have a spiritual family to whom I minister my service. For me, more powerful than blood relationship is spiritual relationship. There's a big crowd of people who really believe in me. I also consider them as my family-members of my family, and with whom I share the healing touch.

**Do you heal ancestors and/or spirits?**

Yes, of course. Now a person is not only material; he's also spiritual. So in the healing process, I cannot divide matter and spirit- body and spirit, though there are the levels of the body, mind, spirit. The main- the body and spirit has to be dealt with together. Some people- they're ill, spiritually. Maybe physically they seem to be OK, but spiritually they're poor and they're weak and they're fettered. If a person is spiritually effected, eventually he will be physically affected as well. When one is physically affected, sometimes it can affect you spiritually- touch your spirit. So in order to heal the total person- whole being- you need to touch the roots of the person, beginning from his spirit, beginning from the ancestors, beginning from the invisible being of that person to the visible body parts.

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

Yeah, communal healing- yes. I prefer communal healing for a reason. Personal healing is sometimes an essential need, when a person is acutely, directly affected. But then there is this risk that that person begins to depend on me. Personally, I always try to lead to a communal healing, because the person who is being healed has to understand how I try to inculcate in him or her that it is not by being in touch with me that he or she receives the healing power. Through me, he or she enters into a relationship with the spiritual power- the energy. So, in the personal healing, sometimes people, when they're affected emotionally, they tend to have emotional attachment with me- which, sometimes, leads, again, to emotional sickness. And they try to magnify, or divinize me as a person, which is not the issue- should not be. So when I feel that the person is really affected with the evil powers or spiritual ailments, if she or he needs special attention, personally I begin with them. But then I direct them to a communal healing, in which I believe that person learns to enter into a relationship with the spiritual power, and believes that it is not the person called Father Jeevantha that heals, but the spiritual power of God or Jesus which comes through him. So I always lead people to communal healing where they learn to have a life of freedom.

**[Do you do any rituals, such as burning ailments that are written on a copper sheet?]**

In our communal retreats- we call them retreats, it goes on for a couple of days- we have some methods to set them free emotionally and psychologically first. So there we make them meditate, go into their subconscious, write out all the blocks (on paper), and to burn them right in front of them.

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

It is not essential. I don't have to touch a person necessarily. But, in many cases, the person who is sick physically or spiritually, needs an emotional touch in order to confirm him or her-



that emotional touch. I express my physical touch. Normally I call it “praying over.” I touch the person on his or her forehead and head. Because I believe that, first of all, that person subconsciously and consciously has to be healed. It leads always to the brain or some brain function. So when I lay down my hands and call upon the spirit to flow onto him or her, through this physical expression, that person sometimes faints, or sometimes falls apart, sometimes gets inspired. Sometimes, if he’s or she’s attacked by an evil power, they are liberated. So for this, personally, if I feel this person needs a physical touch for his or her confirmation, I do it.

### **Is there anything else you wish to add?**

You asked whether I have a formula, or whether I have a rite, as such, for healing. Some people use a rite- maybe a prayer, maybe an ancient creed, meditation, a mantra<sup>1</sup> or something like that. I know that healers use a formula. I don’t have a specific formula as such. Because this comes from a direct relationship with the spiritual power- God, Jesus- so when I enter in touch with Him- I’m constantly in touch with Him, but when a healing needs to take place, I need to totally belong to Him. The more I belong to Him, the more that person is resting under Him. So I don’t use a formula. I spontaneously get in touch with God, Jesus, and then I open that person’s blocks and so that path goes to him or her.

One thing I would like to add: now when I feel that this person is in need of healing, I tend to give that healing touch. But then also I’m very much concerned with the well-being of the person, because sickness- physical or spiritual- is only an effect of misleading his or her life physically or spiritually- or emotionally. So when I heal, that means I really deal with the symptom or the effect of a long-routed course. So I make sure- or I try to explain to the person- “Ok, now you’re healing. But if you get back to your past, or your way of life which you are used to- addicted or dependent- again you’re going to be sick. So no use of running to me or to another healer if you don’t correct your path.” This I believe that many healers- those who are not genuine- would not do. Sometimes some healers want people to be emotionally attached to them, all for financial or other material needs. So I make sure, if you are really being healed, your symptoms are healed now. True. Because you have an emotional, or a spiritual, or a physical wound and now you are healed. But what wounded you, you have to recognize. I think this is the most spiritual, powerful healing. For that, I tell that person that there is only one way- that you need to be spiritually purified constantly- in your thoughts, in your words, in your actions. You have to be purified spiritually. If you get into this path, you can carry on your healing lifestyle, which is also linked to your supernatural relationship with God. But otherwise if you come to me because you’re suffering- you’re healed now. That’s true, of course. But then you go back and live the same life, again you’re going to be sick. It is a vicious circle.

Basically the process of healing has much to do with forgiveness. I see it as a foundation of my life, my healing ministry. If a person is hating, or is not forgiven by somebody- they need to forgive or they are basically going to suffer for their life time. So in this healing process, forgiving and receiving forgiveness is absolutely essential. So, for me, when we speak about healing, forgiveness is also interconnected with this process. So that harmony, that peace remains, prevails in you only when you are in peace with yourself and with others. So forgiveness is a basic requirement.

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<sup>1</sup> A mantra is a sound or a word that is repeated to produce spiritual power in Buddhist and Hindu ceremonies.

## Indika Thilakarathne



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

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**When and where were you born?**

I was born in Kurunegala on June 14, 1984.

**How long have you been healing others?**

From my childhood I started, but I did not know that I was a healer. Now I know that I am a healer but then I did not know that.

**How do you describe how you heal others?**

People come to me and they say they have some kind of a sickness or some kind of a pain. I still do not have that inner kind of a mind recognition, so that when I look at a person, I can say, “Oh, you have this kind of a sickness”. By looking at them I do not have that ability yet. But the gods have said that I will get it later. I ask from them “Where is the pain?” They show me the place. Then I ask “Is it OK for me to heal this?” The second question I ask is- sometimes I have to make an attachment to that particular person, with my mind. So in order to do that, I ask them “Is it OK if I touch you?” Because sometimes it is difficult for me to get the connection. I then touch where the pain is. I make a connection with the pain. I then tell my father, god Suniyam<sup>2</sup>

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<sup>2</sup> Suniyam is a god worshiped by Buddhists in Sri Lanka. He has two aspects: friendly and an aggressive.

and my mother, goddess Paththini<sup>3</sup>, and also my second mother, goddess Kali. I ask each of them, in order, for their blessings, and also the blessings of all the other gods and goddesses. I then feel that I get that power. I take that pain from the person to me, through that connection. That person will be blessed. That person will be healed. But I am now in trouble. I have the pain. But that particular power, given by the gods- I have the ability of converting that negative power to a positive and give it back to this universal power (gods and goddesses). So this is like a triangle. There is the patient, and the universal power- the gods and goddesses- and there is me. So there's the negativity, they bless me, I take the negativity and I give them the positive, I convert the negativity in me to positive, and I give it to the universal powers- the triangle is complete. That's how I do it.

### **How do you heal yourself?**

I did not know the method. Then I met Dr. Lionel Mandy and he taught me how to heal myself. I am still trying. Sometimes I'm successful; sometimes I'm not successful. So when I need help, I ask the doctor. I am exhausted, so I send SMS messages to the Professor Mandy and he heals me. I am trying my level best. Once I asked for help from goddess Paththini because I had a severe headache. I tried my level best to get it out but I was unsuccessful. She told me to take medicine, so I did. It was that simple.

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

When I was a child I knew. There were two special characters. One is my mother. She gets migraines, and when she does, she keeps vomiting for about seven days. She cannot get up and she is extremely exhausted and in pain. I didn't know that I was a healer. So once, when I was in the university, I went home and she had an attack. I took an herbal cream and applied it to her. I knew that it was not going to work. But when I applied it and rubbed her head, in about two minutes, she was OK. So that was a wonderful experience. Since then, whenever she has an attack, when I rub her head, the pain goes down and she is much more relaxed. The second one is one of my close friends. She broke her arm in three places near the elbow and was in extreme pain. She was taken to an indigenous doctor and given a treatment, but that treatment was extremely painful. I did not know what to do, but thinking of my mother (the one who gave me birth), I rubbed that arm, and in two minutes, she was in a deep sleep. So that pain was gone. In both cases, I had the same questions: "How did that happen? Why did that happen? What did I do?" And I did not have an answer, but I knew I was a healer. I was about eighteen years old. I also have a special attraction to animals. I always am concerned about them when they are hurt. When my biological mother blesses me, I feel a huge power comes into me, from my head to my toes, from top to bottom. And I am using that blessing now, though I am using other methods and healing powers now. Earlier what I used whenever I healed was my biological mother's blessing, which I do still use.

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

My biological mother was my first teacher. She is still alive. The gods also teach me. My second mother, Paththini and my second father, Suniyam, and my other mothers and fathers also are my teachers. They all bless me. I also have you, Professor Lionel Mandy. It was you who

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<sup>3</sup> Paththini (also spelled 'Pattini' and 'Pathini'), is a Buddhist and Hindu deity associated with health and fertility.

said to me: “Welcome to the world of healers.” It was you who made everything clear about who I am.

**Do you know other healers?**

Yes, I know some of them. I know you. I know some other healers, and I have heard of some other powerful healers. And the gods have introduced me to some other powerful healers.

**Do you go to other healers for help?**

Up to now- no. I have asked for help from you when I need help. Apart from that I have not asked for help.

**Are you teaching others how to heal?**

Now, no. Because I know that I’m still a learner. I always feel that I should be better to make another person good. So, in that case, I think that I should not start teaching now. My fiancé has been granted a portion of my powers by the gods. What she can do, I cannot do. She does not know how to control it yet. She is very good at healing little children. What I can do, she cannot do at all. But I did not teach her. It was the gods who did this.

**Can anyone or everyone be a healer?**

No, I don’t believe that all the people can be healers. I know that I have been selected. I have been working like this for many lives before, and I have been practicing for a long time. There are certain symbols- certain marks on my body that have different meanings, which I did not know. Now I know them because goddess Paththini explained those things to me. So there are certain people who have been selected and well trained. And there are tests, rituals.

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

Because right now I am not granted the full power- I know that it will be granted soon- so when I feel those places, I always ask for help from my spiritual father first. And he is so quick to react to those things. And I get clearer, I get the pattern of how to do this, especially from him.

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

Yes, I have a family: my mother, sister and brother. I am the youngest. My brother does not believe in me as a healer. My mother believes in me now because of the recent healings. My sister believes in me when there is trouble. When she’s in trouble, she believes in me. And my fiancé believes in me.

**Do you heal ancestors and/or spirits?**

Yes.

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

Yes. Up to now, I have only done it with you. I do that because I always consider myself as a learner. There can be things that I can note, things I can learn.

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

Yes I do touch them. I ask permission before I do that. I do a thing like they do in that movie *Avatar*. What they do is if there is a wound, it is like a tear. They take that torn part and they

connect that up with nature, and it is healed by that quick connection. So it's like that. Whenever I touch a person's body, I can walk into that particular person. So it's like that connection. I can go into their present life. If I need to, I can go beyond that even, in order to heal them.

**Is there anything else you wish to add?**

Because I have certain powers, I have to perform certain rituals each day. My fiancé also has certain powers, so she also has to perform certain rituals each day. She was nominated by the gods for this work. So she has to make certain sacrifices as a result.

From the things that I know about me, and from the things that I have been assigned to do, in the future I will have seven specified areas in which I can do healing. That will be granted after my marriage. There will be a triangle: me, my wife, and gods. Once married, all of this will come under one roof. From there I have to start. I have to make a special place, a room, where I will discuss with the gods. From there I will heal people, look at the problems of people who cannot have babies and bless them, protect places, develop temples in Sri Lanka, and kovils. So they have given me very good but serious responsibilities about the society overall. So I am preparing for that.

I know that whenever I do good things, not only the society will be blessed. Also the gods will be blessed.

We did this interview eleven months earlier. At that time we knew that we would have to redo it. The gods were ready to grant me the powers soon after, but I objected. I had clear reasons for my decisions. About ninety percent of the gods agreed with me, while the other ten percent disagreed. So I took that decision. So now, with certain adjustments, they are going to bless me even better because of the decisions I have taken in my life and in this process. So the people who read this book and seek my help, I am one hundred percent sure that they will get the best help I can give them.





## W.N.K. Senavirathna



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

Mr. W.N.K. Senavirathna  
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{Translator: Chrishara Paravitharana}

**When and where were you born?**

Ratnapura, Sri Lanka, 30 April 1957.

**How long have you been healing others?**

Since 2002.

**Is it possible that you were born a healer but that you didn't know it?**

No. He taught tae kwon do (martial arts) before he became a healer.

He says that sometimes by helping others, you become a popular person or something like that. But he didn't have that perspective. But he knew he was someone special- in a way that you don't need to show it to others. But he knew that there was something special about him....

He's saying that all these concepts- like the concepts of God- different levels of life- devils, spirits- is based on your beliefs in this world. So whether it becomes a solid thing or not, it all depends on how you react to it and what the reaction causes. Otherwise, there is something that goes beyond this. This consists of the five elements (earth, water, fire, air, ether). Once you come out of it, it becomes the universal consciousness.

### **How do you describe how you heal others?**

He's not basing any of these processes- his healing treatments for financial purposes, commercial purposes. The way he understands himself, he utilizes that technique to see- see through the subconscious processes of the other person. He leaves his ego behind, and he connects with the mind of the other person.

### **How do you heal yourself?**

He heals himself by trying to be aware of what's going on in his body, but without making any special reactions. The process comes from within.... What he's trying to do is, he tries not to relive past baggage, which is more karmic. He didn't use the term 'karma'<sup>4</sup>. He tries to understand the processes, maybe even 3000 or 4000 years back. But he wouldn't want to relive it. Instead he takes this moment as this moment, and creates a new kind of phenomenon. Yes, he agrees that this is the way that it comes to him.

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

When he was 43 or 44 years old, he just felt some power. What he says is during that time, he didn't practice healing others. He just wanted to know about himself. He just wanted to know about himself: Who am I? Then he went into the process of practicing so many meditative techniques. He cannot fully say that it's meditation which has given him this knowledge. But it just happened. So that it felt- kind of like an insight- all of a sudden. But there is this thing that when he gets rid of his ego, his mind is what is taking the action. Initially he felt that- because he utters in some other language (he speaks in Pali)- initially he thought that sometimes this may be a god, some possessed healing presence- a spirit or something. But for him it was not right. It just didn't digest. Then he went beyond to understand that this is- when you're not you, when you rid the ego, it automatically- this intelligence is revealed. So basically it's the idea that he becomes one with the universal intelligence.

.... He's talking about a time which is time and untime. From the first atom of the universe, how it has created all this- the beings and all that. We have gotten stuck to time. But the moment we realize- if you have this universal consciousness or intelligence- he doesn't give it a name. When it is there, you develop untime, not time. For the untime, he says, the more you develop without being attached to time, then the gap between you and the first atom of the universe gets closer, and you become one with it. He's in that level of the philosophy. What he means is getting attached to it. In a way time is attachment and reaction. The moment you see something, you're attached.

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

He learned it all through himself. His teacher is within himself.

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<sup>4</sup> "Karma" refers to the process where past actions have an effect on one's present spiritual life.



**Do you know other healers?**

No.

**Do you go to other healers for help?**

Not that he doesn't relate to others, and he might meet with people like the author and discuss things at length. It serves as a supportive process for him to understand what is going on inside. But it's mostly inside.

**Are you teaching others how to heal?**

He doesn't teach anyone, but he makes people understand things during the process of healing. He doesn't say that "This is the way you should think, this is the way you should act"- it's self-understanding. This is not something that you can get inside your brain. This is something that you are pulling out of you. You're getting rid of your brain.... Even between the heartbeat, there is space. In between your breaths, in between your thoughts, in between your feelings- Self-understanding is being in that space and identifying your thoughts without identifying your self with them. To identify your thoughts without getting caught.

**Can anyone or everyone be a healer?**

No. People attach too much to the healer, and then they attach too much to the logical healing process. That in the very limited time that we see through the space between your feelings. That's the problem. It's not that people can't do it, but it's difficult. And they choose not to do the work inside.

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

He's more into this philosophical process where it's like how do you free yourself from the ego. But not every person gets connected to that field based on the aggravated conditions that they're dealing with- they are coming out of broken relationships, deaths or losses. But he has, he does certain rituals- like cooking those charcoals and the copper ritual that he's doing, to free people from their mental levels. But it doesn't go directly into creating that space and freeing them from the cycle of life. So people may get really healed, people may get half healed- based on their condition. It's their condition on the inside as to which level that they will get.

As to chanting<sup>5</sup> a mantra<sup>6</sup>, it is powerful but there is something that goes beyond it because that means you're creating a dependence at the point when you're doing it. Then what happens is the gap you create between time and untime is affected. [He then chants a mantra in Pali, which he cannot speak]. He was talking about mantras. He says that he doesn't know what he knows, that he's in the moment and he doesn't know what he's going to say next, or what he has said before. He just chants.

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

Yes, they are all supportive of his work.

**Do you heal ancestors and/or spirits?**

Yes he does, but in a different way. Because he's in this process of not believing in it too much, but he communicates with departed spirits who are unhappy. And then he speaks to them in this

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<sup>5</sup> Chanting is repetition of sacred sounds to evoke spiritual powers.

<sup>6</sup> A mantra is a sound or a word that is repeated to produce spiritual power in Buddhist and Hindu ceremonies.

language of the Buddhist dharma<sup>7</sup>, and then most of the spirits, they accept it. But if they go to some other person who will bind them or burn them. That is not a process of healing. They create anger and hatred. His process is a very simple thing because there is nothing for him to do because this is the truth. So he is not giving any extra effort.

**Do you do communal healing- heal groups of people at one time?**

Yes, through preaching. Talking about the dharma, talking about the truth, the reality. Not as in rules- sit down, do this- but through intellectual communication.

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

He does. Sometimes he doesn't have to; sometimes he has to. If he does, he does it when the person feels that there is some energy blockage, and then he does it. So for the person, it's not that he feels it. But when he gets the realization that there is something that can happen through this personal touch. Then at that point if it's helpful, he does it; otherwise he doesn't need to do it on all the people.

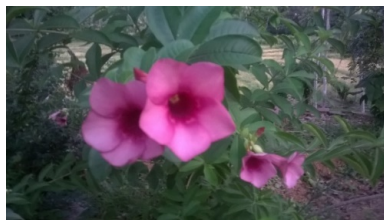
**How does he use the copper sheets that his clients bring and write on, and how does he use the incense that he uses?**

The copper is just a symbol. In other words, the copper is not going to heal the people. But he being egoless, understanding the person's problem- he communicates with the universe- because he's the universe communicating with the universe. And then the acceptance intelligence is more. So it creates a reaction to automatically healing something. It targets that problem when he thinks about that problem. The incense is also a symbol. The rituals with the incense and the fragrance may get him some support from the gods and/or goddesses who are around, but that is not their purpose. But when there is support, and if he thinks about it and if there is any energy then it is used. The energy may attract positive vibes; then he is for it- a flower, a butterfly, whatever is helpful. It also helps the people who come for healing, because some of them need to see what he is doing.

**Is there anything else you wish to add?**

If there is going to be a huge change, it has to happen through the mind, not the brain. Not from the physical, material way. As long as you come out of this materialistic place, the mind comes out of it. The mind is not complicated. The person will go from complicated to not complicated.

His ancestors were brought over from India. Due to his ancestral line, he has special reference to Vishnu.<sup>8</sup> When he got his understanding, one day an eagle came to him. When he does rituals he wears blue, a symbol of the universal oneness....



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<sup>7</sup> "Dharma" is the divine law, or the basic principles of existence.

<sup>8</sup> Vishnu is a supreme being in Hinduism, part of the Hindu trinity of supreme beings.

## Venerable Gasnawe Gnanananda Thero



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

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{Translator: Chrishara Paravitharana}

**When and where were you born?**

It's in Kegalle, a village in Kegalle. It is called Gasnawe. He was born in 1954 November 15.

**How long have you been healing others?**

He began healing people when he was about 20 years old. When he was a child, if he met someone possessed by a spirit or had some other problem, and he touched them, they got better.

So it has been about forty years. It was not organized like he does it now. He used to heal a person, then that person tells another one and that person comes. He says that those days he used to heal people all day and all night. When he was young he had energy and he could spread his waves around because he was dealing with these spirits- deviant spirits. It's very tricky. Some spirits may come and hide themselves and get the others to come and manipulate. So he had to tackle them for days without taking any rest. Now it's different because now he's old and he doesn't have the energy that he had before, so he has confined the time towards mornings. He was a healer in his last lifetime too, so we have a person that's gone from healer to healer.

**Is it possible that you were born a healer but that you didn't know it?**

Yes, he was born a healer. He was a healer in his previous lives as well.

**How do you describe how you heal others?**

First he focuses on the five precepts - the precepts in Buddhism right? And then he does spirit chanting<sup>9</sup>, the chanting to spirits- through that he's going to make his mind serene and bring his mental energies towards some healing state- a healing state within himself. Then he does meditation upon the Lord Buddha. Then afterwards using his energies through his hands and eyes, the waves – the healing waves go inside the person's body. That's how he does it. So in that other person's body there is some sort of say negativity or evil spirit that comes out automatically. He came from the previous birth of the Sikh Vishi<sup>10</sup>, past life, so he was saying that he doesn't want to talk a lot about it because it might create different connotations in different ethnic groups. So what happens about this energy is once a person dies and goes into the universal energy, he was talking about that. According to Buddhism, what we say is this vinyana shakthir<sup>11</sup> that is the energy body accumulates the different kinds of energies. When you are alive, the merits, or the demerits that you created and then all the energies that you have created in the universe in the previous times, so those things impact on this energy body, going to the next life, based on your past karma<sup>12</sup>, as well as what the universal principle is all about. So he was talking about his mother, his mother has been his mother even in his previous births, so he has liked to come to her womb because of those energy levels. Those healing processes as he said earlier, concentration on the Buddha's energy and maintaining his overall principles, plus the energies that he has accumulated from his previous lives, is supporting him to heal the person in front of him.

**How do you heal yourself?**

So the previous life energy is also a method. When he heals 10 or 15 people his astral body is weakened a lot, so he concentrates on the astral body, looks into the energy waves, the negative energy waves and he like sweeps it out within himself.

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

He ordained himself when he was very small. In those days when he was going on buses, if there was a person possessed by a spirit, they used to shiver, so when he touched them and then

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<sup>9</sup> Chanting is repetition of sacred sounds to evoke spiritual powers.

<sup>10</sup> A Sikh is a member of a religion centered in India. Vishi is the name of this healer in his previous life.

<sup>11</sup> The power of consciousness or mind.

<sup>12</sup> "Karma" refers to the process where past actions have an effect on one's present spiritual life.

concentrated on them to heal, then it gets better. So likewise even with the other people, when he was twenty years old, when he sees others around him who had a problem, there was some difference that happens to them. So that's how he noticed that there is something.

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

No, this was natural. It was a natural process of self-realization that he has some energies, some wave lengths that he identifies people with differences. So, he also feels that when he is near someone like that, his energy goes out and he feels it in his body. If the other person is also having an issue like that, then that person or the person inside the person also feels it. That's how it has happened. So he has meditated upon that and concentrated, and it has developed more, it has come out.... Sometimes. He feels that if it is a very bad evil spirit who is in front of him, in another person, then he sees some sort of a blue light giving him some sort of rishi<sup>13</sup>, the energy that he is using. So, yes in that way there is help.... He says that if a person dies with a cancer or severe spondylitis or something like that, and then they are at a deviant energy level in the universe and they go inside another person's body. That person also gets diseased with cancer.

**Do you know other healers?**

He doesn't have much of a relationship with any other healers because he doesn't have time. He doesn't publicize what he does; there is no media coverage, so this is just a natural process.

**Do you go to other healers for help?**

No, because he does not have time.

**Are you teaching others how to heal?**

There is no person to learn like that around him. It comes with your energy levels in the previous births, so he is not in a position to give it to someone else. If someone goes to do it, he feels that the spirits will attack them.

**Can anyone or everyone be a healer?**

If you develop your mental energies through spiritual means, you can communicate it or spread it to anyone. So that capacity is in anyone. What most people do is they give offerings to the gods, and whoever is around them- the astral bodies or spirits, get their influence to do things for commercial purposes or other purposes. But he says it is temporary; it doesn't do much good.

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

What he does is at that point he advises them to do a lot of bodhi pujas<sup>14</sup>, rituals, and then puts them across to the spiritual path to concentrate their minds on some valuable track. A lot of Sri Lankans pay a lot of concentration on the gods, different types of gods, rather than Buddhism. And they keep lamps for the different gods inside their houses. Then the spirits who are possessing that lamp through those gods, then they try to give some positions for the people around that house, inside that house. This is not from the god, but it is from these other spirits

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<sup>13</sup> A rishi is a saint in the Hindu tradition, a seer who can know deep knowledge.

<sup>14</sup> An act or ritual of devotion done at a Bodhi tree (usually at a Buddhist temple). Lord Buddha attained enlightenment while seated under a Bodhi tree.

that they're trying to get it. We call it varam<sup>15</sup>. So when they come, he gets the spirits out of their bodies, but what they do is they go back again to their houses and light the lamp. Then again those people come, so it's never ending. At this point he can't heal these people. So then they go from here being healed, but when they go home again, they get the sickness. To get rid of the problem what they do next is they get the spirit, trap it through other means like the charming<sup>16</sup> procedures- at a kovil<sup>17</sup>, and then they cluster them- they trap the spirit. So because of their deeds or actions- repeated actions, the problem doesn't get solved if they go home and drink and use meat and use oily food. The influence is around the premises.

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

He has separated from his family when he was a very small boy. He's been away without much contact at all, so they don't know much about it. He has also not told them, but they know to a certain extent that he is healing people, but it is not on a big scale. So they believe in him but he is not very concerned or interested whether they are giving much consideration to it or not. Not just his family, even his teachers, Dharma teachers<sup>18</sup>, the older monks, had told him not to do this stuff because it is related to some of these charming procedures. They had thought it was something like that. But it is nothing like that. It's a natural process of Buddhist energies and his own healing energy that he is using. So he has discussed with his gurus to say that this has nothing to do with those charming kind of rituals and practices. But he has seen his own gurus who have criticized him, going after the kattadiyas in the devales<sup>19</sup> trying to throw away negativities. So he is not very bothered about it. What he says is in Sri Lanka, the ego concept is a bit more- mine, mine. So when people die, they still have this notion "This is my daughter, this is my family, this is my house," so they have the five energies that we collect, whatever you call it. It goes back to where it was previously and gets attached. So that's why it's very common and it's a big problem here.

### **Do you heal ancestors and/or spirits?**

So when he heals people he usually heals the astral body. So the astral body gets separated from this thing and he sends it to Kandy where Lord Buddha's tooth relic<sup>20</sup> is. And then there is a different Sri Maha Bodhiya<sup>21</sup>, the tree where the Lord Buddha attained nirvana<sup>22</sup>. One part of that tree was brought to Sri Lanka. That was planted in Anuradhapura. He sends the astral body there, on top of that tree. They accumulate merits because a lot of people come and give offerings and merits<sup>23</sup>. With those energies they go and plant themselves in a similar gene code. Most of these people go to their genetic families and see "Who is a suitable mother for me, a womb for me", and get themselves a new life.

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<sup>15</sup> A favor or help.

<sup>16</sup> Here, a charm is a ritual done to control a bad spirit to stop it from harming a living person.

<sup>17</sup> A Hindu temple.

<sup>18</sup> Teachers of the divine law, or the basic principles of existence.

<sup>19</sup> Those who make charms to do malevolent things to others. Many who do this are priests and other found in temples (devales) dedicated to a god or goddess in Buddhism and Hinduism.

<sup>20</sup> A part of the remains of Lord Buddha after his cremation which is venerated (worshiped) in Kandy, Sri Lanka.

<sup>21</sup> A sacred tree found in Anuradhapura, Sri Lanka. It is a branch of the tree under which Lord Buddha attained enlightenment in India.

<sup>22</sup> "Nirvana" means enlightenment.

<sup>23</sup> Spiritual power which a person or a spirit can accumulate by doing good deeds.

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

No, no.

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

Usually no, but sometimes the negative energy or the spirit can hide in different places in the body. If it is difficult to get it without a touch, then he touches that point to get the energy out.

**Is there anything else you wish to add?**

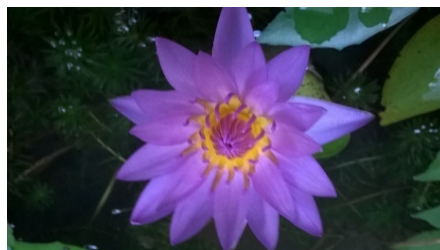
He said that when people see him, some people don't like him because they have this negativity. He has got really affected because of that. People with spirits, or negativities have a negative perception about him. It is off because sometimes a spirit even possesses the dogs after they die. When he chases the spirit out, the person acts like a dog- they bark at him. So it's a very, very strong thing here.

He says in this world the biggest problem that human beings encounter is due to attachment, attachment in the sense not meaning affection and love, but your ego and grabbing at yourself, the concept of me and mine. So if we can get away from that without thinking "This is my house, this is my husband, this is my mother, this is mine", then you will get a free self to yourself and you don't need to depend too much on the gods or the doctors. If you are egoless then you are happy, peaceful, a free being. That is what we need.

He says that you can actually spread your mental energies towards another person for better change. Say that someone has borrowed money from you and the person is not giving it back to you, but instead he is insulting you and he is going on the wrong track. You first spread compassion on that person and then you give a mental message to him that you're a good person. You can sort this out. Then with time if we do it consistently, the other person also goes through a change. So it's the same for addictions or any issue that we may experience in a relationship. It's a psychological process. Say that a mother sees her baby and then she thinks "Always my baby is sick, always my baby is sick." That's not the correction notion. Instead you need to give the positive energies toward the child and the universal energy is- the child is healed, he is better, he is positive, then it directly impacts on the child....

Thoughts are energies he says, so especially if a person is asleep, it's easier to produce these and feed these thoughts to their minds, their astral body.

If people have extreme stinginess, hatred, jealousy, pride, ego- because of that only people have gone down spiritually. He says it's a very simple truth in this universe. The more you decrease your defilements, the more you will develop spiritually and then you get free and comfortable. This is a very simple thing that people can do, but it's complex also. This message has to be given to the entire world if we want to see a happy world.





## Dr. S. S. Gunawardana



Photo: Nandana Ekanayake

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{Translators: Nandana Ekanayake, and H.B. Tamitegama}

**When and where were you born?**

1950, Galle, Sri Lanka.

**How long have you been healing others?**

For 43 years; thousands of patients.

**How do you describe how you heal others?**

First of all, you have to do a right diagnosis. He goes by the pulse. It's like deciding to diagnose on the EEG waves<sup>24</sup>. So he diagnoses by reading the pulse. Because it differs from the disease, they have different rate of pulse. He says that allopathic medicine was in existence for the last 150 years, but for thousands of years, the Ayurveda has been in existence. And one of the best

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<sup>24</sup> A way of recording the electrical activity of the brain using technology to record the waves.

ways of diagnosis of a disease is by reading the pulse. So it's not just the pulse. He is actually leaving his body and going into the patient's body. He is actually sensing not just the pulse, but what's going on there. He is connecting with the microelectricity, the electronic system, magnetic electronic system around the body, or energy, and then he is trying to kind of use that and getting inside the body. There are lot of names for it. Second is deciding the exact medicines required to cure that patient.

**How do you heal yourself?**

He meditates to make himself strong- his mental abilities and all that. He has to make himself, his mental ability, strong. That's the way that he heals himself, by making his mental ability strong.

**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?**

Yes. First is his grandmother. Second was in his school, his Ayurvedic medical school. In the medical school, the lecturers knew that he knew about the medicines. Even after school he was influenced by the other physicians. None of his teachers are still alive.

**Do you know other healers?**

He is talking about an eye doctor. (See interview with Dr. P. Weerasinghe in this book). He is the only one.

**Do you go to other healers for help?**

No, only the eye doctor.

**Are you teaching others how to heal?**

He has been trying to train five people, but it was very difficult to train people in this type of medicine. But the problem is that he says that it's very difficult to find people with stable minds to get it. He has a son. His son is now in India. He is training his son. He is an Ayurvedic doctor.

**Can anyone or everyone be a healer?**

You can if you have the will to do it. But very few people have the ability or the will to do it.

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

Yes. He does not give up treating, but then he explains the difficulties. He tries his best.

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

His family, his wife and children, actually believe a lot in him.

**Do you heal ancestors and/or spirits?**

No.

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

Yes, with other Ayurvedic physicians.

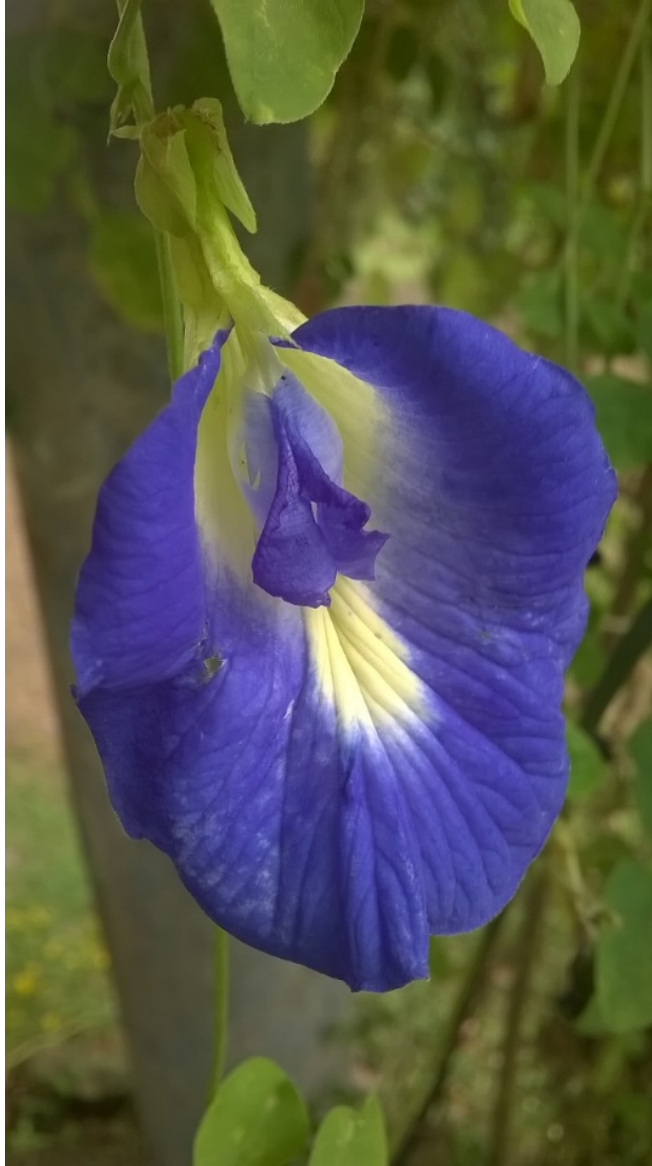
**Do you touch your clients while healing them? If so, what do you learn by doing that?**

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 about 2.5 lakhs. That is 250,000 people he has treated. Some came from other countries as well. His well wishers have put him on multimedia, on Facebook and YouTube.

He says that he doesn't charge for the diagnosis or the consultation. What he charges is only for the medicine. He grows all of his own medicines, so he has to charge to earn money to pay for the growers that he employs.



**R. M. Anuruddha Bandara**



Photo: Nirosha Kulasekara

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

R. M. Anuruddha Bandara  
(Iskole Mahattaya)  
33/B Eastern Road  
Kirillawala, Kadawata  
0772566556

{Translator: Nirosha Kulasekara}

**When and where were you born?**

April 12, 1981 in Beddegama, Galle, Sri Lanka.

**How long have you been healing others?**

Since he was 11 years old.

**How do you describe how you heal others?**

He does Ayurvedic medicine, and then the charms<sup>25</sup> and the spiritual things. And he has the written text of all the Asian versions of texts and the traditions that have come down through his family, and he tries them out. Whether they are practical, whether they are working, and also recently he has started experimenting with the new ideas and the traditional ideas. The texts are more than 1000 years old. And then when people come and they have issues he felt that he knows what's coming in and what's wrong and all that kind of thing. Then he also felt like he was communicating with somebody.

**How do you heal yourself?**

He has the traditional ways of protecting himself. Like if there's something evil coming his way he knows how to protect himself and to protect the way he does all his things.

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

By the time he was eleven years old, he started reading the books and practicing.

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

He has association with many people but he got this ability from his grandfather. When he goes into a trance, he can connect with the grandfather and find out. When he has questions about the books, he asks himself to clarify. He communicates with his grandfather who is an ancestor. There are other people, other than his grandfather, who are helping him.

**Do you know other healers?**

Yes he does.

**Do you go to other healers for help?**

Yes most of the time, definitely.

**Are you teaching others how to heal?**

He would love to teach this to somebody else. He has some people who are learning from him. He hopes to teach his children.

**Can anyone or everyone be a healer?**

Not everyone. It has to come to the family or in some kind of spiritual way. Or it's something you are born with; you can feel it.

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

What he does is if there are issues that he cannot help with, he tells them that, but if the issues are about a connection to some kind of spiritual thing, like bad spirits or something, he helps with the bad spirit part where they can continue with their medication or whatever. When it comes to some kind of illness and the illness is also connected with some bad spirit, he clears the

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<sup>25</sup> A charm is created by persons to gain control of another. It can be an object placed in food or in the ground.



spirit part and they have to carry on with the medication. Sometimes he refers them to other healers, but not always.

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

Yes, his parents do believe in his healing abilities.

**Do you heal ancestors and/or spirits?**

Yes he does.

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

Yes, he has done the group healing work as well.

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

Sometimes he does. Sometimes he does the pulse. Sometimes he puts his hand on the head and he feels if there's a bad spirit there.

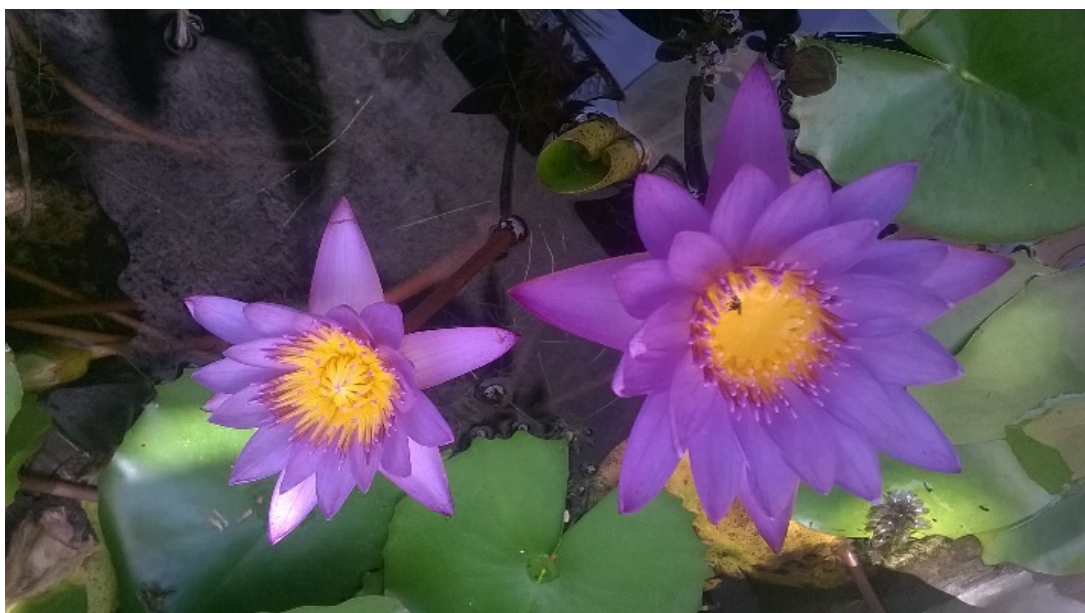
**Is there anything else you wish to add?**

He also works with Kali the goddess. So he always worships gods and goddesses. Sometimes you need help from them. Here we have a lot of gods and we need their help sometimes.

He can tell the past. He says past lives in the sense if it has some connection or some validity, then he can say. If it's not just the sickness, it may be with the time of birth or something like that. If it is relevant, he can read it. But the future is not something for him to know, for anybody to know.

When you are born, you have a horoscope; you have things that you have to go through which nobody can change.

Deadly diseases always have something behind them, even things like diabetes always have a bad spirit, certainly.





## Pushpalatha Kumarihami



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

Pushpalatha Kumarihami (Kumari Meniyo)  
R27/A Lankamatha Mawatha  
Ragama  
077 623 1910

{Translator: Nirosha Kulasekara}

**When and where were you born?**

She is from Kandy, Pilimathalawa, just before the city. She was born on February 24<sup>th</sup>, 1956.

**How long have you been healing others?**

Since she was 10 years old.

**How do you describe how you heal others?**

Her grandfather comes through a trance, he comes to her through a trance. She can tell exactly where the cancer is, if there is a cancer in the person. She can tell how long it has been there. She gives them three limes to hold. From that she knows how far the cancer has spread. Depending on the strength of the cancer, the limes turn red. There are lot of cancers and she can cure only seven out of them. She specializes in healing Leukemia. Around the country there are Buddhist priests that she has healed. A person can be cured if they find it at the beginning. She doesn't charge at all. Those who are healed by her, they help the others who they bring and to buy the medicine and all that they help. Through the trance she mixes those medicines; then only it works. The medicine has to be cooked, boiled until it turns into something very thick. She says she has never studied Ayurveda; all these she gets from the trance. If these people are from far away, they can't come here all the time, so she teaches them how to make the medicine.

**How do you heal yourself?**

She can ask (the gods) about everybody else's illness, even her kids, but she doesn't know how to ask about herself. So, unless somebody else asks for her, she has no way of asking for herself. Recently, her son who is a priest has asked. He is a Buddhist monk. He has asked. Then only she has been told what would happen and what to do.

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

Since she was 10 years old. Her grandfather came to her through a trance.

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

Her mother's father- it's her mother's father who has done this before her. Her maternal grandfather. He has given the power to her. After he died he gave the power to her. Also Suniyam<sup>26</sup> is helping. He is the one who can heal all the sicknesses, so he is helping her. Suniyam is the one who can handle separations, any family issues, sicknesses, he is the one. And her grandmother and grandfather, both are helping.

**Do you know other healers?**

Some of the healers come to ask help from her- like from the Kelaniya Temple. Some of these people come and ask her for help with the people who come to them for help.

**Do you go to other healers for help?**

No.

**Are you teaching others how to heal?**

No, she can't teach it because it's not her thing. She gets it only from the gods.

**Can anyone or everyone be a healer?**

She believes only those who have the power can do this, not everyone.

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<sup>26</sup> Suniyam is a god worshiped by Buddhists in Sri Lanka. He has two aspects: friendly and an aggressive.

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

For some, the gods say, this is the end of their life. He doesn't have any more life to do. So don't take up their healing. You can't do it.

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

They respect her and they believe in her powers, but they are not learning this.

**Do you heal ancestors and/or spirits?**

She has healed people who are in a trance, who have gone to the bad spirit side. It has gone into them and they come dancing or screaming. Within two minutes she has healed them, but her children have gotten scared about it. So they don't want to learn that. She has cleared the paths for bad spirits who have gotten stuck. If they have a bad spirit, she has cleared it, she has done that. And even the lands- if they have bad spirits living on the land, she has taken them off. If they can't finish the houses, the lands are not sold, she can clear those.

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

She only works by herself, alone, not with somebody else.

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

She can touch and heal instantly. Especially if it is a bad spirit living inside the body, she can take it off right then and there. Because she works through her trance, the other person feels that power, but she does not.

**Is there anything else you wish to add?**

No. Thank you.



## Vishva Brahman Y.E.S. Kanthan Kurukkal



Photo: Anooka Samarakkody

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

Vishva Brahman Y.E.S. Kanthan Kurukkal  
Sri Kalipuram, Periya Porativu  
Batticaloa  
077 9751974

{Translators: Shanthi Anusha Sachithanandam and T.D. Pathmakailanthan}

**When and where were you born?**

April 4, 1962 in Eravur, Batticaloa, village blessed by Kali<sup>27</sup>. There's a Kali temple there.

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<sup>27</sup> Kali is a Hindu goddess revered by Hindus and Buddhists in Sri Lanka.

### **How long have you been healing others?**

From the age of 10 he has been doing it. When he was 10 he had a vision of Kali. And so from there, he got into this. In other words, he has always been a healer.

### **How do you describe how you heal others?**

Healing is God's grace. There is nothing that he cannot heal. You have to have faith in God and faith in yourself. We divide treatment in three parts. One is Mani. Mani is looking at the horoscope, the chart of the person and then deciding okay, how are the planets placed? And then you use the mantras<sup>28</sup>. So then that's the second. Then third, once you have treated with that, you use the medicine. So these are the three aspects that he also delves into.

First praying to Ambaal Kali<sup>29</sup>. Then Kali shows the direction. Kali will guide after that how it should be done. He only uses her motherhood, her love. So then, first he will go and look at the horoscope and then look whether it's favorable or not. And then we check the pulse. Pulse will tell all the complications in the body. And then he tells them all kinds of healing procedures. It can be either medicine or other things. First, it has to be a pooja<sup>30</sup>. And then after that only, any other treatment. Even in those, there are lots of different kinds of nadis<sup>31</sup>: guru nadi, butha nadi, and pitha nadi. There are three dhosham<sup>32</sup>. You have to analyze it within that. Those are three natures. Within that the pitha nadi, that nadi, butha nadi all these things come. So for pitha nadi, we know and he recited a stanza. If pitha nadi goes to the head, then what happens to the body? So we can immediately say, "Okay, this is the one." If someone is on his deathbed and you go and look at the nadi, if he doesn't have the pitha nadi, what the stanza says is if pitha nadi is not there, just shut your mouth and go.... So there are the stanzas, and they follow that.... What he said is the pathway to healing is spiritual first. The medicine is the last thing. Without praying to God and without God's grace, you can't do anything.

Also, sometimes when the person comes, they have a pot of water. They get a neem leaf and they start putting on the water from the neem leaf and reciting 4488 diseases. And from head to toe regarding the bone, the tissues, the blood and they say, "Leave him." And so he is psychologically prepared to be healed. So that's also another methodology they use for some patients. And he heals charms.<sup>33</sup>

### **How do you heal yourself?**

No healer can heal himself. He said that's like me, it seems. I always think of other people and try to solve their problems, but I don't think about myself. He says that it's like that.

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

When he was 10 he had a vision of Kali. And so from there, he got into this.

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<sup>28</sup> A mantra is a sound or a word that is repeated to produce spiritual power in Buddhist and Hindu ceremonies.

<sup>29</sup> "Ambaal" means goddess.

<sup>30</sup> "Pooja" (also "puja", "puga", "pooga") is the act of worshiping a god or goddess in Hinduism and Buddhism.

<sup>31</sup> "Nadi" means pulse. By feeling the pulse, south Asian doctors can diagnose diseases.

<sup>32</sup> "dhosham" is an element of analysis in astrology, relating to one's horoscope.

<sup>33</sup> A charm is created by persons to gain control of another. It can be an object placed in food or in the ground.



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

Kali was the first guru. He went and searched for gurus, many people, and learned from them. Then he also learned from experience. In his generation there were no healers. He was the first one. So he had to search for others and then learn from there. His mother was an ancestor who guided him.

**Do you know other healers?**

Lots of people are there in Batticaloa. There are Hindus, Muslims.

**Do you go to other healers for help?**

He sometimes refers them to other healers.

**Are you teaching others how to heal?**

He has a student who now practices in Puttalam. He is an Ayurveda doctor. But he also does mantras. He was under him. He recited a stanza where it says we have to be very careful to whom you're teaching this. If you teach it to people who will use it in the wrong way, then that sin actually visits you. So you have to be very careful.

**Can anyone or everyone be a healer?**

You must have bakthi. Bakthi is devotion. Then you have to have Yukthi. Yukthi is strategy. But what it means is just getting the track, having the right idea for the solution. Then third is experience. And you must be really devoted to your guru. When you give just water, plain water, to anyone who has come with a disease, thinking and praying to your guru- that water will work wonders for that person. It's also part of Siddha medicine<sup>34</sup>. He said that a lot of people have the power, but they can't understand themselves.

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

Yes, he was not successful with some.

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

Yes- Wife, daughter, then the youngest son, and a grandson. They totally support him. But sometimes people come with minor things and they take our time and they come again and again. That's when the family feels it a little bit. But otherwise they're very supportive.

**Do you heal ancestors and/or spirits?**

Only once for my guru when I was 14 years. He died with a lot of problems. And then after he died he came and asked me to heal him. So in a jungle, I did that healing for him. The spirit came crying and I had to console. So even the family doesn't know that.

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

Not now. But when he was small, with his gurus, he has got together with them and done that to get the snake venom out. They take neem or murungai leaves<sup>35</sup>, or there is another tree mullu murungai that they used. And they apply it and the snake venom comes out.

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<sup>34</sup> A traditional form of medicine found among the Tamil populations of Sri Lanka and India.

<sup>35</sup> A tree whose bark, leaves, and seeds are used in traditional medicine in Sri Lanka and India.

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

Yes. You can't do it to everyone, but to some people. Then only your vibration can get in and do the work. They also put ash on their foreheads. Then also there is a change in the person receiving the ash. Sometimes you can just look at them, look at the eyes, and you'll know, "Okay, this is what's wrong." So you don't have to touch or anything like that. They also use betel leaves<sup>36</sup>. They arrange the betel leaves and the red thing that is chewed<sup>37</sup> is also there. That also will show what is wrong. He touches to diagnose them and he touches them sometimes to heal them.

**Is there anything else you wish to add?**

He never went to school. Everything was from Kali of Eravur who blessed him and led him. Then he married into Porathivu – Periya Porathivu. And he was a priest at the Bathrakali<sup>38</sup> temple there. The Kali temple in Eravur and the Kali temple in Periya Porathivu both are 1500 or more years old. We have these Nagas, Yakkhas<sup>39</sup> who were living. He says it's during that time that this tradition started there and it grew. The Nagas and Yakkhas were real people. There were two tribes here, the Yakkhas and the Nagas. Ravana<sup>40</sup>, for example, is from the Yakkhas. His wife Mandodhari was from the Nagas. These are early Dravidian<sup>41</sup> traditions. And now the Nagas generations include Adhavans, who we call viswakarma<sup>42</sup>. Now in Mathoddam, Mannar, the ThiruKetheeswaram Temple<sup>43</sup> - those were all Nagas who brought that tradition there to Mannar. That's because we claim Nagas are Tamils. The Mayan civilization in South America is linked to the Nagas in the Indian subcontinent. Just like the Mayans, they were also very well versed in astronomy and astrology. They also had Siddha medicine. There are a lot of similarities, such as using mantras to cure people. That's why he says there was a link.

The three methods are: first to look at astrology and then the mantras and then medicine. These were handed down for centuries from the rishis<sup>44</sup>. And this will not be effective outside of those who are holy or pure. It has to be within those parameters.

Unlike a doctor who prescribes a medicine that's manufactured somewhere else, here the doctor has to know the innate quality and energy levels of the herbs. So many of the doctors actually go and they collect the herbs or grow them themselves.

Ayurveda is for the mind and the body. But Siddha Ayurveda is for the spirit. So it deals with the spirit first and then comes the body.

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<sup>36</sup> 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.

<sup>37</sup> The red substance is areca nut, which is chewed and produces a narcotic effect.

<sup>38</sup> Goddess Kali has various traits or aspects. Bathrakali is one of these aspects.

<sup>39</sup> Nagas are human-like beings with bodies of a snake who hold great spiritual powers. Yakkhas are spirits who are linked with the earth and things found therein.

<sup>40</sup> Ravana was a king who ruled Sri Lanka in ancient times. He is believed to have been human by some, a myth by others.

<sup>41</sup> "Dravidians" are speakers of a group of languages found especially in southern India and Sri Lanka.

<sup>42</sup> "Viswakarma" is a Hindu god who crafts people and architects revere.

<sup>43</sup> "Mathoddam" and the "ThiruKetheeswaram Temple" refer to a famous Hindu temple in Mannar, a city in northwestern Sri Lanka.

<sup>44</sup> A "rishi" is a saint in the Hindu tradition, a seer who can know deep knowledge.



The mind doesn't have the disease. The body has the disease that's coming from the spirit. So when your spirit is cured and you gain your will, then there is no disease.

A powerful light is travelling a very long distance from Babaji<sup>45</sup> through his eyes. That is the reason he has to control all other powers. Babaji doesn't have disciples around him, but he has the vibration around him.



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<sup>45</sup> A saint from India who was born in 200 AD. He is reputed to help deserving persons and to provide positive powers to those whom he assists.

## W. Coranalis



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

W. Coranalis  
(Coranalis Gurunnanse)  
Naranwala, Gampaha  
No mobile; no email

{Translator: Nirosha Kulasekara}

**When and where were you born?**

January 11, 1935, at Castle Hospital Colombo.

**How long have you been healing others?**

Since he was 16 years old. He believes that he was born with that ability.

**How do you describe how you heal others?**

He has learnt how to do the charms<sup>46</sup> or the medallions<sup>47</sup>. He does the big programs where you do the whole day, worship and pray for a whole day. The use of limes<sup>48</sup> for anybody, he can do that.

His way of working is that he chants<sup>49</sup> and the gods and goddesses come and help him. But he uses Buddhism as a base and Lord Buddha as the base and when he finishes a work he gives merits to these gods and goddesses. The chants are based on what Lord Buddha has done and because of that power it let him do this. He doesn't ask for the help from gods or goddesses. The gods and goddesses help him and he gives merits. What he says is Lord Buddha is above all of these so Buddhist prayer is much higher.

**How do you heal yourself?**

If somebody has done something evil, he can stop it. It's usually said that it returns, so the person who casts the evil gets it back. So when asked whether he can heal it and protect himself, he said he can do that.

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

He knew when he was 15 or 16 years old. He just started doing it for people.

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

It has come down the family. It's a traditional healing system that has come down from his father and grandfather. No, he did not learn from ancestors, dead ancestors. He learned only from the living ones and learned from books.

**Do you know other healers?**

Yes. There are people he knows not from the family, outsiders, who are healers.

**Do you go to other healers for help?**

Yes, he does ask for help if needed, and there are times when he works together with other healers.

**Are you teaching others how to heal?**

He has one student he has trained.

**Can anyone or everyone be a healer?**

He says nobody can, unless it comes to him.

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

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<sup>46</sup> A charm is created by persons to gain control of another. It can be an object placed in food or in the ground.

<sup>47</sup> Medallions are created to express faith and offer protection against evil among Buddhists.

<sup>48</sup> Cutting limes is a method for removing evil spirits. It is done along with other spiritual rituals.

<sup>49</sup> Chanting is repetition of sacred sounds to evoke spiritual powers.

He doesn't do things with certain illnesses and he doesn't do anything evil.

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

He has only brothers and sisters. They believe in it but they don't do it because he is the only one with the gift. But a young boy in the family is following him now.

**Do you heal ancestors and/or spirits?**

What he does is he helps them, but does not use them. He doesn't believe in them and use them for his work, but when he finishes his work, he gives merits to all of these people who need his help.

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

Yes, if he needs help, he will work with other healers.

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

He can. He does the performances like dancing in the night, and if there is a sickness in that place, he will touch. That's how he does it. He can touch and he feel it, especially the pulse and then he feels it. Yes, he can read the pulse.

**Is there anything else you wish to add?**

He knows that it can give goodness and stop all the evil.

He can do this mask dancing<sup>50</sup> or the drumming. That goes along with the pooja<sup>51</sup> that you do for the very sick people; he can do all that. He comes with a group; he can't do it alone.



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<sup>50</sup> Dances done while wearing masks, done to chase evil away.

<sup>51</sup> "Pooja" (also "puja", "puga", "pooga") is the act of worshiping a god or goddess in Hinduism and Buddhism.

## **Keerthi Lankabhimani Deshamanya Ashoka Jayarathne**



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

Keerthi Lankabhimani Deshamanya Ashoka Jayarathne  
(Ashoka Aiya)

432/1 Lausiawatte, Enderamulla, Wattala  
Mobile: 0714442007

{Translator: Nirosha Kulasekara}

**When and where were you born?**

19 July 1967 in Wellawatte.



**How long have you been healing others?**

For twenty four years, since 1991.

**How do you describe how you heal others?**

He goes to the horoscope for the people for whatever their problems are, whether it's a sickness or there is something wrong with the house, or if there is an evil eye<sup>52</sup>, or if there are any spirits, bad spirits in the houses. All those bad things he can clear. He can see the solution and solve all the issues. What he does is he gets the permission from the gods and he uses the parallel or lower gods who can act – do the acts, and they help him.

**How do you heal yourself?**

Gods are there. They protect him. They protect us. They will give full support to him. What he does is if he has to block somebody bad, before he does anything he asks the gods to protect him. Then only he goes and breaks the bad things. So that way he is already protected.

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

He has dreamt that he is going to get the powers from Ishwar.<sup>53</sup> God Ishwar told him when he was twenty four years old. He was a healer in two previous births. This is the third. As a child, even in the family he was a bit of a different child.

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

In Moratuwa he had a teacher that knew what to do and how to do it. The system, the theoretical part- he has taught that. But he had the power. He just needed to know how to use it. For him, it's not an ancestor. It's the goddess Kali<sup>54</sup> and the other powerful gods. Those are the ones who are looking after him.

**Do you know other healers?**

Yes, he has some people who also do healing.

**Do you go to other healers for help?**

So far he had been able to do it without help.

**Are you teaching others how to heal?**

No, no one. If he finds somebody who is gifted, he will teach them.

**Can anyone or everyone be a healer?**

No, not everyone can do that. You have to be blessed.

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

So far he has done all the work. He doesn't believe that there is anything he can't do (heal).

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

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<sup>52</sup> "Evil eye" is a way to send evil to someone by looking at them, offering bad thoughts and feelings toward them.

<sup>53</sup> Ishwar is a supreme being in Hinduism that rules over everything.

<sup>54</sup> Kali is a Hindu goddess revered by Hindus and Buddhists in Sri Lanka.



He has three sisters and an elder brother and a younger brother. Initially they didn't believe it. Now they do. Now they support him.

**Do you heal ancestors and/or spirits?**

He has paved the way for ancestors to go to a good place. If you give support, then they get to a good place. It's worth it to do that.

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

No, he does it on his own.

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

Instead of touching, it's the power that he focuses through him. So he gets the idea of what should be done and then he focuses it. He doesn't need to touch.

**Is there anything else you wish to add?**

He has healed a person who has been charmed<sup>55</sup> by others and was paralyzed, and he has healed that person so that he can walk after that.

If he has to go somewhere and do a big program, he will give a set price. Otherwise he will take whatever he gets. When they come to his place, if they give, he will take.



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<sup>55</sup> A charm is created by persons to gain control of another. It can be an object placed in food or in the ground.

## K.A.H. Irangani



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

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{Translator: H.B. Tamitegama}

**When and where were you born?**

Kolonnawa, Sri Lanka, June 19, 1958.

**How long have you been healing others?**

She started healing people on May 5, 1980 when she was 22 years old.

**How do you describe how you heal others?**

The first step as a healer is to actually show what is wrong in the body. She has the person take a betel leaf<sup>56</sup> and paste it on their heart in the evening. Then they place it in some sacred place and in the morning bring it to her. She then will look at the leaf and say exactly what the problem is. The energy she has is based on her level of meditation and the work she is doing. She is a woman who is very clean. She only heals, she doesn't do anything else but heals.

**How do you heal yourself?**

At one time she got ill and went to the hospital. But she did not get better. So when she came back home. Her father had appeared to her again and gave her a list of ingredients to get, medical ingredients. He told her to grind them and put them on a plantain leaf and place it on the altar. She worshipped the medication and used it for fourteen days and now she is normal. She says that every natural leaf that is available is a medication, and she is very much aware of that.

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

Her father died when she was young. Her father came to her brother after death. And then later the father appeared to her and gave her strength and told her that she should be a healer. Her grandfather was a healer. Her father came and told her and her husband. Then they started working on meditation. They started meditating and offering alms<sup>57</sup>. As a result, the father came and gave her instructions on how to become a healer.

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

Her father and husband taught her to be a healer. Her father was not alive, but her husband is alive.

**Do you know other healers?**

There is an association of healers. She belongs to that, but she doesn't attend all the meetings. She is actually a registered healer. She has gone to the courts and asked to be registered as a healer and she actually has a form as a healer. So she is a registered healer and she follows the regulations that are given to her by the courts.

**Do you go to other healers for help?**

No, she has no connection with other healers.

**Are you teaching others how to heal?**

Yes. She is teaching her eldest daughter and eldest son. She is teaching them to be healers. This family is being taught how to heal fractures. Her daughter is being given the same information so that she knows how to heal. Both of them come here on the weekend because the weekend is the time that she heals and provides medicine to the patients.

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<sup>56</sup> <sup>56</sup> 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.

<sup>57</sup> "Alms" can be food, money or anything of value given to those in need.

**Can anyone or everyone be a healer?**

She doesn't believe that everybody can be a healer. But she believes that if that person is interested, and has the heart for it, and is very truthful and honest and wants to become a healer, then yes, it can be done. It will happen, but not everybody can do it.

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

If she can't heal, she will tell them that she can't heal it. So she says she will not be able to heal it. She does not refer them to other healers if she cannot heal the problem.

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

Her husband supports her and her children are learning to be healers.

**Do you heal ancestors and/or spirits?**

Yes, she knows if somebody dies after a heavy illness or something, that person is floating. The person does not know where to go, what to do. So she heals them.

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

No, she does not do healing with other healers.

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

She does the nadi (checks the pulse). So she has to touch to diagnose. She massages people with oil. That's part of the healing process.

**Is there anything else you wish to add?**

She's very good at providing women with fertility. She takes on the responsibility for a two-year period to work with the person, provide medication and make sure that the person is able to conceive. That is her area of expertise. She doesn't ask for anything, but when the child is born, she asks the family to provide her a sack of rice so that she can make donations to her or the temple.

She opened a school for children. She also helps people who are dead to go on their way. She does marriage counseling. She reads horoscopes. She provides help; she is an astrologist.

She says that she is very much attached to Sri Lanka. She is very much in love with Sri Lanka. She says that Sri Lanka is a wonderful place in the world. She is working towards it through the people. There are medicines here, natural medicines, that are suitable for anybody in this world. So she feels that Sri Lanka has the capacity to heal. That's what she says. Sri Lanka has a capacity to heal much better than any other country in the world.

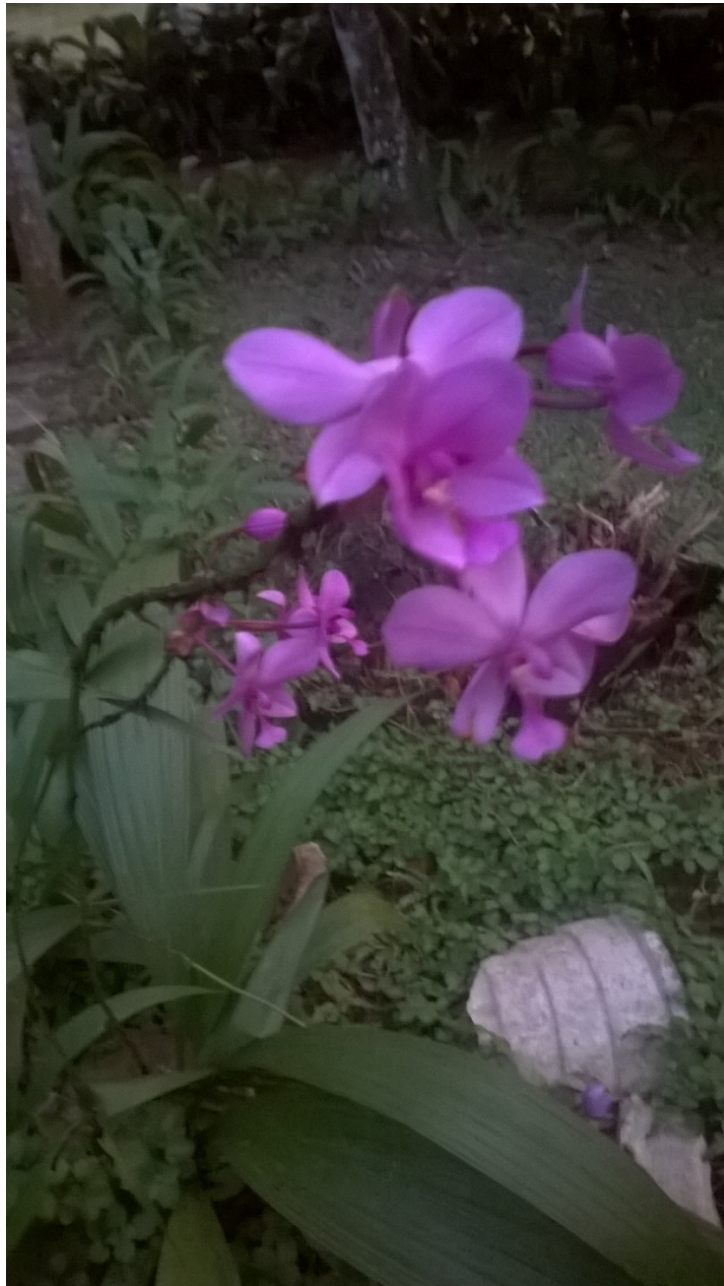
She is quite convinced that what she is doing is pure and honest. She only wants to help and heal. As a result, she is very successful in helping people, helping the innocent, helping the people who are not well.

She charges an initial fee of three thousand rupees for consulting. Then she charges a small amount for the medicines. She doesn't believe in asking for large sums of money. She says if you can bring a little bit of coconut oil or a couple of coconuts or something like that, that's quite sufficient. She looks at the innocence of the person who is not well. She works with that, and

she believes that that is the only route to go. And that's how she is successful, because she goes only on that route.

At hevr centre there is a Buddhist shrine and a Hindu shrine. She works with Lord Buddha, so she worships Lord Buddha and accepts all of the terms and conditions of healing through Lord Buddha. But these other shrines are here of the various gods and goddesses from the Hindus, because there are people who come with certain mental conditions that these gods and goddesses can heal. They know that, so that's what she does.

She sees past life, future life, she sees things like that.





## **Dr. P. Weerasinghe**



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

Dr. P. Weerasinghe  
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Anuradhapura  
071 4198 198; 029 3851356

{Translator: Nandana Ekwanayake}

**When and where were you born?**

He was born in Anuradhapura on October 26, 1963.



**How long have you been healing others?**

More than 25 years. He has been famous for the last 22 years after getting his registration.

**How do you describe how you heal others?**

He says some of the patients are in a very pathetic situation. So he calls the help from the Adi Aatma- the old souls; that means ancestors. So he calls the help from the ancestors. So whatever the merits he has, he's bestowing on to the patient. That also- especially in the pathetic cases he does it.

**How do you heal yourself?**

He is a total vegetarian, no meat, no fish, no eggs. So he leads a very simple life. Because of that he does not get that sick. He doesn't have cholesterol, no pressure. Because of his way of life, he's very fit.

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

At the age of 14 he was watching his father healing people, so he thought he will also be a healer and he has been helping out and learning from his father. His father was not only treating patients, he was treating snakebites and sprains. He was treating a wide range of patients but then he liked the field of the eye. So he thought that was the area that help was needed most.

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

100 percent taught by his father and he has read all the books. He says nobody has directly contacted him but then he always worships Lord Buddha and also thinks about his ancestors, because of that he feels there is some support and the help that he's getting. A famous Buddhist priest, he is no longer alive, was a person who could contact the ancestors- he told the doctor that he gets help from his ancestors.

**Do you know other healers?**

Not for this particular field. So he goes to Dr. S.S. Gunawardana for various things but not for issues of the eyes.

**Do you go to other healers for help?**

Dr. Gunawardana is his friend. He says he goes to Dr. Gunawardana for other diseases just to see the pulse and all that.

**Are you teaching others how to heal?**

Yes, his son.

**Can anyone or everyone be a healer?**

His answer is maybe anybody can but then he should have brought something from the earlier birth.

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

What he says is out of all the patients that have come to him, he has healed each one at least 5%. At least 5% of the disease he has managed to heal. Maybe he couldn't completely heal the disease, but he has reduced it by at least 5%.

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

Wife, daughter, son, they are all up till 12 o'clock to support him because he said that is necessary. They help to make and package the medicines and give them to the patients.

**Do you heal ancestors and/or spirits?**

There are some patients who come to him several times but no improvement. Then an ancestor contacts him and says "This person who has come has treated me very badly when I was living, so that is the reason it is so." He tells the patient what action is to be taken, give alms<sup>58</sup> or do a puja.<sup>59</sup> To satisfy the ancestor, he tells them what to do. Sometimes that has happened. So sometimes to satisfy the patient, he gives a hand to sort of drive away the ancestor's influence.

**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?**

What he's doing is blessing. Blessing- and most of the time it helps the patient.

**Is there anything else you wish to add?**

Some of patients who come here have gone everywhere and had not been able to get help from the allopathy or any other type of medicine, western medicine, but especially he was mentioning about the night blindness, color blindness- macular degeneration. But he says that those patients have not gotten any help from the allopathic doctors. He has cured many people who hadn't been able to get help from any other doctor, any other type of doctors, maybe Ayurvedic or western or whatever. So he has self-satisfaction that he has done it. He has the satisfaction of treating the patient. Maybe he's not earning a big sum of money, but the satisfaction is there.



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<sup>58</sup> "Alms" can be food, money or anything of value given to those in need.

<sup>59</sup> "Pooja" (also "puja", "puga", "pooga") is the act of worshiping a god or goddess in Hinduism and Buddhism.

## **Rev. Malegoda Nanda Nayaka Thero**



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

Rev. Malegoda Nanda Nayaka Thero  
Malegoda, Payagala  
0342222773

{Translator: R.M.P.C.D. Chamil Rajapaksha}

**When and where were you born?**

1945, in Malegoda.

**How long have you been healing others?**

For fifty years.

**How do you describe how you heal others?**

Based on their horoscope, what kind of obstacles, what kind of things that come into the people. By looking at these things first, showing the positives and the pathways to remove it out of these obstacles and other things and showing the correct pathway, that's the main process. He is taking the power of the Triple Gems<sup>60</sup>- Buddha, Dhamma, Sangha- and he uses them to heal the people, to remove the obstacles and other things in the horoscope.

**How do you heal yourself?**

That is the same process, based on the horoscope.

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

30 years before and that was based on the horoscope. He had knowledge about the horoscope. Then initially a few people came, but after that, most of the people gather here at the temple. People felt the power.

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

He learned things from two older priests at the temple. These teachers are no longer alive. And yes, he has the feelings of being guided by ancestors.

**Do you know other healers?**

Yes, he knows other healers, but they do not use the same method.

**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 does not believe that everyone can be a healer.

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

Everybody gets some kind of result. If he can't heal someone that means that they will die. That cannot be prevented.

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

He has eight family members who are still alive. They know of his work and believe in it, but since he is a priest, they do not support him as a spouse or lay person would.

**Do you heal ancestors and/or spirits?**

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<sup>60</sup> "Triple Gems" are the three cornerstones of Buddhism: Buddha, the teachings, and the community of Buddhists, or Buddha, Dharma (Dhamma), Sangha.



Yes. By giving good karma<sup>61</sup>, that is a type of healing that a guru can give to their ancestors.

**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?**

No, he never touches them.

**Is there anything else you wish to add?**

Based on the horoscope, he helps the people to correct their mental illnesses and mental diseases and other mental states and shows them the pathway – the correct pathway to get out of those stresses.



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<sup>61</sup> “Karma” refers to the process where past actions have an effect on one’s present spiritual life.

## Fakeer Muhammad Muhammad Rafeek



Photo: Mohammed Zihar Mohammed Nazim

Fakeer Muhammad Muhammad Rafeek preferred not to have a photo taken of himself for this book. He favored a photo of the Kataragama Mosque.

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

Fakeer Muhammad Muhammad Rafeek  
Kataragama Mosque, Kataragama, Sri Lanka

{Translators: Imtiaz Thaha and Abdul Hakeem Sulaiman}

**When and where were you born?**

1957, 28 July. He was born in Galle, Katugoda.

**How long have you been healing others?**

Since 1997. All his life he has had little bits of healing powers, but he never took that to be his path. Then in 1997, in Saudia Arabia, he was given these powers by the Prophet Muhammad (Peace Be Upon Him).

**How do you describe how you heal others?**



He uses various methods. He can heal from a distance. He can blow on a person and that will do it. He can touch them and that will do it. He can pray over a bottle of water and thus give the healing power in the water to the person in need. He can heal persons of lower rank. If the person is an evil person or not good, he is not allowed to enter and to help them. Many people have come to see him at the mosque, and he has had the ability to heal them. Any person who comes in front of him will be cured by this power. Only good people, whom he knows are good, will he heal- Hindu, Christian, whatever.

His intention, when he is doing the healing, is that it not affect him or his family. That intention comes from his Master, who gave him that power, it is his Master who is curing, not him. It is a transfer of power.

**How do you heal yourself?**

He does not work on himself. The powers going through him do that work.

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

In 1997, in Saudia Arabia, in a place called Jubail, he was awoken and given these powers. He was told by the Prophet Muhammad (Peace Be Upon Him), who came as a wind that touched his stomach as he was sleeping, that he was to be given a special grant of these powers for himself and his children. And the powers would be for this world and for all worlds. A few days before this interview, a great Muslim saint came to him and told him that he would be given great powers to heal.

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

He was given these powers by the Prophet Muhammad (Peace Be Upon Him) and a Muslim saint. He has had no living teachers.

**Do you know other healers?**

The only other healer is his Master. His Master can do not only healing, but can do several other things as well.

**Do you go to other healers for help?**

His master has given him just this small healing power. Other than his Master, it is the Prophet himself, or other spiritual people. But physically, it is his Master.

**Are you teaching others how to heal?**

He can temporarily teach others to heal. But it can only become permanent after he trusts that person and he goes to his Master to give that person the healing power. He has taught one person, but that person is still learning. His Master transfers the spiritual side of it.

**Can anyone or everyone be a healer?**

Anyone who gets close to his Master, or to the Prophet- he does not ask for that power, but automatically it is transferred to him. Anyone can do it, but only those who get close to the source are given the power.

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

If the person is an evil person or not good, he is not allowed to help them.

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

Yes, they do know and respect that he is a healer.

**Do you heal ancestors and/or spirits?**

He can give blessings to ancestors, but since in Islam they don't believe in karma (kamma)<sup>62</sup>, he cannot heal them. He does not have contact with spirits (jinns)<sup>63</sup> because in Islam they believe that jinns are negative forces and he is going in another (positive) direction.

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

He can do it. He will only do it if he believes that the other healer is genuine. And he will do it if at that moment he does not have enough power to do the healing by himself.

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

Yes. By touching them, he can see what's on their minds. He does it to diagnose- to see what's wrong. He also does it to heal people sometimes too. For some diseases, he has to touch. For others, by eye contact and using his mind, he can cure without touching by keeping the intention that he is touching the person. When a person is bitten by a snake, he has to touch that person because that is the method that his Master has given him.

**Is there anything else you wish to add?**

He said: "I am a very ordinary man- not a big man."

He has seen the Prophet Muhammad (Peace Be Upon Him) on two occasions. In each case, he was in a beautiful flower garden.

He will not accept money in return for his healing work. He seeks no personal benefit for doing this work. If one wants to show appreciation, they can make a donation to the Kataragama Mosque.



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<sup>62</sup> "Karma" refers to the process where past actions have an effect on one's present spiritual life.

<sup>63</sup> A "jinn" is a spirit who can harm a person or guide them to do harmful things.

## **Rev. K. Mahindasara**



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

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(Comes to Ginendramaya Temple, 50 Bullers Lane, Colombo 7 one day per week)

{Rev. Mahindasara, Thero speaks English. Partial translation: Nirosha Kulasakera}

**When and where were you born?**

I was born in a village near Kegalle, September 2, 1975.

**How long have you been healing others?**

For 22 years. I started being a healer as a layman. At age 18, I came to the meditation center to study under my teacher as a layman.

**How do you describe how you heal others?**

I have various methods. In one method, I explain to the person that we must use our minds to do anything. For example, if someone is told that they have cancer, I tell them that they must stop saying that they have cancer to anyone. They also must also tell themselves- their mind- that they can heal themselves. Say this when they first wake up and in the evening, meditate on this, and tell themselves 108 times in 30 minutes, that they can heal themselves, and ask to be healed. Our minds have great power. We have to learn that our minds have such power. I also use my hand. I can direct the great healing power that I have to someone who is ill by aiming my hand to the place where the illness is and telling my mind to give healing power. When I do this my right hand gets warm. I also ask them to meditate and chant about healing. I have also healed a person by talking with a person over the internet on Skype. I healed her and she got her job back. Every person has great power, but they don't know how to use it.

**How do you heal yourself?**

Yes. I use my mind to will the disease to go away.

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

When I was 18, I came to the meditation center. As I became better at meditating, I learned that I could help others by healing them. So I tried it and tried it and became better at doing it.

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

My chief incumbent was a healer. Now I do more healing than he does. He is still alive. I have not learned from ancestors or spirits.

**Do you know other healers?**

Yes, my chief incumbent. And I know another who gives healing power. He heals as many as 50 persons at one time. He is in Kandy. Once per week, this man comes to the temple in Colombo. He is not a famous person.

**Do you go to other healers for help?**

Yes, the person just mentioned.

**Are you teaching others how to heal?**

Yes, in Kandy. My brother has gotten ordained as a monk. He is learning to heal people.

**Can anyone or everyone be a healer?**

No. Healers have or are given these powers.

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

Yes. Some persons cannot be healed. I think that it is their karma<sup>64</sup>. When I begin to treat someone with healing power, I know right away if he can be healed.

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

My family accepts me as a monk and as a healer.

**Do you heal ancestors and/or spirits?**

Yes, I do it and it is easy.

**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?**

No, I do not touch them. If I touch them, I may create some problems.

**Is there anything else you wish to add?**

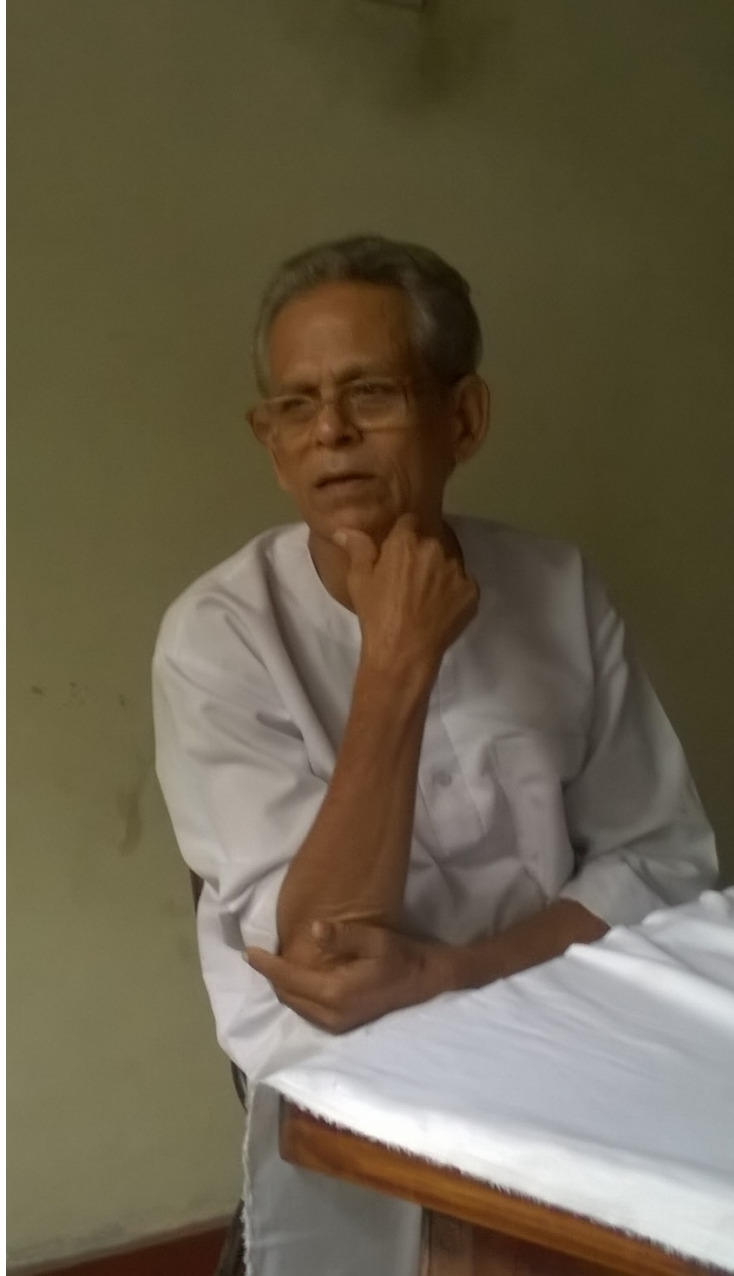
No. Thank you.



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<sup>64</sup> "Karma" refers to the process where past actions have an effect on one's present spiritual life.

## W. M. Gunawardane



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

W. M. Gunawardane  
Puwakgahakotuwa, Ganegoda  
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07772248040; 0772248040

{Translator: Nirosha Kulasekara}

**When and where were you born?**

On February 28, 1938 he was born in the house next door to where he lives now.



**How long have you been healing others?**

For fifty years, since 1965.

**How do you describe how you heal others?**

He uses the pulse for diagnosis only. He talks with the patient to learn what the problems are. Then he has studied the medicines, so he goes and finds the medicine to solve the problem. A main symptom that he looks for is whether they have a fever or not. He also chants<sup>65</sup>, meditates, and prays, but he does not take those things too seriously in his work.

**How do you heal yourself?**

He seeks the help of another practitioner.

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

When he was younger, he was taught by his mother and watched her healing people.

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

His mother was his main teacher. She had a secret medicine which he watched her make and learned to make himself. It heals many different ailments. It is a family secret that has come down through the generations to him. He has also gone to teachers and studied. He has not been given any spiritual power by ancestors, only medicines.

**Do you know other healers?**

No. For this kind of medicine, he is the only one.

**Do you go to other healers for help?**

No.

**Are you teaching others how to heal?**

He is passing his knowledge on to his youngest daughter, including the secret medicine.

**Can anyone or everyone be a healer?**

No. He believes that it must be learned.

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

There are fevers that he has not been able to heal. Certain viruses cause the fevers; those he cannot heal. He sends these patients to other healers if they need help that he cannot give.

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

Yes. His wife and children do believe in him as a healer.

**Do you heal ancestors and/or spirits?**

No. If somebody comes that is possessed, he sends them away; he cannot treat them.

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

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<sup>65</sup> Chanting is repetition of sacred sounds to evoke spiritual powers.

He is open to it, but he has not had an opportunity to do that so far.

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

He uses the pulse to see if they have a fever. All the rest is bogus and just a fake way to treat people, to attract people to the healer. In other words, it is a ritual.

**Is there anything else you wish to add?**

He specializes in asthma and catarrh based sicknesses.

Each medicine is written in a poem or a chant. Each of these has its own energy. If you pray or chant a mantra<sup>66</sup> to a god, or use certain oils, they will help you out and give you knowledge. For example, god Ganesh<sup>67</sup>, you will get help for the mind and brain. But if you pray to Kali<sup>68</sup>, she will help you- but if you make a mistake, she may kill you.

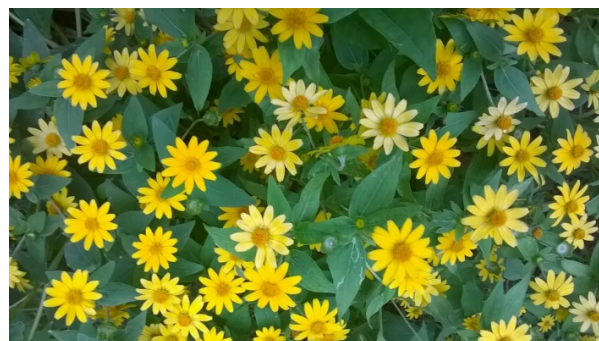
When you chant, the flow and the sound (the vibration) is supposed to have an effect on you. All the powers are in the plants; the gods add nothing.

Each planet influences each of us; that is the nature of astrology. As each planet moves, their influence changes.

He has learned the use of metals (metals that have been heated) as medicine. This information has come to him from Ravana<sup>69</sup>.

Each caste has its own medicinal system. That system is specific for that caste. He believes that whatever good you do, that will bless you. He no longer says “God bless you”.

In 1985, when he built the house he occupies now, his father came to him in a dream and asked if he had ever seen Jesus. He replied “No”. His father asked if he wanted to see Jesus. He replied “Yes”. He saw a very impressive person, shining and surrounded by rays of light, for a few seconds, and then he was gone. They are all Buddhists, so they don’t know why he has seen Jesus.



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<sup>66</sup> A mantra is a sound or a word that is repeated to produce spiritual power in Buddhist and Hindu ceremonies.

<sup>67</sup> Ganesh is the Hindu god of good fortune.

<sup>68</sup> Kali is a Hindu goddess revered by Hindus and Buddhists in Sri Lanka.

<sup>69</sup> Ravana was a king who ruled Sri Lanka in ancient times. He is believed to have been human by some, a myth by others.

## Susila Senaratne



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

Susila Senaratne

196/C Urawala

Gal Lella gama, Kandy

Mobile: 0717306738; 0754300646

(Comes to Ginendraramaya Temple, 50 Bullers Lane, Colombo 7 one day per week)

{Translator: Nirosha Kulasekara}

**When and where were you born?**

22 January 1963, Theldeniya, Kandy.

**How long have you been healing others?**

He met his head priest in 1983. He studied under him to learn meditation for a few years. After that he got trained. He started treating people in the 1990s. He studied with the same head priest as Rev. K. Mahindasara, Thero in Kandy.

**How do you describe how you heal others?**

He removes the illness in a person by exercising the body. He physically exercises the person until the pain goes. He gives the power to their body, and then their celestial body- his mind makes them do it. The person who needs healing is the one who knows what is wrong. So when he gives the power to that person, only that part of the body will move, and the exercise will clear it. He gives the power from his mind to the person's mind, and their mind makes them do the correct exercises.

When he does a treatment, if there are pains in your body, you feel it like you're exercising, automatically. He demonstrated it by having us sit flat on a mat with our legs straight. He sent some energy that caused us to lay down. We then repeated a mantra<sup>70</sup>, and then stood up. He made our arms go from our sides up to parallel and then back down. While doing this, pain was felt in various parts of our body (parts in need of healing). He is in a kind of a trance. The power that made us move came from the area between the eyebrows and above the nose (the third eye or ajna chakrah)<sup>71</sup>. The pain in our arm indicated to him a slight problem with the nerves in the arm. If he had continued to move our arms up and down, the pain would heal.

**How do you heal yourself?**

When I treat others, I automatically treat myself. From the day he started healing people until now, he has not taken any medications or medicines.

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

He got the powers to heal after he had been training to meditate for some time. He did not get it directly. He has practiced and practiced, and little by little, he has gotten it. Initially he treated a single person. Then when there were about five people, and he was treating one person, he saw the others moving. So he understood that he could spread his powers to the others as well. Then he tried larger numbers and tested the power. Now he knows that the number of people does not matter; he can send his power.

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

He learned from his teacher, the head priest. He was the only one. There were no ancestors or spirits who taught him. He doesn't know whether the gods are there because they are unseen powers. All he knows is that meditation was the path to him getting these powers.

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<sup>70</sup> A mantra is a sound or a word that is repeated to produce spiritual power in Buddhist and Hindu ceremonies.

<sup>71</sup> The third eye is a place on the forehead associated with intuition.

**Do you know other healers?**

He knows people other than his teacher and his fellow student who treat people. He does not know anyone who treats groups of people. These other healers treat individuals. He knows a Buddhist priest who can read minds in Kurunegala. His mother also has the power to heal.

**Do you go to other healers for help?**

He gets help from others.

**Are you teaching others how to heal?**

It is not possible to teach. It has to come from the mind. His second daughter is trying to learn how to heal people.

**Can anyone or everyone be a healer?**

If you improve your mind, it is possible.

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

Physical ailments can be healed, and bad spiritual problems can be healed. He can get diabetes under control but cannot completely cure it. Cancer at the first stages can be cured, but if they are in the worst stages or have been rejected by the hospital, it is not possible. If he cannot help them, he refers them to another healer or sends them to the hospital.

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

Yes, he is married and has three daughters. All his relatives come to him now; they don't go to doctors any more.

**Do you heal ancestors and/or spirits?**

When someone comes who is possessed, he helps them. He releases the spirit from the body and sends them to a good place.

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

He can heal a room full of people- one hundred people, and can heal them all at one and the same time. He does not work with other healers.

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

When there is a twisted bone or something that is out of place, he does not purposefully do it, but his mind focuses his hand, and he twists or turns to correct the bone. In that case, he touches them, but it is his mind that focuses on the problem. He has no idea about the joints- he has never studied them- but automatically his hand goes and does it and it is fixed.

**Is there anything else you wish to add?**

He said that whatever the language is, mind power is the same.

There are people with physical ailments. The exercises will help with that. There are people with heart problems, automatically they are healed. When he makes the people lie down, sometimes it takes two or three people to help the person to lie down. But they get up on their own.

He does not charge money for what he does, but if somebody offers, he will take. His body feels warm to the touch because of the energy flowing through him. Some people believe that he has fever because his body is warm.

When he closes his eyes, he can stay in the healing mode for hours and still help others.

[He and Rev. K. Mahindasara, Thero, come to the temple in Colombo, often once per week.]

He does healing in and around Kandy during the other days of the week, both in temples and in homes. This is his profession. He lives from what he is given by those he helps.

He often gets people who are possessed, or have spiritual problems. Those issues he can heal. Many of the women who come to him have problems with being possessed by a spirit. He also heals people who go into their past lives and talk about problems in their past life.

If someone wants to be healed, but the healing is not effective, usually it is because the mind of the one asking for healing is blocking the healing. When he sees people who are not interested in being healed, he just lets them go.





**Uruvarige Vinniyela Atto**



Photo: Anooka Samarakkody

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

Vishvakeerthi Vanaspathi (World Renowned Headman of the Forest)

Uruvarige Vinniyela Atto

Kotabakina, Dambana, Mahiyanganaya

072 3199244

[The headman of the main "Adi Vaasi"<sup>72</sup> community of Sri Lanka in Dambana]

{Translators: Uruvarige Wimalarathne (Adi Vaasi language - Sinhala) and  
Nirosha Kulasekara (Sinhala - English)}

**When and where were you born?**

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<sup>72</sup> "Adi Vaasi" means the 'traditional people' or indigenous people of Sri Lanka. They are also called "Veddas".

Kotabakina, 1947 June 14.

**How long have you been healing others?**

When he was fifteen or sixteen years old, he has started doing spiritual healing work. In 1983, he became registered as an Ayurvedic doctor.

**How do you describe how you heal others?**

Initially, he checks to see what the sickness is. He uses different types of stones to do this. With the stone he goes into the person to see if it is a physical sickness or a spiritual sickness caused by an angry ancestor or something. He uses the stone and places it on the leg and prays to each and every god. If the stone moves, that is the god or deity who is connected with the sickness. Then the god or deity is asked what is needed to heal it: a treatment, a mantra, a prayer, some kind of an offering, or whether it's a bigger thing. Then he asks how long does the mantra, treatment, offering, or a sacrifice, a dance, a ritual have to go to cure the illness. Once he is told what to do, then he treats the person according to what the deities tell him. The stone connects the person with the god or goddess.

**How do you heal yourself?**

When he gets sick, he gets another person from the Adi Vaasi nation who knows how to heal, to heal him.

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

He has seen his father, who had done the same learning. He would go with his father and see people who were very sick, bedridden for days, walking two or three hours or so. So he decided to learn this as well. He liked learning it. But he says that learning it is not enough. He also needed to be granted the powers by the gods and deities. Only then could he do this work.

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

His father was his first teacher. The things that his father didn't know were taught by other teachers- six or seven other teachers who have taught him. The ancestors do not teach him, but they give him the power to heal.

**Do you know other healers?**

Yes, there are other members of the Adi Vaasi community who know how to heal.

**Do you go to other healers for help?**

Yes, if he is sick he goes to other community members for help. In case of a major ritual or something like that, he works with others, but he leads. According to his advice, the others work and create the whole ritual that is needed to heal the people.

**Are you teaching others how to heal?**

Yes, these things come down through the family. It should be taken down through the family. Otherwise it will be lost. One person is his elder son, Uruvarige Goonabandiya, whom he is training. People outside this Adi Vaasi community cannot be taught. It has to go through the family.

**Can anyone or everyone be a healer?**

Not everyone can do it, but there are people in the village who can do it. Everyone in the village can learn, but the gods, the deities, will favor one, and he will be more powerful.

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

If he feels that it is out of his field and that he cannot help, then he sends them to the medical doctor.

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

Yes (see above). His wife and children believe in him as a healer, and his entire community believes in him as a healer. He is the chosen one for healing in this community.

**Do you heal ancestors and/or spirits?**

This healing work is not very easy, but if the ancestor needs some support, if they are in a bad place, what he can do is do more good, like saving lives, and give that honor or merit to them and then, step by step, they come up onto a better life. It's like the Buddhist concept of doing good in this life to bring them up- doing good and sending the merits to them is helping them.

**[Does he believe that doing good and giving merits- did the Adi Vaasi learn it from the Buddhists, or did the Buddhists learn it from the Adi Vaasi?]**

He is not sure which came first, but if you go to the basis, the Adi Vaasi come from the forest. They come and live in the village, but they come from the forest. If you take Lord Buddha, he was born under a tree, was enlightened under a tree, and died under a tree. Their system is the same. Also, when you go to the top level, their ideas are the same.

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

If there is an epidemic- cholera, diarrhea, eye infection- something that infects the whole village- he goes to a stream that separates his village from the neighboring village and he does a ritual: a boundary ritual, a boundary prayer. He does this ritual so that the sickness does not spread to the other side. Then he collects all the people who are sick, puts them together, and does a ritual for them and heals them together. He mostly does the healing himself, but sometimes he does it with other healers.

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

No touching. When the person comes and tells the sickness, he knows the cause. Because he knows the cause, he doesn't need to touch anybody. And he doesn't need to check the pulse or anything- he knows.

**Is there anything else you wish to add?**

Most of the sicknesses that are found now are based on people having gone away from nature. For example, in other countries, people do not touch the ground with their feet. They walk with shoes all the time. They don't breathe the dust, they don't get fresh air. They are always away from nature and they are always sick. The animals (like the deer who was with us during the interview) live in nature. They don't have doctors or specialists and they live much better than we do. In the old days, people lived in the forest, and other than an ancestor, a god or a deity



being angry with them, they did not have much sickness. Now that people live away from nature, they have new sicknesses like cholesterol and diabetes. The causes for those things is being away from nature. If you live with and in nature, you won't have these sicknesses other than a few who anger themselves by going against the gods or something like that.



**Swami**



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

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021 221 9781

{Translator: Arunakirinathan Thangathurai}

**When and where were you born?**

March 1, 1986, about 15 kilometers from Jaffna.

**How long have you been healing others?**

He was an apprentice to the previous Swami for six years. He intends to go to India to learn more. Once he returns, then he hopes to be able to heal people.

**How do you describe how you heal others?**

He believes that it is the positive vibration of the temple where he lives that provides the healing. According to the mission of his temple, the aim is to provide spiritual guidance and if he starts healing people, then people will neglect this aspect- the spiritual side, and they will come solely for getting healing.

**How do you heal yourself?**



When he has needed to be healed, his only treatment was yoga, certain yoga postures and meditation.

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

He is not sure.

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

He came to this monastery in 2001, when he was age 15. He did his schooling here and has lived here since. He learned under the previous Swami.

**Do you know other healers?**

He knows about other healers because of a book, a compilation which speaks about various spiritual healers in the area, which was published recently in Jaffna. He did not recall the title or author.

**Do you go to other healers for help?**

No, he prays and meditates.

**Are you teaching others how to heal?**

No.

**Can anyone or everyone be a healer?**

He believes that it would be difficult for most people to become a healer.

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

He does not have experience yet to answer this question.

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

His parents were not happy when he joined this order. Now he does not view his relatives as being any different than anyone else.

**Do you heal ancestors and/or spirits?**

No. He knows nothing about that.

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

He did do so along with the previous Swami, but has not done so himself.

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

He only touches someone when applying holy ash- that's it.

**Is there anything else you wish to add?**

He says that this temple is often visited by saints and the holy people so he doesn't need to do anything. Once a person comes, he will get his needs met automatically.

## Dr. K. Velayuthamoorthy



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

Dr. K. Velayuthamoorthy  
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Kantharmadam, Jaffna  
071 840 2356

{Translator: Arunakirinathan Thangathurai}

**When and where were you born?**

September 30, 1975, in Jaffna.

**How long have you been healing others?**

I have been healing people for about 20 years under the supervision of my father. From the time I was a child, I practiced with and under my father. Now, officially, I can't practice until I become registered by the Siddha Ayurvedic Medical Council. For now, I can only practice under supervision.

**How do you describe how you heal others?**

First I have to take the history from some of the people to learn how long they have been suffering from this problem. They often have reports and records that I can use. Using that information, we would prepare herbal medicines. Then I would have to treat him until the

problem goes away. In many cases, these would be the patients my father treated earlier. So I would know the history and how to treat these patients.

**How do you heal yourself?**

I diagnose what problem I have. I then write the name of the herbs that I need and I will hand the list over to a shop. They will give me all the dry herbs and I will make a solution of them. And then I will take them.

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

I have been doing this since I was 20 years old. In our history, my father, my grandfather and my great grandfather, all of them did this. I myself am the seventh generation. At that age, my father forced me to take the exam about Siddha medicine<sup>73</sup>, and I did well.

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

My father practiced as a siddha healer for more than 45 years. So under his shadow, I learned the practice. My grandfather, my mother's dad, wrote a lot of books in Tamil, our native language, for these medicines. So seeing all these books automatically made me interested in this area. My mother was also a qualified Ayurvedic physician. So both of them, actually, they were my teachers. Both of them were registered Ayurvedic medical practitioners.

**Do you know other healers?**

I know about other healers in our community, but I don't know them myself.

**Do you go to other healers for help?**

No, since I cannot practice formally until I am registered.

**Are you teaching others how to heal?**

No, but I will teach my children.

**Can anyone or everyone be a healer?**

Yes, if they are trained and they learn all that they need to know.

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

When I worked with my father, he made a medicine for cancer, but he did not get to test it. So for cancer, I would not be able to help. I would refer them to the general hospital.

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

Everyone in my family believes that I can do this healing because they knew of my father and how he trained me. So they believe in me too.

**Do you heal ancestors and/or spirits?**

No.

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

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<sup>73</sup> A traditional form of medicine found among the Tamil populations of Sri Lanka and India.

I know of other healers, but I only worked with my father. Now I am not yet registered, so I cannot do this work.

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

Yes, I touch them on the wrist to check the pulse. That I have to do to monitor them. So I do it for diagnosis.

**Is there anything else you wish to add?**

I am a professor at the Jaffna University. I teach Chemistry. I plan to become registered as an Ayurvedic doctor so that I can do this work as I did with my father.



## Kathira Velu Rahuram



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

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{Translator: Arunakirinathan Thangathurai}

**When and where were you born?**

April 28, 1966, in this area (Jaffna).

**How long have you been healing others?**

For twelve years, since he was in his thirties.

**How do you describe how you heal others?**

According to his theory, there are 12 vital organs, including the heart, spleen, kidneys, and so on. So when a person has a problem, first, he will identify which organs are affected by reading their pulse. But the way he feels the pulse is different from what the western doctors do. It is something natural. There is a vital energy which flows all over, and which is influencing the function of the organs. If there is a deficiency in the vital energy, then a particular organ will lose its function or develop a problem. So he has to identify which organ is affected by the deficiency of vital energy. He calls the deficiency hypo energy and too much hyper energy. He also calls a deficiency a blockage, and the healing work he does is to remove the blockage.

So what he does is, once he identifies which organ is affected, he will trace the block. And once he's able to trace the block, he will feel the particular point with his finger. And when the block is removed, he will have a feeling in the finger. Once he gets the feeling, that is an indication that the healing process has started. He places his finger about one millimeter over the skin while healing the person. He does not touch the person while healing them. Actually, initially, he studied acupuncture. The way he practices is not based on any theory. He says that he actually learned it from experience. He practices meditation and yoga. So even sometimes his professor who taught him acupuncture asks how this works. He's unable to explain because this comes as a gift.

If someone calls him on the phone and is in agony, he can pray and heal that person.

**How do you heal yourself?**

He says, he's seldom affected by diseases because he practices yoga, meditation on a regular basis, and he, himself, knows how to balance.

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

In 1995. It was his studies plus his experiences that let him know that he was a healer.

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

He studied Siddha medicine<sup>74</sup> at the Siddha faculty for two years. Then during the war, he got displaced and moved. There, he worked as an assistant to a homeopathic doctor. He learned certain things from him, especially regarding feeling the pulse. Then he read several articles written by an Indian doctor who learned homeopathy and acupuncture. Then he decided to give up all those things, and he switched to homeopathy and acupuncture. And he moved to Madras to study under this particular doctor. And then at a place called Salem in India he learned acupuncture techniques for nearly three years under various different people. These teachers are still alive. The real guru is your vital energy, that jiva (soul), or God. He had two dreams in which he was given a gift or shown that he has a gift as a healer.

**Do you know other healers?**

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<sup>74</sup> A traditional form of medicine found among the Tamil populations of Sri Lanka and India.



Yes, he knows and trusts one other healer who lives nearby. He trusts him because he has something spiritual about the way he heals people and things.

**Do you go to other healers for help?**

No. He consults one of his gurus, who is in India, when he needs help.

**Are you teaching others how to heal?**

He is not currently teaching anyone to heal. He will teach his children, but only if they have the gift.

**Can anyone or everyone be a healer?**

No. Only a few people can get that gift.

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

Yes. Sometimes an illness develops without symptoms, and by the time the illness is known, like cancer for example, it is difficult to treat. In other cases, people come who have taken western medicines and have had surgeries and other treatments, which make it difficult or impossible to treat them. If he cannot help them, he will tell them that. Otherwise, he will try but advise them that it will be difficult to help them. Even God cannot help them; that is their fate.

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

Yes, they all do.

**Do you heal ancestors and/or spirits?**

No.

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

He has not had that opportunity to this point. He does not know if he will have that chance in the future.

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

He touches the person to diagnose using the pulse (nadi). He does not touch them to heal. He holds his finger just above the skin along a vital energy pathway and heals them that way.

**Is there anything else you wish to add?**

These are not diseases, all these problems. They are just the expression of the vital energy. He says we use antibiotics and other medicines to suppress the symptoms. That actually creates further problems. So if a person continuously takes drugs, then it will be difficult for a healer to heal.

He says, if there are 100 patients, four or five would be cured immediately. Another 20 might take one or two weeks. Then other people might need one or two months. It depends on the patient.

He says there is a specific taste for each organ. So we could identify the food items which are important for each item, and there is a specific time for each organ. If we take the particular food with the specific taste at that particular hour, the function will be induced.

So actually, his healing is just 5 percent. 95 percent is the responsibility of the patient. So he advises them to take specific food items at specific times.

Actually, even though he practices acupuncture, now, things have changed. He really feels that there is some divine power working in this. Sometimes, some patients are cured when he feels the pulse. Something is regulated in his body. And that also depends on the time. It often comes immediately after he meditates and when he's psychologically calm; the results will be better. And he says when the healing process is taking place now, it is his presence, but he doesn't know how to explain that. Because then he treats the patient. So, for example, if a person with a heart problem comes, he often feels very drowsy, and weak, and sleepy. And someone comes with some lung symptoms, he immediately all of a sudden starts coughing.

He says, the pure love in the heart is what provides this healing energy.



## **M. Ratnajothy**



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

M. Ratnajothy  
P. K. Lane  
Point Pedro, Jaffna  
077 493 7889

{Translator: Arunakirinathan Thangathurai}

**When and where were you born?**

November 26, 1943 at Point Pedro, Sri Lanka.

**How long have you been healing others?**

For more than thirty years.

**How do you describe how you heal others?**

He advocates yoga exercises and breathing exercises plus certain exercises he can specifically mention for certain diseases. He mentioned the names of certain breathing exercises, alternate muscle breathings. He knows about certain Mudras (postures for the hands used for healing), but he never used them for healing because he is not an expert in that. For certain issues, he may not know how to solve them, but when he meditates, all things about it become clear and he will automatically get the answer. He says he gets patients only through doctors. The doctors should assess the problem because he may not be able to see what the problem might be. So he has to see whether the patient has a problem, then only he will suggest some exercises.

**How do you heal yourself?**

He hasn't gotten any serious illnesses so there is no need for him to heal himself.

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

About thirty years ago, he met several disciples of his gurus and some of them actually gave their blessings and encouraged him to start this.

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

Actually, he learned it during school days, but his official guru was Swami Gangathara Anandha from Trincomalee. When he was in grade 5, someone came to his school and demonstrated Yoga. So he started then. He also studied with Swami Jyotirmayananda from Kataragama. He also learned some of this from books. There was another guru, Sidhananda Yogi, here in Nallur. So he came there to learn the basic Yoga techniques. Yes, he says he has guidance from the ancestral spirits, but he doesn't know how to express it, to explain it.

**Do you know other healers?**

He knows some people here in Jaffna who practice various other things. He doesn't know about their credibility. Recently he visited a center in Coimbatore, India: Jaggi Vasudev, a guru of Isha Yoga.

**Do you go to other healers for help?**

After the demise of his guru, he has no people to consult.

**Are you teaching others how to heal?**

He teaches Yoga but he doesn't have time and energy for that.

**Can anyone or everyone be a healer?**

He thinks that if you devote time and energy for Yoga meditation, you will be able to achieve that state. He is not sure about becoming a healer.

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

He says he gets patients only through doctors. Then he will suggest some exercises.



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

His family members all believe in what he does.

**Do you heal ancestors and/or spirits?**

He has never tried that.

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

He never worked together with those people, but he met some of them. He has worked with doctors, but not at the same time.

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

He does massaging only, not touching people. It's just part of yoga, but he never practiced it.

**Is there anything else you wish to add?**

In Varmam, there is a traditional martial arts. In Varmam, you could heal the patient, the person whom you attacked, afterwards and you can bring him back to normal. But in Karate you can't do that. In Varnam, when someone is hit on the vital point, there is always a remedy. You can reverse the injury.



## **Dr. and Mrs. E. Satgurunathan**



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{Translator: Arunakirinathan Thangathurai}

**When and where were you born?**

April 16, 1944 in Malaysia. He came to Sri Lanka when he was two years old.



**How long have you been healing others?**

From when he was fifteen years old. This is their family tradition, so everyone works in this. Even his wife does it. They are registered practitioners of snake bite healing. He is the 18<sup>th</sup> generation of snake bite healers in his family and his children are the 19<sup>th</sup> generation snake bite healers.

**How do you describe how you heal others?**

First he will see the bite wound and identify what it might be- which snake or insect caused the bite. Once he verifies it from the bite and other symptoms, he has certain mantras.<sup>75</sup> Their main goddess is Amman. So he will chant<sup>76</sup> those mantras. That is the first step. And apart from mantras, they have certain herbs that they use. So once he gets the sort of prescription, he then gathers whatever he needs and he does the work. Earlier, they had a stone. It would immediately remove the venom from the bite, but during the displacement, during the war time, they lost everything. They had ancient books on healing on palmyra (ola) leaves that were lost in the war.

He says, when a snake bites, a poisonous snake, usually, the venom is injected- even though there are two teeth, it would be injected through one tooth. So the other one, which is especially used for killing prey, won't inject venom. But suppose that the tooth which is meant for prey went deeper, that means there won't be poison. So they know how to differentiate it. He says some bite marks are like a crescent, some are like a star. So there are different shapes. So for each, there's a specific herb. And apart from that, what oozes out of the wound, the color and the texture of that oozing, will help them to determine the management. So, there are various signs and symptoms for determining their treatment.

**How do you heal yourself?**

They are never bitten by anything but if it happens, his wife could treat him and visa versa.

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

This has been a family tradition, so he started thinking about it even at the age of 10. This is part of their life. He got used to it from his family background. But he actually started practicing it from the age of 15. So they say they've inherited it; it is a gift.

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

His mother taught him. His maternal uncle also taught him. He was a teacher. So whenever his uncle was away, he would treat those patients. His mother is still alive. She is 96 years old.

**Do you know other healers?**

Yes, but he is unable to recommend anyone who is genuine.

**Do you go to other healers for help?**

No. He, his wife, and his children do it.

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<sup>75</sup> A mantra is a sound or a word that is repeated to produce spiritual power in Buddhist and Hindu ceremonies.

<sup>76</sup> Chanting is repetition of sacred sounds to evoke spiritual powers.

**Are you teaching others how to heal?**

He is now training his daughter who is identified with that gift.

**Can anyone or everyone be a healer?**

No. Actually, he says it's a gift. So not everyone can practice this. For example, they have five children but only three have the potential to engage in this work, not all five.

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

When they see that this person cannot be healed, they will simply say that. The chances are very remote for that kind of instance. Certain people who are bitten by poisonous things like snakes might be in a kind of coma. So their pulse and heartbeat may not be there. They never refer people who need healing to the hospital.

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

Yes, they all do.

**Do you heal ancestors and/or spirits?**

No.

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

Yes, he heals with his wife and his children, but not with others.

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

Yes, they feel the pulse or they cut the person to diagnose.

**Is there anything else you wish to add?**

When they plant the herbs, they have to perform certain rituals because he says they are also living plants. So first of all you have to do certain rituals to pacify them. And they could plant certain herbs only on certain days and times. So they should know all those things. Then they will bring those herbs and preserve them for use. So they can't plant whenever and wherever they want. There is a certain code to conduct all those things. Usually, morning is suitable for planting leaves of herb plants, because in certain herb plants you may not know whether there's healing properties in the leaves or stems or roots. So for those plants, they have to plant the entire plant. He says, whoever goes to the hospital, they would give their anti-venom injection and some other drugs. But they often come to him to get completely healed because they apply the herbs to get the wound healed.

They never demand any money from those who come for healing. If handicapped people offer money, they will refuse. They say that poverty is a punishment for them because a snake bite or insect bite is due to the person's karma<sup>77</sup>, right? Bad karma. So, they are actually working against the law of nature by curing him. So they have to suffer for that. So their ancestors used to go on a pilgrimage to India to get rid of this bad karma but they don't do that. So they have to suffer for it. They provide water for the pilgrims. They are doing some other good things to balance this karma.

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<sup>77</sup> "Karma" refers to the process where past actions have an effect on one's present spiritual life.

**Dr. K. Jeevananlham** (husband)      **Dr. J. Paranalagini** (wife)



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

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{Translator: Arunakirinathan Thangathurai}

**When and where were you born?**

Jaffna. Dr. K. Jeevananlham January 19, 1967. Dr. J. Paranalagini October 18, 1971.

**How long have you been healing others?**

He is working for the past 23 years and she is working for 15 years.

**How do you describe how you heal others?**

They actually feel the pulse in a different way. There are three things- Vatham, Pitham and Kapham<sup>78</sup>, which control our body functions. So they have to feel the level of each one and then how it combines and works. So if one of the components increases there will be an effect. If two components increase and one decreases, there will be a different effect. If all three increase,

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<sup>78</sup> These are the three temperaments found in Siddha medicine. They refer to wind, bile, and phlegm.

there are different problems and if they decrease again different problems. So they have to actually feel that and then only will they determine what the problem in the body is. Then they have their own preparations here, Ayurvedic preparations. So they will prescribe that to the patient. Actually, even though they are technically Ayurvedic physicians, they have Siddha medicines<sup>79</sup> for all areas as well because in Jaffna pure Ayurvedic drugs are not available. And they know how to prepare both. The difference between Ayurveda and Siddha is that in Ayurveda it's purely herbal, but in Siddha medicine they also use various metals. The traditional Jaffna medicine is Siddha medicine, not Ayurveda.

### **How do you heal yourself?**

They use their traditional drugs. They don't use even Panadol. They will diagnose their own problem and take medicine. If there is a need they will consult the other.

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

She had observed her father from her childhood. She helped him with certain preparations and she would be with him while he was diagnosing patients and treating them. So, that's how she developed an interest towards this. He is her cousin. His uncle's son and his father were also Ayurvedic physicians so in his line is also the same thing. They studied at the Ayurvedic College. Apart from that they were able to learn from their family as well. The family provided the basis. She decided to do this at around 16 years old, but in his case, he decided at about 19 years old, after Advanced (A) level exams.

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

She is the eighth generation Siddha doctor in her family. He is the third generation Siddha doctor in his family. They both learned at the Ayurvedic College after having grown up learning from members of their family. Because he is the only man in the family, his grandfather, who was also a doctor, said that he would always guide him.

### **Do you know other healers?**

It is very difficult for them to identify a genuine person who practices Ayurveda or Siddha medicine.

### **Do you go to other healers for help?**

Before his death, her father (the man in the photo with them, above) told them that he will never leave this place; he will remain here. So if they want any guidance he will provide it. All they have to do is to think about it and he will guide them.

### **Are you teaching others how to heal?**

Even before their graduation, since they belong to a famous Ayurvedic physician family, the students of the Ayurveda College visited here to consult her father, who was also his uncle, and they still provide guidance whenever necessary. Even now the students from the Ayurveda College and even the lecturers come here because they know their background. She was a lecturer at the Lanka Ayurveda College for some time.

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<sup>79</sup> A traditional form of medicine found among the Tamil populations of Sri Lanka and India.

**Can anyone or everyone be a healer?**

No. Actually, now it's a fast world. This kind of treatment requires patience because they have to understand the philosophical aspect of the treatment because it is closely linked to Hindu philosophy. Whatever you see in your body is actually a miniature model of the universe. So you should know the association between the universe and the human body. And apart from that, according to their tradition, there are 4448 diseases which can affect humans, and there are subclasses of those diseases. Only those who are born with the gift can do this. That was the exact statement from his uncle, who was also her father.

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

They simply send away the people who have chronic diseases like cancer. But in her father's case he treated a lung cancer patient who was actually abandoned by the western medical practitioners and that person is still alive. Her father developed prostate cancer, but they were reluctant to treat him because she thought suppose it fails- she would have felt guilty. So, she forced him to go to the hospital, where he got cancer treatment. He said this was not prostate cancer; it was some other disease due to his old age. At one point they gave up and brought him back here from the hospital and they started their own treatment. There was a massive improvement. There were positive changes and he started walking again. But all of a sudden there was a problem in his spine and he was paralyzed below the hip. Until the last day he was okay. So, she says there is a way to treat even the chronic diseases as well, but they are not prepared to face the society. If something fails, they will blame them.

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

Yes. Everyone believes in this work because of the generations who have practiced it.

**Do you heal ancestors and/or spirits?**

They have never healed a departed spirit. But if you have some karmic diseases, there are certain herbs which would be given with milk or some other things. So, that could cure even the karmic diseases.

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

When her father was alive they were together as a team. Now they are working together.

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

Yes, they touch the clients to diagnose what the problem is.

**Is there anything else you wish to add?**

They also treat snakebites and other insect bites and treat evil eye<sup>80</sup> and charms.<sup>81</sup> They have that stone- the special stone to remove the venom from a snake bite. Her father trained them for five years because he thought that if he died there won't be anyone to do this work. So he trained them. For the last five years they were doing the treatment and he was just an observer. He provided only advice and he supervised their work.

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<sup>80</sup> "Evil eye" is a way to send evil to someone by looking at them, offering bad thoughts and feelings toward them.

<sup>81</sup> A charm is created by persons to gain control of another. It can be an object placed in food or in the ground.



## Piyaratnage Weerasinghe



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

Piyaratnage Weerasinghe  
Manna Road  
Takawewa, Medawatchiya  
0715821431

{Translator: Nirosha Kulasekara}

**When and where were you born?**

May 20, 1949. He was born in this area and has lived here all of his life.

**How long have you been healing others?**

When he was a child, his grandmother has kept him along with her while she treated people, even though he couldn't understand. So by the time he started understanding, she sat on the side and made him do the work. So initially, through his hands, she was telling him to do this and that. And then naturally, he could do it. She would step aside. She told him exactly how to make the oils and how to make the medicine. He has studied them by heart, all the medicines. His grandmother and the families before that had taught all these medicines that you'd give. Later on when he grew up, he had started writing them down. So he was a teenager, around the age of 16, when he started doing this on his own after his elders had died.

**How do you describe how you heal others?**

Initially, he diagnoses doing the pulse reading, which is the first stage. That gives you only the symptoms. Then he goes back and finds out exactly what the cause is. He tells the patient, "You have this, you have this, you have this, you have this." The patient confirms what he diagnoses. Let's say it's a wound. So what kind of a wound, caused by what? Then only, he goes back to the medicine. First, he has to recognize exactly how this is happening. What is the root cause? Unless you diagnose it correctly, it can be very dangerous. You can kill the person. So he has to recognize them first. In this area, the guardian god is Ganesh<sup>82</sup>. So as a tradition, he prays and asks for this god's knowledge to help him. He asks him to give him guidance to help his patient. What he believes is that gods are not among us. If we do the right thing, we can do this. That's his belief. He believes that if we are going in the right direction and do the right thing, we can do it. And he just asks for the help as a tradition. He is specializing in infertility treatments.

Reading the pulse cannot be done all the time. If the patient walks half a mile to get here, you can't read the pulse like that. Or in the middle of the day when it's too hot or late in the evening. So when they come, you have to make them sit down, rest, and talk a while.

**How do you heal yourself?**

When he recognizes his own symptoms, he can recognize what is the cause, and he can make his own medicine. But if it is beyond that, where he can't handle it, he gets help from the others. Traditional medicine people go for traditional medicine. There's a traditional doctor's association here. He is registered in this association. So when he gets a sickness, he knows who is specializing in what. So within that community, he goes to the one who is specializing in that kind of sickness.

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

When he was sixteen, he was able to do the work on his own, and the elders who were healers had died by that time.

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

His grandmother taught him how to heal. Then he has gone into other doctors' libraries and studied. He knew how to grasp the information that was essential. And he also knew the medicines. He said you have to respect the plants and you have to respect the medicine also. You can't just go to the forest, and pluck a tree, and come and chop it. You have to do it with

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<sup>82</sup> Ganesh is the Hindu god of good fortune.

very high respect. And your intelligence is also a help as well. There are village gods or family gods. They have a god where every year, they have a ritual for that god and they pray and ask him to help in this area.

**Do you know other healers?**

Yes. There is an association of healers in this area. He is a member of that association.

**Do you go to other healers for help?**

He goes for help to people specialized in different areas. Sometimes, once he starts his work with a patient, he gets stuck at one place. So he refers them to the specialized person. And he has community discussions on how to help. Then the other doctor says, you have done this correct and here, you have to do this.

**Are you teaching others how to heal?**

His son is not interested, but his daughter is learning. It's not safe anymore for women to go looking for these medicines. So he's expecting the son-in-law will be supportive to go and find the medicine. Earlier, when there was a traditional doctor, the whole villages pitched in. When the doctor wanted something, you only had to say it and the things will come to you. And when you were making some big medicine like the oil or something, the whole village would come and help. And then each would be rewarded with a little bit of the oil or something. But nowadays that is not happening. So he has to buy everything and pay for people to do it for him. So that's going to be tough in the future for the daughter. That's the only problem. Otherwise, his daughter is learning.

**Can anyone or everyone be a healer?**

He says definitely not, not everybody can do it. It should come from birth, from previous births. It should come down like that.

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

He cannot heal an illness that has come down the generations, which is mixed with their genes. Some people have a good life until they are in their 50s or 60s, and then they get a sickness that has been there in their grandfathers, great grandfathers, and all that. So that kind of sickness cannot be cured generally.

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

Yes, everyone in his family respects his ability.

**Do you heal ancestors and/or spirits?**

Where he finds that this person is suffering from some spiritual issue- some bad spirit specific thing. Once he knows what it is, he knows the exact ritual to cure that. So once he checks the person, other than a physical sickness, a psychological or spiritual sickness, he can help them.

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

Yes, with his daughter and with the healers in the association.

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

He touches the fingers to do diagnosis. But it's not just touching power. He doesn't have that power. It's the ritual power, power of rituals. He does rituals and invokes the power of that.

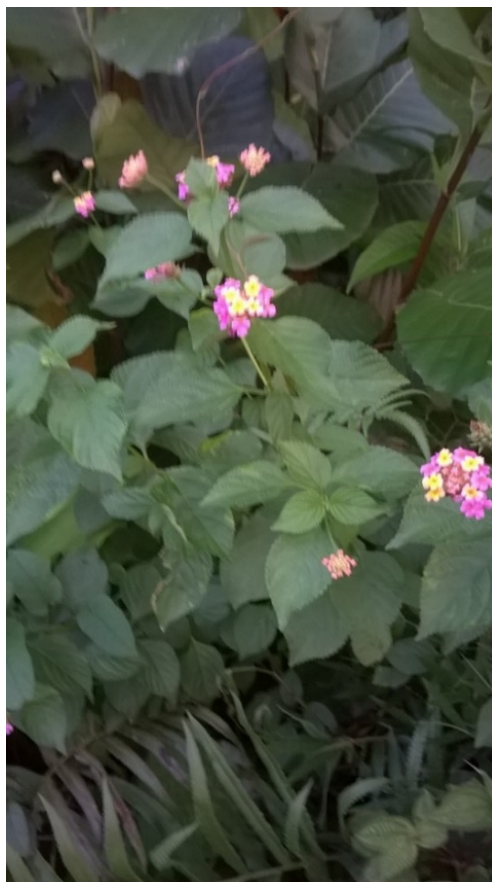
**Is there anything else you wish to add?**

He says that he's still learning. He will heal people. And they have to go and tell their family and friends that helped them. Otherwise, he's not going to make a big show of himself.

He works on fertility issues. Sometimes, he sends the wife and husband to western medicine to do the check-ups and then asks, who has the bigger problem? Then when he finds out who has the bigger problem and he starts from there. He says five out of 100 men will have the problem.

When a person comes in, he knows by the way he walks in, the way his face looks, the way he talks. That way, also, he can find out the disease. He says he was told that there are three different types of sicknesses basically. And they belong to three different fingers. Three fingers show him where the pulses have to be checked for these kinds of sicknesses, these kind of sicknesses, these kind of sicknesses. When he touches these three fingers, he knows— he checks how the blood flows.

He said he went to a local hospital and learned the styles of bandages for three months. So he knows how to treat broken bones, he knows how to treat the animal bites, like the insect bites, and serpents, and all that. He knows all that, but he specializes and is famous in healing infertility.



## Ranasinghage Wijeratne



Photo: Dhanushki Abhayaratne

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

Ranasinghage Wijeratne  
Pahalagal Kandegama, Poonewa  
0718773185

{Translator: Nirosha Kulasekara}

**When and where were you born?**

May 7, 1946, here in Kandegama.

**How long have you been healing others?**

For about 40 years. This has come down the family. His grandparents did it. While his father was doing it, he has been helping. After the death of his father, when he was about 30, he started doing it on his own. His family had books on ola leaves<sup>83</sup> that go back fourteen generations.

**How do you describe how you heal others?**

He works on a kind of a skin disease that newborn babies get. They get these yellowish blisters when they're born. That happens in newborn babies, only. And it is not treated in western medicine hospitals and clinics at all. But in Ayurvedic medicine, there is medicine for that. So as a medicinal thing, he does that. He also does the rituals, pujas<sup>84</sup>, and makes talismans<sup>85</sup>.

What he does is that, the fourth month after the baby is born, if the mother's taking acidic stuff, the child is going to get this. So in the Siddha system<sup>86</sup>, from the day the baby's born, there are special baths and medicines. The children always get this, and it's not treated. If they come here, they can be treated.

When you have these evil things coming from these planetary issues, then he does the talismans and rituals. We have horoscopes for the planetary problems. Each planet can cause some kind of a problem. So people get some rituals done to protect themselves. So according to each sickness, he does the ritual with the talisman, and then they put it on their neck their arm, or their waist. He uses a copper sheet to write the horoscope or prayer that is put inside the talisman.

**How do you heal yourself?**

If he really needs, he can ask for help. But he does not really because he has the spiritual help from his traditional heritage. His family has a god. That god is the one protecting him. So he doesn't need a talisman or anything, and he will not get anything because he's protected by the god. It's a local god of this area. God Ganesh<sup>87</sup> is also worshipped.

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

When he was about 20 to 25 years old. He was the one who had the power, so it was given to him. He apprenticed under his father until his father died.

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

He learned from his father. And these ancestral spirits keep helping him. An annual ritual is done with the local gods, and he listens to all those gods who are helping him, especially his traditional family god. And it is he who is helping him.

**Do you know other healers?**

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<sup>83</sup> The leaf of a palm tree that was used to write on in Sri Lanka in earlier eras.

<sup>84</sup> "Pooja" (also "puja", "puga", "pooga") is the act of worshiping a god or goddess in Hinduism and Buddhism.

<sup>85</sup> A talisman is usually a metal container into which is put a saying or other substances having the power to protect the person wearing it from harm.

<sup>86</sup> A traditional form of medicine found among the Tamil populations of Sri Lanka and India.

<sup>87</sup> Ganesh is the Hindu god of good fortune.



He knows others around his home area, but they don't work together. He has heard about these people, but they don't work together.

**Do you go to other healers for help?**

There are people with this kind of power, and he calls them to do very difficult ones. He gets them to help him with such cases.

**Are you teaching others how to heal?**

He has a son and the grandchildren are there. But still, nobody's volunteering, saying, "I have the power, let me learn this." So he's waiting. The tradition should go to boys. The youngest one looks interested, but he's just in grade four so he's not sure. Girls should not do it because some of the rituals are dangerous. The girls might not be able to handle them. So they have to show interest, and their horoscopes have to match that. They have to get the power.

**Can anyone or everyone be a healer?**

No, not everybody can do it. It has to come from the power. The person has to go throughout a night reciting those things, and the energy, the memory, and everything has to come. So it should come like that. And not everybody can do it.

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

He doesn't take up the case if he knows he can't do it. But usually, he can. And especially these babies, three days old, eight days old babies will come here, and get cured. But if he knows he can't do it, he just lets it go, saying he can't do it.

**Do you have a family? Do they believe in you as a healer?** Yes, they all do.

**Do you heal ancestors and/or spirits?**

Yes, he does. If the person who has died has stayed in the house and is disrupting everything. To treat them, give them the medicines, and send them off, that kind of thing he does.

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

So some of the healing cannot be done alone. It's a big process. And so he has assistants.

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

When he gets babies, he taps the tummy. And from the sound you get from the tummy, he diagnoses what the sickness is and the treatment. For adults, he mostly uses the pulse.

**Is there anything else you wish to add?**

If somebody goes through the general records or anything from the Ministry of Indigenous Medicine, he won't be found. He's not registered. He's a traditional healer.

He has seen the ola leaf books that tell how to do charms<sup>88</sup> and evil eye<sup>89</sup>, but he did not read them. He only learned from the books that taught how to heal.

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<sup>88</sup> A charm is created by persons to gain control of another. It can be an object placed in food or in the ground.

<sup>89</sup> "Evil eye" is a way to send evil to someone by looking at them, offering bad thoughts and feelings toward them.

## **S.M. Muthubanda (father) and Ranjith Dissanayake (son)- 'Welder of Bones'**



Photo: Dhanushki Abhayaratne



Photo: Nirosha Kulasekara

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

S.M. Muthubanda (father) and Ranjith Dissanayake (son): 'Welder of Bones'

Dampalassagama, Muradankadawala, Anuradhapura

0773746675; 025573312; 0711322716

{Translator: Nirosha Kulasekara}

**[NOTE: This interview is with S.M. Muthubanda, the father.]**

**When and where were you born?**

Father: May 21, 1942. Son: January 7, 1968. He was born and here lived here all his life. His father was also from this area, and so is his son.

**How long have you been healing others?**

The current doctor is from the third generation. Grandfather started it, then the father, and now the son. For 30 to 35 years he has been doing this.

**How do you describe how you heal others?**

Initially he puts this plaster on where the break is. It is applied and kept just for about one and half hours. After that for a week or two he gives medication and that's all. Just broken bones, fixing broken bones. So what he does is apply this medicine- two oils that he makes. There is no mantra or anything. But for dislocations and all the kinds of a minor things, there are mantras to use sometimes. In his case, he uses only an oil. Not everybody has this oil. If his son cannot help a patient, he sends the patient here (to the father). The father marks on the skin with a pen- put the splint here, put the oil here, put the oil here and then sends him back to get it done. They make the oil and they don't give the recipe for the oil. It is the oil that is different from other oils and makes the healing happen so quickly.

**How do you heal yourself?**

He specializes in broken bones and orthopedics. Otherwise you go to others and get healed. Like if he is sick, he will go for Ayurvedic medicine only.

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

By practicing with his father. Around age 18 to 20 years old he began helping his father.

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

Only his father. He has started with his father and worked with him until his father couldn't do it anymore. Now he is too weak to do it. Now his son has taken up the work.

**Do you know other healers?**

Yes, there are orthopedic doctors, but none with this style. This is only place that does this kind of healing.

**Do you go to other healers for help?**

They do the work only within the family. There are sons-in-law and his son. They all get together and do the work.

**Are you teaching others how to heal?**

No, only his son.

**Can anyone or everyone be a healer?**

If anybody had the recipe for the oil, they could do it. But he is not going to give it to anybody else other than his family. It goes only to the family.

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

If he gets a patient who has got a broken bone within a month or two maximum, he can help. But if it is a year or two old, it's not easy. He doesn't take up things that he can't do. If the person is brought within two or three weeks to one month or so after the injury occurs, it can be cured, but beyond that it's not possible.

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

Yes, his sons know the formula. The other family members also believe.

**Do you heal ancestors and/or spirits?**

No.

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

He was working and training his son, and now he has retired. If his son finds something difficult, they send the patient to the father to help with the diagnosis.

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

By touching he can say whether it's a dislocation, it's a broken bone, or a fracture, or just a crack. So he diagnoses by touching. If all of that doesn't work, he asks them to get an X-ray.

**Is there anything else you wish to add?**

Because it's so difficult, in 2001 he has got registered as an Ayurvedic doctor.

Now his son is the head. The son-in-laws are the ones who are helping, so the whole family is into it.

A patient said that the pain is not on the surface; you actually feel it in your bones. It's like your bones are burning- it's inside. He said it feels like your bones are melting. For one and half hours, that pain is coming from inside of the bone.

Since 1993, they have treated approximately 168,000 patients.

If it is a major broken bone, sometimes you have to do it two or three times. One part gets fixed but the rest is not there. Then he puts the oil on again and again. But the fixed parts don't get dissolved again. The oil only heals what needs to be healed.

If there is no bone fracture or something broken, the patient does not get the pain. The person has to be awake and feeling the pain to know what's happening inside. That's why he says no painkillers or anything should be taken before they come.





## Malsha Dadupama Athukorala



Photo: Nirosha Kulasekara

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

Malsha Dadupama Athukorala

(She is an apprentice. She works with an experienced healer at a Buddhist temple in Colombo)

{Translator: Nirosha Kulasekara}

**When and where were you born?**

July 25, 1992 in Colombo.

**How long have you been healing others?**

For about one year under the tutelage of an experienced healer.

**How do you describe how you heal others?**

She feels a kind of power going through her hands- a heat kind of power. Her fingers become stiff.

**How do you heal yourself?**

She can do this a little. She calls her teacher and he gives the connection. Then she can do it.

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

Within the last year. Her healer/teacher noticed that she had healing power and asked her if she wanted to help him to heal some of his patients. Then she healed her mother.

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

Yes, this present teacher only.

**Do you know other healers?**

Yes, she knows Rev. K. Mahindasara, Thero, a Buddhist monk healer from Kandy (see above).

**Do you go to other healers for help?**

No, only her teacher.

**Are you teaching others how to heal?**

No, not yet.

**Can anyone or everyone be a healer?**

She is not sure.

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

At the moment she thinks she can do a little, but she wants to improve on that.

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

Her mother believes now that she healed her mother. Her father doesn't believe.

**Do you heal ancestors and/or spirits?**

She has not tried.

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

Yes, she does healing with her teacher.

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

Sometimes she feels the heat in them, but most of the time she feels her heat going to them.

**Is there anything else you wish to add?**

No, thank you.



## H.R. Dammika Pradeep Premarathne



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

H.R. Dammika Pradeep Premarathne  
Wattaram Thenna, No 02  
Rambukkana Road, Imbulgasdeniya  
071 8305673; 035 5680067  
dammikapradeep119@gmail.com

{Translator: Nirosha Kulasekara}

**When and where were you born?**

May 22, 1986, at a hospital about 25 kilometers from here.

**How long have you been healing others?**

Since 2009, since he was 23 years old.

**How do you describe how you heal others?**

The main thing is to identify the problem, to discuss it with the patient. He spends a lot of time with his patients so that he can get them to tell him what it is that they are experiencing, but also so he can watch them and see for himself what this is, what exactly is going on. So when he looks at the betel leaves<sup>90</sup>, each leaf has different things in it that help him to recognize the person's sickness. You take the central line as the spine. So if it is fractured or just a sprain or something, you can recognize it. But it's not everything. There is another power that is helping him. His grandfather and his grandfather's father help him. So in his case, he has his grandfather and when he looks at a patient and at the leaves, he gets the answer in his head. The answer given by his grandfather.

**How do you heal yourself?**

He prescribes what he needs and it's done by the young man that he is training. He has taught himself how to protect himself from charms<sup>91</sup> and evil eye.<sup>92</sup>

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

When he was in grade five, ten years old, he had fallen from a tree and his grandfather has healed him, and then he got interested in it. After that, during the holidays he used to come to his grandfather and help clean up the place and put covers on the books. And he promised his grandfather that one day he was going to take over these books. He knew that after the first time he did the A levels. For six months he has gone ahead with his studies. He thinks that he did this healing work in earlier lives also. So passed his A levels and went to the university with a bottle of oil. He started treating all his friends and realized that he could do this better. And he came back during a vacation just to spend the two months of vacation, but he has never returned to the university. His grandfather has died, but he still watches over him and guides him.

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

His grandfather was his first and most important teacher. In this kind of work, you can't teach this through books. You need to get the experience. So if you listen you find out what the person feels. If you look, you find out what the gods feel and if you talk, you find out what the spirits feel. He uses nature, he uses the person, he uses the ancestors, and he uses the gods to help him know how to heal the patient.

**Do you know other healers?**

Yes, he knows of other healers in the area. He refers patients to them if they need help that he cannot provide.

**Do you go to other healers for help?**

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<sup>90</sup> A leaf containing medicinal properties. Here the healer uses the leaf as part of his diagnosis of patients.

<sup>91</sup> A charm is created by persons to gain control of another. It can be an object placed in food or in the ground.

<sup>92</sup> "Evil eye" is a way to send evil to someone by looking at them, offering bad thoughts and feelings toward them.

When it comes to normal medicine, he can take care of the person. But if there are charms<sup>93</sup> or things like that, other than doing the basic rituals that they do with the limes<sup>94</sup>, he doesn't do anything else. In that case, he sends them to other people.

**Are you teaching others how to heal?**

Yes, he has an apprentice working with him who is sixteen years old. He wants to train fifty.

**Can anyone or everyone be a healer?**

No I don't think so. In his case, he was gifted first and then he did the training.

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

You send the patient to the other people and then they send the patient back to you. He gives the other healer ideas from his grandfather and maybe the gods around him. What he does is that he does not promise anybody. He knows he can help but he does not promise. He does this because the people have to believe in you as a healer.

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

Yes, he has brothers and sisters and his grandmother. His siblings were angry when he first gave up university and returned to do healing work because he was the first student from his school to make it to the university in over sixty years.

**Do you heal ancestors and/or spirits?**

He is not directly doing anything with them, but when people come for help and he helps them, he gives merits to the ancestors and everybody. All of his ancestors like the rituals. All the good things he does are for them. So they become more powerful and help him.

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

No, he only works by himself- individually.

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

For fractures and that kind of thing you have to touch to find out. And when you are touching, you can identify the pain. Especially in the spine, you have to go from top to bottom pressing and finding out.

**Is there anything else you wish to add?**

He grows his own medicine. He is a traditional healer. He does not charge a fee. The people just give you what they give you.

He has a letter from one of the most famous orthopedic doctors in Sri Lanka who proved with MRI scans that he has healed a patient's back problems.

When he took care of his grandfather, his grandfather promised that this healing gift was going to come to him. Before he died, his grandfather promised that he was not going anywhere. He has stayed to look after his grandson.

---

<sup>93</sup> A charm is created by persons to gain control of another. It can be an object placed in food or in the ground.

<sup>94</sup> Cutting limes is a method for removing evil spirits. It is done along with other spiritual rituals.

## Twelve Year-old Young Man



To protect this young man, no photo of him is provided. A photo of a statue of Lord Buddha is substituted. The young man will make himself known to the public when he is ready.

{Translator: Nirosha Kulasekara}

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

To protect and preserve this young man's talents, no address is provided. When he is ready to make himself known to the public, he will do so.

**When and where were you born?**

December 12, 2002 in the Kandy area.

**How long have you been healing others?**

His parents understood his healing powers when he was seven years old, but he showed unusual talent before that, by the age of three years old. It took his parents a while to recognize his gifts.

**How do you describe how you heal others?**

When his mother became ill, he had been able to give the exact location of where the illness was, where the problem was. And when they go for treatment he could say exactly what to do, where do it and how to do it. Other than that, he has been able to talk to gods and all kinds of spirits to receive information and guidance.

**How do you heal yourself?**

When he's getting sick, he knows that he's going to get sick and this is the treatment that should be done for him. There are gods that are helping him- known gods and unknown gods.

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

He has known as long as he can remember. The gods, rishis<sup>95</sup>, and others told him that he had powers.

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

He does most of his teachings himself, and when he makes a mistake, the rishis come and help him. Most of the time, it's the rishis.

**Do you know other healers?**

No. Spirits, rishis, gods- those are his teachers.

**Do you go to other healers for help?**

No, his parents don't want others to know that he knows all these things.

**Are you teaching others how to heal?**

When there's a problem, he tells his parents to tell the person to just meditate like this. This is especially true of his mother, because through her, the healing can be done. So he is teaching his mother how to heal.

**Can anyone or everyone be a healer?**

Only few people can do it. Not everybody.

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

There are times where he knows that if it is their karma<sup>96</sup>, there's nothing you can do. You have to suffer it. You have to go through it. Sometimes some spirits are there because of their old karma. If so, you cannot take it out; you have to go through it. In those situations, he said, this is your karma and you just have to go through it and nothing can be done.

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

Those in his family whom he has healed believe, but they completely forget sometimes so it's not that prevalent. Maybe two out of ten relatives believe in him as a healer.

**Do you heal ancestors and/or spirits?**

When they meet people with spiritual problems, where the spirits have disturbed them, he can talk to the spirit and see if they need help and he can show them the way to go because he has never done anything bad to them. Mostly he takes them away and some of them he has shown the right path- like whether to think of the merits they have done and go to a better place. And if there are people he really can't help, he'll take them to the Bodhi tree<sup>97</sup> and leave them there so they can get more merits and continue there. So far, he has done all the good things with the spirits, so he's healing spirits.

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<sup>95</sup> A rishi is a saint in the Hindu tradition, a seer who can know deep knowledge.

<sup>96</sup> "Karma" refers to the process where past actions have an effect on one's present spiritual life.

<sup>97</sup> Lord Buddha attained enlightenment while seated under a Bodhi tree, so these trees thus have spiritual importance. They are found at Buddhist temples throughout Sri Lanka.

Whenever he can, he has been helping all the spirits, but some spirits are too much. Some have just evolved into the good ones, just some. But then he has seen there are too many people rushing in to see him for that. So he does as much as he can, but there are all limits where he has to stop helping everybody. So, he can help bad spirits. He sees the man with the fish mouth (Vishnu)<sup>98</sup>. There are plenty of bad spirits that he encounters. Sometimes, he asks what has happened because he can see them, he can talk to them.

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

His parents are not exposing him to other healers because he is young and it's too much for him.

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

He usually just looks at the person and he can say where the problem is and how to heal it. But if that rishi comes and says there's a spot in the body that you have to touch or press, then only he will do that, but he is very shy about doing that.

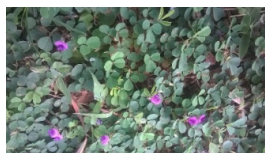
**Is there anything else you wish to add?**

He has already consulted the rishi about us and the rishi has said for him to give the information that is necessary, but not about him (the young healer). In other words, the gods granted us permission to interview this young healer.

He has said that the gods don't come down to the earth, but that they can be contacted through the mind. His mother has asked him about the gods and the heavens and all that. He has said that he has gone there. He knows what is there and he has described it to her. He then said that these gods don't come down to earth and they do not need these foods that the people are offering. Also at the fire levels, the gods do not bother to come down to earth. He has described the heavens and the Nagas<sup>99</sup> who are like us. So, he sees the Nagas.

He sees and tells these things and some people take it for granted because people would rather go to a place where they can offer something. He needs to learn his limits because he can go, and sometimes his rishis and gods stop him from going to bad places.

He demonstrates yoga for healing. Sometimes, the rishi has come and told him the medicines and gives the ancient name of the medicines or shows the plant and he has no idea what they are. Then he has said, "Okay, go ahead with the modern style of medicines because it is not possible to find the ancient medicines anymore." He speaks to a rishi or god who has a white or fair complexion with a beard. He is always mixing herbs. The young healer has said, "I can go to any level and help any god. I helped him and he has told me that these two months are going to be bad for him so to make a necklace like this with this kind of stone." He has gone through the books and those scholarly books and learned exactly what to do.



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<sup>98</sup> Vishnu is a supreme being in Hinduism, part of the Hindu trinity of supreme beings.

<sup>99</sup> Nagas are human-like beings with bodies of a snake who hold great spiritual powers.



# Ghowzul



Ghowzul is a Sufi Muslim. He is a follower of Rabbi Sheikh ya Sheikh ya Sluthan Noor Muhaiyadgon al-Jilani. Ghowzul prefers not to offer his photo. He believes those who need his assistance will be led to him. A photo of the Grand Mosque in Colombo is offered in his place.

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

Ghowzul prefers not to offer his address and mobile number. He believes that those who need his assistance will be led to him.

**When and where were you born?**

March 2, 1965 in Colombo.

**How long have you been healing others?**

For seven years.

**How do you describe how you heal others?**

My sister's children used to come to my home when they were sick with fever. Their mother would ask, "Who will pray?" I asked my mother, "What to pray?" She said, "You know, the saints have given you some prayers. Go pray." So I would pray. And they were healed. Within 15, 20 minutes, they were healed. No fever. I pray to my loving guru.

**How do you heal yourself?**

I have not healed – myself, I have not healed. What I do is, I pray for myself. There is a security I put first before I do anything. And I do prayer and meditation.

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

The first time that I knew that I could heal people was when a patient came with a stone in the kidney. So I said, “I don't know, I've never done this.” They said, just “Pray for me.” I said “I will try it. Maybe the Lord will help you.” I just prayed. After three days, he took a scan and it said there were no stones. Then only I knew I had something that I could do.

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

Yeah, I had teachers. There were two or three. One is a famous Sufi saint buried in Baghdad. And my mother. Then I was with a healer for seven years. I was his assistant.

**Do you know other healers?**

I know of a few. I sometimes have some problems, so I consult a Muslim healer whom I know.

**Do you go to other healers for help?**

No. I just call and ask my guru what to do. And he says, don't worry. You keep your faith and you pray.

**Are you teaching others how to heal?**

I am just giving a few hints to my second son. And he likes it, so I want to put him on that path. He has to decide. I am only a guide.

**Can anyone or everyone be a healer?**

No, not everyone. They have to have – many people think they are healing, but they're damaging most of the people, according to my knowledge. Because they say to stop the medicine and then I'll heal you. But then they have a big problem. That is not good.

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

I have treated maybe 60 people and maybe 40 were okay. 20 were not. They come and said that. So I tell them, I have no power. Before I started, I told them that I have faith in my guru. I just listen to him. Their faith was not enough. But they are all cured by Muslims. They have more faith than me in my God. Maybe that's the reason. Because I have no power.

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

I have a wife, two sons and a daughter. They all support me.

**Do you heal ancestors and/or spirits?**

No.

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

No. When I was the student of my guru, I used to. But after that, no.

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

When I touch people sometimes, they feel that something is going through me. But I don't feel anything. I concentrate on what I am doing. I don't feel it. So far, I have never touched a lady.

**Is there anything else you wish to add?**

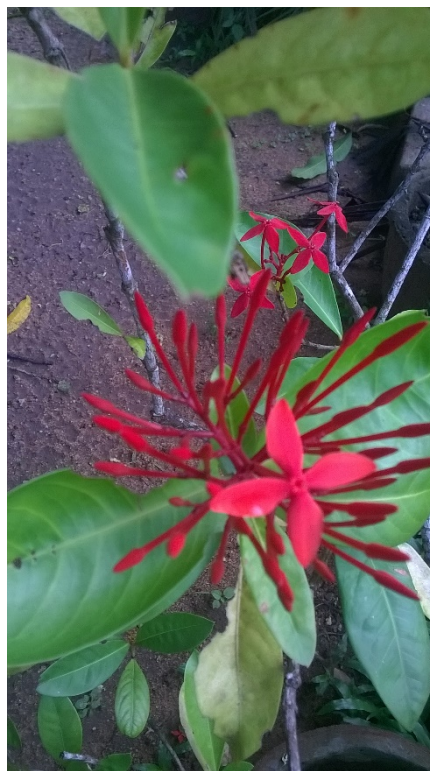
You have to heal yourself first before you can heal anybody else. That is the principle of healing.

I don't want this to stop here because I'm doing a service without money. So I want one of my children to do this service after me.

I only use water, egg, and sometimes, melon. Egg is used if there anything that you have to eat, I put it into an egg. Melon is to remove a charm<sup>100</sup>, evil, anything like that. Water is for everything. Sickness, evil, anything. You know, the miracle of life. I pray over the bottle of water. I pray and blow on it.

I can heal through my loving guru only. I have no power. I consult him. And I pray and invite the saints to come into the situation and ask them to please help me. I say "I love you and they also love you. They have come to me to help you because they love you, not me."

You must find the true healers. There are a lot of false healers. The true healers should be recognized.



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<sup>100</sup> A charm is created by persons to gain control of another. It can be an object placed in food or in the ground.

## Sinnathamby Wijayasingam (Appaswamy)



Photo: Anooka Samarakkody

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

Sinnathamby Wijayasingam (Appaswamy)  
Sukkuru Road, Amirthawai, Batticaloa (near Lighthouse Road)  
0758922917; 0756793176

{Translator: T.D. Pathmakailanthan}

**When and where were you born?**

December 17, 1944 in Batticaloa.

**How long have you been healing others?**

Since 1963.

**How do you describe how you heal others?**

The process starts with the bhajan<sup>101</sup>, religious songs, singing together and doing yoga exercises. Children, youth and elders also can participate in the bhajan and the yoga. From the yoga, they do some asanas- the yoga sitting positions. He has a feeling when someone is sick. For example, during the Pada Yathra pilgrimage<sup>102</sup>, people are walking through the jungle for days

<sup>101</sup> A “bhajan” is a spiritual song, one with a religious theme.

<sup>102</sup> An annual pilgrimage from Jaffna in Sri Lanka’s north, to the sacred shrines of Kataragama in the south.



and days. Sometimes people got diarrhea and fever. He would go there and take water from the people on the pilgrimage and put some sand in the water. The first time they saw him put dirty sand in the water, they wondered “How can I drink it?” They drank it and they were healed. Before they call for him, he has some vibration or feeling. He always prays to this master (see his master in the large picture behind him in the photo above) as well as the god Murugan.<sup>103</sup> Before they call him, he can understand there was a problem. Then he feels that something is going out from him, leaving from him. Yeah, that’s how it goes. It comes like this from his master. It comes through his master and goes through him. It then comes out of his body.

### **How do you heal yourself?**

He feels himself when he is ill. He was always praying at a temple in Sithanakuddy, near Karaitheivu.<sup>104</sup> During his childhood, his uncle was friendly with his master. From that, he got all his healing and practice. His uncle is the master. He says his master died in 1947.

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

He went to school up to grade eight. Most of his days he spent his time inside the temple and did some religious work. So at around age 16 or 18, he said that he felt that he also had some power.

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

He had six masters. He can say the best and the first was Nalathambi. You can see the photo behind him. In Tamil, ‘saday’ means ‘hair’. So his teacher is called Saday Nalathambi because ‘saday’ means ‘hair’. He studied all the yoga practices.

Those who are spiritualists eat fruits only and vegetables. They eat no meat, no fish, no eggs, no dairy, no milk, no rice.

### **Do you know other healers?**

Yes, there is a man at the other temple nearby. The other man told me he's 93 years old. (see the interview with Thampipody Mylipody (Mylappa) below).

### **Do you go to other healers for help?**

He works only individually. He does not go to other healers.

### **Are you teaching others how to heal?**

He's teaching two people now who are around 35 years old. They have been assisting him in his work and they have shown that they want to learn.

### **Can anyone or everyone be a healer?**

Yes, there are no limits, there is no barrier, anybody can learn. First one needs to have the right spirit or soul. Then they have to meditate and pray. They have to eat like he eats. And they have to want to be a healer.

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

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<sup>103</sup> Murugan is a Hindu god popular among Tamil people.

<sup>104</sup> A temple in a town- Karaitheivu- south of the city of Batticaloa in eastern Sri Lanka.

He has no experience like that. If you heal from the soul, there's nothing you can't heal.

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

Yes, he has a wife and four children. And really it is because of their support that he just came to this temple. Because sometimes he'll go to help someone and they don't know where he is going. Sometimes he won't come back for a long time.

**Do you heal ancestors and/or spirits?**

They do people who are living.

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

Yes, sometimes he does healing with some other people.

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

There are three types of healing. One is touching the person on head. Another one is to heal the person through the eyes, and the third one is using some medicinal plants. By touching someone's head, he can simply understand where the illness is. He'll look through their eyes and see the other person's soul.

**Is there anything else you wish to add?**

He says there was an incident during the Kataragama Pada Yatra season last August- the pilgrimage on foot from Jaffna to Kataragama.<sup>105</sup> He's the president of the pilgrimage. The people travel through the jungle to get to the temple. Four people, when they crossed the jungle, they encountered an elephant. But he was here at this temple and he just felt what was happening to them. So he just went there and stopped the elephant from bothering these people.

He was here. But meantime he was there as well. He said that in a previous life he was a master. They prayed and from that he gets that power to do that. So he can be in more than one place at the same time. He went with them but at about one kilometer away, there were two groups. He was with one group and was just walking. In the meantime one of these people met that elephant. So he was there as well.

The same type of incident took place last year as well. The last the group was just entering the jungle. The people in front met a wild boar. And they called not a god: they called Appa, Appaswamy. They shouted for Appa to please protect them. Then see he came in front of them and just put a hand up and the wild boar just put his front leg forward and stopped. He sat there and said that while he stayed here, the boar won't affect you. Please go ahead, and they moved. When they reached the temple, they said that he was with other people far behind. So he was in two places at the same time.

Ten years earlier, he had been in three places at the same time. He has walked without touching the ground. Other people saw it.

He says healing the soul is applicable for all religions.

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<sup>105</sup> Kataragama is a town and spiritual center in southeastern Sri Lanka.



## Sahibthamy Mohamed Sitheek



Photo: Anooka Samarakkody

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

Sahibthamy Mohamed Sitheek  
55 Akbar Road  
Marathamunai  
0776465738

{Translator: T.D. Pathmakailanthan}

**When and where were you born?**

October 8, 1957 here in Marathamunai.

**How long have you been healing others?**

Last 36 years he's been practicing his medicine.

**How do you describe how you heal others?**

He said there are five senses in human body, and three type of veins are working in the body as well. So he is identifying the sickness or the problem in the body by using these five senses and these three veins. He puts his fingers on the wrist. It is Nadi or testing the pulse. He simply says that ten doctors are working inside the body. The ten doctors are Pranana, Abhaya, Vyana,

Uthanan, Samanan, Nagan, Koorman, Kirukaran, Devadhathan, and Dhanenjeyan.<sup>106</sup> For example, he says the climate (one of the ten doctors) is cloudy. So what's the problem with the atmosphere? Depression. The water and the air collide and this depression starts. Because of that problem, the sun was blocked. Because of that, the body temperature is also going down because the atmosphere is affecting the body. Then automatically the pressure in the body is going down. So there is a possibility for the blood to clot or not work properly. He is an Ayurvedic physician. But some of what he does is old; it comes from Siddha medicine.<sup>107</sup>

If you come across any problem, he always first decides in which direction he should sit and pray. So he will sit in that direction and just meditate. And by doing that, he will learn or get the treatment.

### **How do you heal yourself?**

He said that if he feels anything different, then he can understand what's wrong with him. He has the medicine, so he knows what to take. He makes and takes the medicine himself.

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

He said he was around 14 years old. He began to learn from his father. He is the eighth generation doing this work.

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

His father taught him. His father taught about ten people, including his brother. He never spread it beyond his family because of the secrets in making the medicine. Within the family only he taught. His ancestors also guide him to find the plants he needs to make medicines. And he has ola leaf books<sup>108</sup> that are more than one thousand years old that he consults to learn what to do.

### **Do you know other healers?**

Yes, he knows other healers. But he does not know whether they are genuine healers who are descended from healers over many generations.

### **Do you go to other healers for help?**

He said he is using his family, including his children.

### **Are you teaching others how to heal?**

He has one disciple, a Tamil man. He believes in him and in this teaching. He is teaching his daughter as well.

### **Can anyone or everyone be a healer?**

If the person has mercy, love, and faith in God, then there is no barrier- all the people can heal.

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

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<sup>106</sup> In Siddha medicine, these are the ten forces that oversee all movement in the body.

<sup>107</sup> A traditional form of medicine found among the Tamil populations of Sri Lanka and India.

<sup>108</sup> The leaf of a palm tree that was used to write on in Sri Lanka in earlier eras.

He can heal everyone. When someone comes for treatment, it also depends. Sometimes, it takes time to heal because God sometimes punishes them by making them suffer.

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

They all believe in him as a healer.

**Do you heal ancestors and/or spirits?**

He does not have experience doing that.

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

He says that he does it individually. He has no experience with others.

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

He touches people to diagnose them. By praying and meditating, he can understand whether he needs to touch them for any other reason.

**Is there anything else you wish to add?**

Without spirituality, you can't do anything.

He is not buying medicine from outside. He prepares it himself.

He says that he has two methods: spiritualism and practicing through the medicines. Some people are only practicing medicine for a few years, not from their early days.

He is a Sufi Muslim, so he believes that the power comes from his Sheikh. Because he is a Sufi, women are allowed to be healers. His daughters are healers.



## Krisnapillai Vythiyar Suntharanathan



Photo: Anooka Samarakkody

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

Krisnapillai Vythiyar Suntharanathan  
70 Udayar Road  
Saraswathy Dispensary, Kalmunai 2  
0779024078; 0279024098

{Translator: T.D. Pathmakailanthan}

**When and where were you born?**

February 1, 1944 in Kalmunai. From the eleventh generation before him to the fifth generation, all were born in Jaffna. From the fifth generation to the present, all were born in Kalmunai.

**How long have you been healing others?**

Since 1964. He started at age twenty by practicing with his own father in 1964.

**How do you describe how you heal others?**

First of all he just checks the pulse: called naadi. And he checks the eyes. He checks the voice, urine, and what is called the toilet- how the bowels are moving and the urine- whether it's colored. And when he checks the pulse, he can identify the other veins as well, how they are working. Accordingly he practices the ten types of indicators to check what's wrong with them.<sup>109</sup>

He checks the pulse for the men on the right hand. For the women, he checks the pulse on the left hand. And he repeats his memorized prescriptions, like a song. He just recites them there- he is singing them. He just memorized what he wrote on the leaves (ola leaves<sup>110</sup>) like a song, simply memorized. He practices according to those verses. Then he knows and is giving the medicine. When people need some psychological help, meditation or something, they need to practice something to make their regular life better. He also gives that type of advice.

For example, when he reads a leaf that says Karimugan, which means Pillayar (Ganesh)<sup>111</sup>. First of all he prays to him. Then he checks the pulse.

**How do you heal yourself?**

Without checking my pulse, I can just recognize what's wrong with me. If the weather changes, I feel cold. So accordingly, I will take medicines that I have prepared.

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

From the age of nine, he started to study what is written in the leaves. His father as well as his uncle and his mother's brother were healers and he studied with them. He studied from the age of nine and in his twentieth year he got all the power. It took eleven years. After that, his father and uncle met together and gave their blessings. After the blessing only, he started his own practice at the age of twenty.

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

He is the eleventh generation of healers in his family. His father and his uncle taught him to heal. His father taught him the most. His father was always teaching him and his uncle was always checking whether he was memorizing the verses. His mother also has the power. Nowadays they are doing scans and don't know whether the child is a male or female, boy or girl. But his mother has the power without scanning. She just looks at the stomach and says you have a boy child who will be born on this day, the exact day.

**Do you know other healers?**

He said that fifty or sixty years ago there were people, but after 1990, it is rare to find people practicing like that.

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<sup>109</sup> In Siddha medicine, these are the ten forces that oversee all movement in the body.

<sup>110</sup> The leaf of a palm tree that was used to write on in Sri Lanka in earlier eras.

<sup>111</sup> Ganesh is the Hindu god of good fortune.

**Do you go to other healers for help?**

Because he doesn't know any other healers, he can't go to other healers for help.

**Are you teaching others how to heal?**

Actually he would like to teach other people, but the people are coming and just learning for a few days or just a month and then leaving. People are coming here from the Ayurvedic university- the students are coming here and studying. Now he is teaching his grandson. He is nineteen years old and is just doing his Advanced (A) level<sup>112</sup> exams. He is interested and he is focusing on him and just teaching.

**Can anyone or everyone be a healer?**

All have this secret power. All can do that. Perhaps they have to be genuine, truthful as God's children. First, they have to understand themselves- that they have the power. Then they have to practice karuna: you know- mercy, love.

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

He has no such experience like that. He just heals all who come- all of them.

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

All the people, they believe in me, not just from my family. Even the outsiders believe. He is the president of the Eastern Ayurvedic Doctors Society. Even the Siddha Ayurvedic Commission of Colombo sometimes asks him for advice over the phone.

**Do you heal ancestors and/or spirits?**

Yes he has that experience. One day a young boy came for treatment. And he identified that there was no sickness in the body. But he looked very sad and sick. And he felt so sorry about that. He said to meet him the next day. And that night he just prayed to the ancestors, his grandfather and the others. One person came in his dreams and said, he does not have any sickness. He has a problem with a love affair. He loves a girl, but that girl does not love him. He cannot marry her. It is spoiled. He is spoiling his love. You should identify another girl who can marry him and offer him love and explain to him that he cannot get that girl. So then he met the boy and did the treatment, the psychological treatment- counseling. And he got a 100% cure. He married another girl and he has a family, a good family, and has children as well.

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

In 1964 and during his learning period, he failed to identify the illness in one person. Then his father and mother, they together identified the problem and they made the medicine with him and they did the treatment as a group, as a family.

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

Through the touching, we're making them believe us. Some people do not need touch. They are fine, but we're touching them because they have to believe it. If we touch only, they say that the treatment is going through. In the meantime, I also can feel whether the power is transferring by touching the head or soul or like that. So when he is touching somebody, he is not only

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<sup>112</sup> Ordinary (O) level and Advanced (A) level examinations are standardized tests, based on a British system, that all students take when they are age 16 (O level) and 18 (A level) to determine qualifications for higher studies.



diagnosing them, he is also treating them at the same time. When he touches, he normally is just praying to God and touching them. The patient also normally says when he touches, he can feel it. So something has come through and they feel the experience are healed.

**Is there anything else you wish to add?**

He is still practicing the snake bite treatment, but the problem he is facing is if you do the snake bite treatment, he says he cannot take money. He cannot take anything from the victim. But the people are grateful and they are going to give some money. If you take the money, the treatment will not work. So that is a very big problem that he is facing. People are still coming, even in the middle of the night, so he is saying that he will give the medicine. He will give them the treatment. He said because of his spiritual understanding, he knows that a person is coming with a snake bite. But until the person comes, he cannot say which type of snake bit the person. Only when he sees the patient can he identify which type of snake or what type of bite or whatever it is. But he knows that the person is coming.

He believes that with God's power he can do anything. Not only does he have that belief, but he has to believe in himself fully, 100 percent. We cannot be too proud or have a big ego. We have to always be merciful and make the people comfortable. We can't get angry with the people. We must help them always without harming them.



## Amarasingam Manonmany



Photo: Anooka Samarakkody

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

Amarasingam Manonmany  
Amarasingam Road  
Kirankulam South 8, Kirankulam

{Translator: T.D. Pathmakailanthan}

**When and where were you born?**

March 24, 1937 in Kirankulam, near Batticaloa.

**How long have you been healing others?**

In 1968 she started treating people with snake bites.

**How do you describe how you heal others?**

She is identifying and recognizing the treatment from the people who are coming and telling her about the snake bite. They describe how they were bitten, what type of snake it was, or what the time and place was. She is counting the words- how many words they are using, the number of words. Then she can simply identify what type of snake it was, where the bite was, what the strength of the venom was, and how the poison is spreading. She can simply identify or recognize everything while they are describing the incident because she is counting the words. She said that two days before they come, she gets a sign in a dream that a person is coming for her help.

**How do you heal yourself?**

When she is ill, she goes to the hospital.

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

When she was 32 years old, she started to realize that she can do this. She just followed what her father was doing and how he did the treatment, and what type of medicinal plants he was using. At about 32 years old, she started doing her own treatment. In 1997, she did an interview at the Ayurvedic Department in Colombo about snake bites and she got the certificate. She is registered as a snake bite healer.

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

She learned this snakebite treatment from her father. She is a third generation snake bite healer. She also learned from the Parasadi, which means a village doctor. He has now passed away. She learned the Ayurvedic treatment from him and her father.

**Do you know other healers?**

Yes, her nephew. She is willing to teach her grandchildren as well, but they are not interested in it because of the O (Ordinary) level and A (Advanced) level<sup>113</sup> examinations.

**Do you go to other healers for help?**

Yes. Normally it depends on the case. She calls other healers who treat the bites with leaves called Kulay Adathil- beating the snake bite with the medicine of the leaves. She used to call other healers, but now they are not available here. They have all passed away. But she is getting the help from that other person who she is training.

**Are you teaching others how to heal?**

Her nephew is now learning. He is already practicing Ayurvedic medicine. Now he is learning the snake bite treatment as well. She has one young man who is around 23 years old. He is interested and she is now teaching him. He is not her grandchild; he's another person.

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<sup>113</sup> Ordinary (O) level and Advanced (A) level examinations are standardized tests, based on a British system, that all students take when they are age 16 (O level) and 18 (A level) to determine qualifications for higher studies.

**Can anyone or everyone be a healer?**

She believes that all can do it if they study properly. But most of the people don't like that because they have to focus on a specific area and then only then can they proceed. She has that stone, you know that venom stone. She puts the stone on the bite and it will suck the venom out.

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

When the people come and tell what has happened, she can identify what the seriousness of that case is. So she heals it very quickly and then sends them to the hospital.

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

They all believe. Her daughter-in-law is from India. She says that they have been practicing the medicine from the ancient period. So we can believe it more than western medicine. This is indigenous medicine.

**Do you heal ancestors and/or spirits?**

She does not have any experience like that.

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

If the snake bite is poisonous, she calls other people to help with the treatment because one person can prepare the medicine. Another person can do the leaf treatment. And another person can go to get first aid.

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

She does not have any experience with touch. But she believes in touching with the leaf, and putting a tight band on the hand or the leg to stop the venom from spreading to the heart. She also gives medicine to consume internally.

**Is there anything else you wish to add?**

Two people died because they came so late after they were bitten. They say it was Kala Kadi, which means that it's God's will. Because of that, you will die; it cannot be helped.

During the treatments, she prays.

Sometimes it takes more than two weeks to get the full treatment, and sometimes it can be done within two to three days.

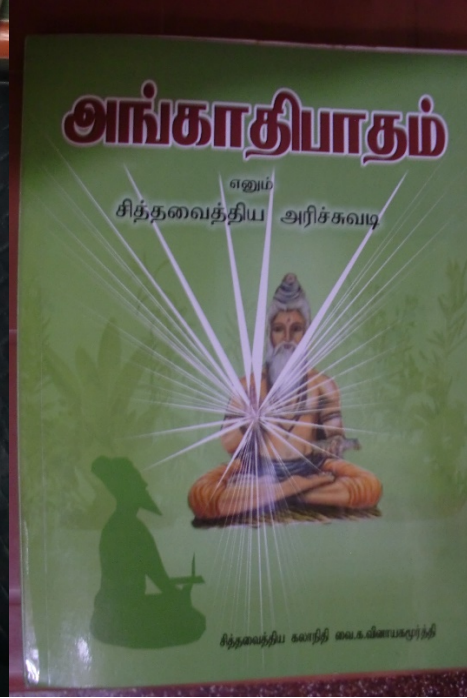




## Vithiyar Kanthappan Vinayamoorthy



Photo: Anooka Samarakkody



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

Vithiyar Kanthappan Vinayamoorthy  
32 Anumas Road Nochchimurai, Batticaloa  
0652222807

{Translator: T.D. Pathmakailanthan}

**When and where were you born?**

August 10, 1919 in Navatkudah, Batticaloa.

**How long have you been healing others?**

He started when he was nineteen years old. That is 77 years ago.

**How do you describe how you heal others?**

First of all he praises his father. Then he calls on Vairavar, another form of Shiva.<sup>114</sup> Then he just listens to what the people say- how they describe their sickness. Then he checks the naadi, pulse. So accordingly he just goes for the medicines to do the treatment after he diagnosed what the problem was. Sometimes he just feels the difficulties, the illnesses. He has some experience or that power when people come to him for treatment. He looks at the person- at his or her appearance- is it strong. He looks at how they sound, at how they are talking to him. He notices the position they're standing in, or how they are keeping their hands. Accordingly he will identify the situation of the patient or the sickness. He can also tell what the illness is by the messenger who comes to tell him about someone who is ill- by how he is delivering the message.

**How do you heal yourself?**

He can realize what's wrong with him and again just check the pulses. He is still consuming his own medicines.

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

When he was nineteen years old, his sister's son had a very severe sickness. He understood and before the sunrise he picked some medicinal plants and went to treat him. He did that and his nephew was cured.

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

He is the fifth generation in his family that is practicing. From childhood, he was always with his father. His mother was also a healer and Ayurvedic (Siddha<sup>115</sup>) medicinal practitioner. His uncles, his mother's brothers, they could read the leaves- you know, the leaves that contained writing that we cannot read now (ola leaves<sup>116</sup>). So from them he just learned how to read those leaves.

**Do you know other healers?**

He did, but he can only recall one or two now.

**Do you go to other healers for help?**

No, not now.

**Are you teaching others how to heal?**

Actually, one of his grandsons is an undergraduate at the Department of Siddha Medicine at the University of Jaffna. His daughter is also now studying with him. She has retired from a government job.

**Can anyone or everyone be a healer?**

Yes, everybody can. If they study properly, they can.

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

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<sup>114</sup> Shiva is one of the main gods of Hinduism.

<sup>115</sup> A traditional form of medicine found among the Tamil populations of Sri Lanka and India.

<sup>116</sup> The leaf of a palm tree that was used to write on in Sri Lanka in earlier eras.



Now he just he has a few cases, some major cases. If he feels that he cannot heal them he will tell them to please go to the hospital.

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

Yes, they all believe.

**Do you heal ancestors and/or spirits?**

He has not had that experience.

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

His father sometimes called other healers to assist him. Because of this old age, it is difficult to identify some medicinal plants. Therefore he sometimes gets support from other people to get the specific medicinal indigenous plants.

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

He does not have that experience. He just touches for the pulse.

**Is there anything else you wish to add?**

He knows all the bodybuilders, the famous national level bodybuilders. In 1947, he got first place among bodybuilders for the whole island.

In 2010 he published a book on this medicine- Siddha Medicine (see photo above). It's called *Angadi Padam Vaithiya Arichuvadi*. It means "Alphabet of Medicine Practice". It's available at the Siddha Medical College. Students are now referring to this. Other healers have kept some secrets about their medicines and their practices. He said he changed the traditions. He did not keep any secrets. He wrote them all in his book.

He is practicing, not on major cases- just smaller cases, because of his age.



## Thampipody Mylipody



Photo: Anooka Samarakkody

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

Thampipody Mylipody (Mylappa)  
Sinalinga Sithy Vinayagar Temple  
Sadayappapuram, Thiraimadu, Batticaloa

{Translator: T.D. Pathmakailanthan}

**When and where were you born?**

August 6, 1922 in Sathurukondan, Batticaloa.

**How long have you been healing others?**

He started around 50 years ago.

**How do you describe how you heal others?**

His treatment is that he worships by using the white color powder that is called thiruneeru<sup>117</sup>. He actually is giving that to the people. Whatever kind of sickness or any problems that people have when they come here- first of all he requests that they go and worship the god called Pillaiyar (Ganesh)<sup>118</sup>. He also worships with the people. After that, he puts that white colored worshipping powder on them touching them, and they will get cured. He puts it on the forehead first and then the neck, the shoulder, the hands- everywhere.

The people come here and sit in front of the fire and just start worshipping. During that time, Ganesh speaks to him and reads the patient. By reading the patient's mind, he knows what treatment he has to do and accordingly he works. The physical assistance he offers is what the god's spirit directs him to do. That is the way that he is still practicing.

**How do you heal yourself?**

He says he never suffers by any sickness. He believes that he will live to be 110 old. He makes a fire and he just sits next to the fire and that is healing him. He sends the badness into the fire.

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

He is a disciple of Sadayappa (See a photo of him in the background of the interview with Sinnathamby Wijayasingam (Appaswamy) above). He would go every year to Kataragama.<sup>119</sup> After his wife passed away, he was alone and worked with healing and worshiped with other people. He kept doing that. That was about 50 years ago, when he was 40 to 45 years of age.

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

Sadayappa was his only master. He was a healer with very long hair. He is a third generation healer. His grandfather was an Ayurvedic doctor and his grandmother was also a healer. So he is the third generation.

**Do you know other healers?**

He knows the healer in the nearby temple- Sinnathamby Wijayasingam (Appaswamy).

**Do you go to other healers for help?**

No.

**Are you teaching others how to heal?**

He has three grandchildren and none of them is interested in this. This young man is not his direct grandson but he is related. He is interested in healing. That is why he is with him- to learn this. So he is fourth generation, really. He is 22 years old.

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<sup>117</sup> Thiruneeru is the sacred ash put primarily on the forehead of Hindu worshipers by their priest.

<sup>118</sup> Ganesh is the Hindu god of good fortune.

<sup>119</sup> Kataragama is a town and spiritual center in southeastern Sri Lanka.

**Can anyone or everyone be a healer?**

He says that anybody can get this power, but the problem is that people should believe God and to be with Him in order to be a healer.

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

He does not have any such experience where he could not treat a problem. But it also depends on the people's willingness and the sickness. Sometimes they have to stay two or three days to get cured and then go. So they can stay here. He does not believe he does the healing. He believes that God does the healing and it just comes through him.

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

He has three grandsons. They do believe in him as a healer.

**Do you heal ancestors and/or spirits?**

No.

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

He is doing this by himself but with the help of God.

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

He says that when he does the treatment, he usually touches the people. He uses this white powder called thiruneeru. So he believes that the powder as well as a drugs, Ayurvedic medicines can heal. So when he touches people with that powder, the treatment is also going through by touching the body- the spiritual power goes through.

**Is there anything else you wish to add?**

He knew we were coming to interview him. The morning that we went to visit him, at around 6 o'clock am, he knew that we were coming. He said that the day we visited was a very special day because we came. Wednesday is a special day. (Our visit was on a Wednesday).





## **Nallathamby Egkamparam (husband) and Egamparam Kankari (wife)**



Photo: Anooka Samarakkody

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

Nallathamby Egkamparam and Egamparam Sankari  
Beach Road, Nagapuram, Palchenai, Kathiraugle

{Translator: T.D. Pathmakailanthan}

**When and where were you born?**

Husband- March 6, 1963, in the same place where he lives now. Wife- September 2, 1971.

**How long have you been healing others?**

They started healing people in 1996 and built a small temple at that time.

**How do you describe how you heal others?**

Three people do the healing- these two plus another (see interview with Seenithamby Parwathy, below). Sreenithamby Parwathy has a power. People who need help are brought to the temple, which is near their home. First, Sankari, the wife of Ekhambram, who is called Swami, dances for the cobra god (Naga). She dances for the god and starts worshipping. The wife Sankari is always doing the worship part. Sreenithamby Parwathy comes and puts her mouth on that particular place and sucks the venom out. That is always the way they do the treatment. So



normally they do not put any medicine on that place where the snakebite is. Sometimes they repeat the treatment if the venom is strong. If they realize that, they just repeat the treatment. Parvathy has another power. When she sees a patient, she can tell what type of snake has bitten the person.

They worship and spread the white powder on the patient and dance or say some other religious verses. His wife is the main person to does that worship. The husband is supporting them and doing the treatment as well until she comes. They do not give any specific medicines other than the white powder.

When Seenithamby Parvathy is a bit late, since a cobra or a very poisonous snakebite acts very quickly, sometimes people can die. So far, they have had no such cases.

They treat snakebites, headaches, and help people who cannot have children.

**How do you heal yourself?**

They do not do the treatment on their own because they do not have that experience.

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

They have been doing this for the last nineteen years. So they worked with that lady. They felt that they also could do that and that the wife had some other powers. The wife Sankari had a dream where a cobra came to her and told her to build a temple and worship there. She had the dream in 1996 and they built this temple and started.

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

Seenithamby Parvathy is the only one that taught them.

**Do you know other healers?**

Seenithamby Parvathy is the only healer they know.

**Do you go to other healers for help?**

No, they only go to her.

**Are you teaching others how to heal?**

So far, no one has come to study or has shown any interest. They do not think about that because the local people believe that them being available is good enough and they have faith. He (the husband) feels that people will come forward to learn this in the future.

**Can anyone or everyone be a healer?**

He says a person has to believe in this work. Only then will he get that power. First, the people should believe and come forward to be trained. Otherwise they can't be sure.

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

They have not had that experience. If anybody comes here, they fully heal it, heal it. Sometimes, people go to the hospital first and then they come here.

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

He says that they all believe in their ability. If the person believes in God they believe this.

**Do you heal ancestors and/or spirits?**

No. They do not have any experience like that. People do not come to see them. They believe there are other people for that purpose. They don't help people who are possessed or are victims of evil eye or charms.<sup>120</sup>

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

They only work together and with Seenithamby Parwathy, but not with any other people.

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

When a patient comes, they will give them a small bath with holy water. They wash the patient first from the head. During that time they are touching them. They keep them there after washing them until that lady comes. That is the only time where they are touching the patient. While they are touching them, they are praying.

**Is there anything else you wish to add?**

They say if someone brings a snakebite victim to them, they will get excited. Because of those excited feelings, he believes that he cannot do the treatment himself. But he said his wife can do the treatments.

They say every Sunday they have worship, regular worship at the temple. Daily they do their own worship. Other than that, they do not do any specific activities or rituals.



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<sup>120</sup> "Evil eye" is a way to send evil to someone by looking at them, offering bad thoughts and feelings toward them. A charm is created by persons to gain control of another. It can be an object placed in food or in the ground.

## Seenithamby Parwathy



Photo: Anooka Samarakkody

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

Seenithamby Parwathy  
Periyasamy House Road  
Palchenai

{Translator: T.D. Pathmakailanthan}

**When and where were you born?**

She was born in May, 1951 here in Palchenai. She does not know the day of her birth.

**How long have you been healing others?**

In 1995 she started to do this work.

**How do you describe how you heal others?**

If a snake bites somebody, she just feels it in herself. When a patient comes, first she prays to God to identify what type of snake has bitten them. So automatically the God tells what kind of snake it was. Then she asks whether she can proceed to suck the venom out or not. After the permission is given, and only if she is permitted, she proceeds to remove the venom. She pulls from the shoulder downwards, touching the body, pulling the muscles and keeping her mouth on that spot. She sucks the venom and spits it out. Sometimes she will repeat this two or three times. She says that the venom remains in her body for three days. They don't use any medicines.

She can know what the problem is. She asks the patient if she can pray for them or not? She talked about a flower tree that contains a spirit inside of it. If the patient says "Okay, go ahead", then she takes a flower mixed with this white powder and puts it on them. Sometimes the patient says, "No, I can't". I cannot tell them directly what has happened. So I just say, "Go ahead. Pray to God, to get the blessings".

I ask the patient questions, such as "How do you feel?" I ask whether all the venom, 100%, went out of their body. She says that there are symptoms- in the eyes, and the lips, and when the person comes with a snake bite, she can see the symptoms. If the venom is completely gone, the patient will just get up and go, usually.

**How do you heal yourself?**

She has had one incident: a snake bit her left hand, the middle finger. It probably happened during the night time when she was asleep. She felt that that was when snake came and bit her. When she did wake up and pull her hand up and felt the bite, she prayed to God. And this is all she did. She was healed in this way.

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

There was an incident in 1995. When she goes to the temple, she gets this type of vibration. But she did not know why it was coming to her. One day, someone brought a boy with a snake bite and said they were looking for help. Suddenly, she went there and something just told her internally to go and suck the venom out- that she could do it. So that is what happened. It was really very sudden. It was an accident rather than her knowing what to do. (see below, under the last section of this interview).

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

She is the first generation. She did not have any teachers; she just learned on her own.

**Do you know other healers?**

Other than her friends Nallathamby Egkamparam and Egamparam Sankari, there is nobody here in this area. There was a person but he passed away. He used Ayurvedic medicines.



**Do you go to other healers for help?**

Only her two friends, Nallathamby Egkamparam and Egamparam Sankari help her.

**Are you teaching others how to heal?**

Her two friends, Nallathamby Egkamparam and Egamparam Sankari (see interview above) are learning. But she does not have students. She believes that God knows now that she is here to do the treatment. She believes that the other persons will come to learn.

**Can anyone or everyone be a healer?**

All can learn or come and get these blessings, but that particular person should believe that God will help them. Then only will they get that blessing. It depends on the relationship between God and the person.

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

So far, she has not had that experience.

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

All her family members are willing to help.

**Do you heal ancestors and/or spirits?**

No, she has not done anything specific for a spirit.

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

Yes. Only with Nallathamby Egkamparam and Egamparam Sankari.

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

She uses the flower from the flower tree and the white powder after praying. Then she touches their head and gives them the blessing.

**Is there anything else you wish to add?**

During this interview, she was trembling. When asked why, she indicated that a spirit or god was inside her and was guiding her answers during the interview. The spirit allowed the interview to proceed. She said that she was not really talking. The one who was inside her was talking. It was the spirit that was answering the questions.

She also helps people who are coming with headaches or stomach pains. She also helps students that come because they cannot study. She treats them to become more focused or how to just absorb the information better.





## Reverend Thelwatte Nagitha



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

Reverend Thelwatte Nagitha  
Gothami Vihare Nagitha Swamivahanse  
Incumbent of Gothami Vihare Temple  
Gothami Road, Colombo 08  
0112694138; 0714694138; 0702044092

{Translator: Aneesha Pieris}

**When and where were you born?**

November 19, 1949 in Thelwatte in the south of Sri Lanka.

**How long have you been healing others?**

He became a Buddhist priest in 1963. He began healing people in 1977.

**How do you describe how you heal others?**

This book has come from Lord Buddha's time (see photo above). The book has sutras<sup>121</sup> for all the diseases. It contains chants<sup>122</sup> or mantras or sutras from Lord Buddha. He chants them to heal people. He does it through sound.

He said, it also helps a lot when you're sitting under a Bodhi tree.<sup>123</sup> There's a lot of value in that.

There is a leaf, a particular the long leaf that is able to take out powers, things that are in us. And a lot of diseases are cured that way.

**How do you heal yourself?**

This is something that he has discovered for himself, through his beliefs and the chants and the beliefs of Buddhism.

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

He does not know exactly how he got this power or how it happened. But one day, someone came to meet him. And he wanted to do a puja, a Buddhist puja.<sup>124</sup> So he said he was not quite sure how to do it, but he will do it in the way that he knows how. So then after he did that, this man was healed, and he was very happy because it had worked. And he had told him, you need to do this on an ongoing basis.

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

No, he taught himself. Or one could say that Lord Buddha was his teacher. So not through just meditation, but through the chanting. The sound and the mantras are how he learned to heal.

**Do you know other healers?**

Of course, yes.

**Do you go to other healers for help?**

Not really. When patients come to him, he has the confidence that he can heal them. So he does it himself.

**Are you teaching others how to heal?**

No. He's not. He said you can't teach that.

**Can anyone or everyone be a healer?**

He said, no, he does not really think that everyone can do it. But everyone has the ability. We believe in rebirth, right? And he believes that in his previous birth, this is like good fortune, or

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<sup>121</sup> A sutra in Buddhism is a writing having spiritual import, often attributed to the oral teachings of Lord Buddha.

<sup>122</sup> Chanting is repetition of sacred sounds to evoke spiritual powers.

<sup>123</sup> Lord Buddha attained enlightenment while seated under a Bodhi tree, so these trees thus have spiritual importance. They are found at Buddhist temples throughout Sri Lanka.

<sup>124</sup> Pooja (also "puja", "puga", "pooga") is the act of worshiping a god or goddess in Hinduism and Buddhism.

like karma<sup>125</sup> - that is how he has got this ability. And one day he had gone to a reader— he thinks it was a tarot card reader because the cards were all face down. He had picked one, and the card was a saint healing somebody. And that is the card that he turned over. And the reader had said that this is not the first lifetime that you have been a healer. You've done this plenty of times before in your previous births.

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

He said, no, so far, he has been able to heal his patients. He's done a lot of cancer, bypass patients and things like that. So far, he has been successful. But dengue is apparently a different healing. It requires a different chant or a different thing altogether. He has traveled to India to heal patients.

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

Yes, they all believe that he does have the power.

**Do you heal ancestors and/or spirits?**

He does not get involved with spirits, just the living.

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

Yes, he does. At the moment, he has stopped, but he's going to start again next year. They do it three times a week in a group. He said there are a lot of advantages to that, and it is very powerful.

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

No, he does not touch because he has had experiences where he was just not meant to heal the person. But he has touched someone, and he has felt almost like their illness transfers to him. So they have gotten better, but then he has gotten ill. It has been very difficult for him. So he does not do it like that. He said it is a very difficult form of healing.

**Is there anything else you wish to add?**

He said, a lot of priests do not believe in the chakras, so it is very hard to teach them. He has a few sutras that he thinks are very important. He says that it is a shame that people do not believe in them. One is concerning chakras and is directly from Lord Buddha. And he said that is very important.

He said that there are people all over the world who have been coming to him for healing before, in different lifetimes. And they continue to come. He recently had someone from France who came and met him. He said he gets people who he has known through lifetimes.



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<sup>125</sup> "Karma" refers to the process where past actions have an effect on one's present spiritual life.

## Milton P. Senaratne



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

Milton P. Senaratne  
Mohottige Watte, Walgama South  
Walgama, Matara  
0412236732

{Translator: Nirosha Kulasekara}

**When and where were you born?**

July 21, 1950 in Mirissa, Matara.

**How long have you been healing others?**

About 25 years.

**How do you describe how you heal others?**

He uses Ayurvedic medicine and Panchakarma medicine.<sup>126</sup> That medicine uses the five points or centers where treatments are done. You treat the five centers like the head, the nose. It is a division of Ayurvedic medicine. He also does snake bite medicine. He has a stone that draws out the snake bite venom. He knows a theory called the Siddha theory where you learn the properties of the medicine.

**How do you heal yourself?**

He cannot do that. He has to ask help from somebody else.

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

When he was about 13 years old, he knew. He not only wanted to do it, but he was the one who was blessed with the ability.

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

His grandfather had done Ayurvedic medicine, but professionally he was the village headman. His father has gone into this medicine completely. He is the third generation doing this work. His grandfather taught his father and his father taught him. He has all the leaf books that his father has written.

**Do you know other healers?**

Yes. He goes to other healers for help for himself.

**Do you go to other healers for help?**

Yes, if he needs assistance with a difficult case.

**Are you teaching others how to heal?**

He had one student learning snake bite medicine. That student has simply disappeared without telling anybody. In the family, there does not seem to be anybody who wants to learn it. There is another student in Australia who has learned Panchakaruma from him.

**Can anyone or everyone be a healer?**

No, it is not possible. It has to come; it is a gift. And you have to like it very much.

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

He has been able to save all the patients except two. If he cannot heal them, he sends them to the western medicine doctors when there is no choice.

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

Yes, his family believes and they come for medication.

**Do you heal ancestors and/or spirits?**

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<sup>126</sup> Within Ayurvedic medicine, Panchakaruma medicine focuses on immunizing and detoxifying the body.



He makes talismans<sup>127</sup> for protection. He does not contact ancestors or dead people.

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

Yes, sometimes he does.

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

When he was younger, he has done the pulse reading. Now he is not doing that because he has got diabetes for the last 30 years and his fingers are numb.

**Is there anything else you wish to add?**

In Sri Lankan traditional medicine they write the medicine in rhyme, in poetry. He has a whole book made up of poems.

He knows the books and he knows the medicine. He can make medicine. So he knows the traditional medicine or what he was told to use for an illness and he knows how to mix the medicine. He also knows how to make new medicines.

He says in Indian medicine or in the Indian Ayurveda system, when you have a sprain or a broken bone, you put the plaster on it with some medicine on it. That is how you treat it. But when you come to Sri Lankan traditional medicine, you have to add a mantra<sup>128</sup> to the medicine and the bandage. That is the spiritual element.

If someone comes with the snakebite, you find the right medicine. But before you put the medicine on, you take the oil and the person to the Buddha statue and say your prayer before you treat them.

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<sup>127</sup> A talisman is usually a metal container into which is put a saying or other substances having the power to protect the person wearing it from harm.

<sup>128</sup> A mantra is a sound or a word that is repeated to produce spiritual power in Buddhist and Hindu ceremonies.



**Weerasinghe Arachchige Dayananda**



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

Weerasinghe Arachchige Dayananda (Sudu Aiya) “Sena Sewana”  
Leheniya mulla, Mirissa North  
0713331894

{Translator: Nirosha Kulasekara}

**When and where were you born?**

December 24, 1958 in Matara.

**How long have you been healing others?**

He has been doing this for 28-30 years. It came down the family from his father’s side.

**How do you describe how you heal others?**

He makes charms and breaks charms<sup>129</sup> and he does the full rituals that you do all night long to break any evil spirits. He binds the evil spirits too. He breaks the evil things that people have done. His specialty is that he can find the evil spirits, bind them and get rid of them. And he has that ability that is called looking into the things. It is called anjanam.<sup>130</sup> You have a plate that is painted black and he looks in it and he can see places and things and spirits. If I say I lost something in my home, he will look into this and say “You go and look in this place and it is there.” If I say there is an evil spirit in my house, he will look into it and say “The evil spirit is living here and living there.” He has another person who does that. When you have a problem, you go to that place and you burn camphor. The camphor smoke makes the black mark on the plate. He chants<sup>131</sup> a mantra into it and then he can see. He makes charms too, where he puts it in food to get person to like his client. He does that if it is a good thing that will bring two families together. If it is good for the people, then he will do that- but only if this is doing good. He makes talismans.<sup>132</sup> For that he asks for Vishnu<sup>133</sup> to help. He writes this mantra and then he folds it and puts it into the talisman. He can do this for businesses for prosperity. And he makes protection for lands and houses where you put it in the ground.

G. H. Douglas, his brother, goes with him for protection. Especially when they break charms, they need protection, and so they look after each other.

**How do you heal yourself?**

They have this group of families. So if one is affected, they get together and help each other.

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

His elder brother had been an expert on this, learning from their father. They know the southern Indian Malayalam<sup>134</sup> system. He elder brother made a mistake and he has died vomiting blood. He has been very good at this work. It was a charm that went wrong. He violated the spiritual rules. It was his mistake and he paid for it. That was a lesson for them. Then he knew what it was to be a healer. He already knew how to do this since he was about 20 years old.

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

There were people who teach and do these things, so they learned from them. Different families have different traditions and they learned them. His first teacher was his father. He lived for 94 years. He was the spiritual master like a swami or guru. None were ancestors or spirits.

**Do you know other healers?**

Yes, there are many in this area.

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<sup>129</sup> A charm is created by persons to gain control of another. It can be an object placed in food or in the ground.

<sup>130</sup> “Anjanam” is a method for finding things that are hidden, including illnesses and spirits.

<sup>131</sup> Chanting is repetition of sacred sounds to evoke spiritual powers.

<sup>132</sup> A talisman is usually a metal container into which is put a saying or other substances having the power to protect the person wearing it from harm.

<sup>133</sup> Vishnu is a supreme being in Hinduism, part of the Hindu trinity of supreme beings.

<sup>134</sup> “Malayam” is a part of Ayurvedic medicine that comes from the Kerala district of southern India.

**Do you go to other healers for help?**

When they have to do these all night rituals, he will lead them but he needs two drummers, four dancers and helpers. So he takes people to help him. He and his family do the actual healing.

**Are you teaching others how to heal?**

For the moment, the sons do not want to learn; nobody in the family wants to learn. So it might die out in this family. There is a Buddhist monk, a friendly Buddhist monk, who wants to learn this and he is coming. And if he feels that he is good, he might give the whole thing to him.

**Can anyone or everyone be a healer?**

No. You have to want to learn and be good at it. Not everyone wants to practice and learn.

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

Sometimes there are patients who come from the hospitals where they cannot be cured and he heals them. And sometimes there are people they cannot cure, so they send them to the hospital.

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

His family respects what they do. They see people coming who are either crazy or are paralyzed and when they see them being cured, they believe.

**Do you heal ancestors and/or spirits?**

In Buddhism, Lord Buddha has described many bad spirits and good spirits. It is the bad spirits that he works with. He releases the good spirits if they need to go or he just lets them be. It is the bad spirits that they kind of work with, especially the greedy spirits and the devil spirits.

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

Yes. They do not want to give their work to others, but they sometimes need to work together.

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

They diagnose by touching. So if they cut the connection to someone, or if it is something put on the food, he touches the stomach and says “You have been given this thing, and it is stuck here and this is how it was done.” So they have to touch sometimes.

**Is there anything else you wish to add?**

His father had been very powerful. People were very scared of him, because if he wanted, he could do evil. He says even he can do evil, but he does not want to do evil. But there are instances when he has to do evil. For example, when you are breaking a charm, if it is going to affect him, he will send it back to the one who made it. Sending it back means that he is hurting somebody else, but he has no choice. That is because they did it in the first place.

When he has to tie these bad spirits, they have to get permission from their leaders. The leader of the leaders is Surya.<sup>135</sup> Many people have a negative attitude towards what he does; people look at them in a very negative way: they fear him. He does not want anybody in his family to be a victim of that negative perspective. There are many people who are using this work to do

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<sup>135</sup> In Hinduism, Surya is the sun and the sun god.



bad things. That is why they are getting this bad reputation now. Some people take very small things and make them a big issue to earn money- that is a problem.

When the work takes all night long, he charges a fee. When he takes a patient, until they are truly cured, he is responsible. If they come back, he does not charge again because if it did not work the first time, he does it again and will not charge.



**Sudath Wijayabahu**



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

Sudath Wijayabahu  
Udahamulla, Delkanda  
Nugegoda  
0112809573

{Translator: Chrishara Paravitharana}

**When and where were you born?**

April 14, 1964 in Nugegoda.

**How long have you been healing others?**

For four years.

**How do you describe how you heal others?**

He has built a shrine at his home and offers his services solely for this work. God Suniyam<sup>136</sup> is the one who gives him the energy that he gives to others. He uses a coconut to communicate with goddess Kali. She maneuvers the coconut in his hand to respond to his questions and give him guidance and energy to do the healing. He deals with spirits. He does not do bad things, but he releases any spirit who is stuck in a body. He releases them and takes them to a Bodhi tree<sup>137</sup>, and then the spirit is released. He gets the energy for his healing powers from the universe. The universe has different types of energies; Kali's energy is to combat evil. Some other god's energy is for intelligence, like god Ganesha. So he gets these energies from the universe and that is transferred to the person who is seeking help. And he is also connected to some of the spirits who live in different realms, like goddess Kali or someone like that.

**How do you heal yourself?**

He heals himself by getting the energies from the coconut and putting it near his heart. Then the healing energy goes through his body, his entire body.

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

Four years back, when he was cleaning a coconut, automatically it came to him. A woman was having problems. She was passing urine with blood in it. She had done a lot of shanti karma<sup>138</sup> and had not gotten healed. He focused on the energies that he could get from the god Bahirava<sup>139</sup> or Earth. Then he did a puja (offering) for that lady. Then he has offered this coconut and he felt that there was this healing process happening within him. So he wanted to transfer it, and then she got healed. Since then, he has been doing it and a lot of people have been healed.

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

No, that is one thing he has never had. He has not had a primary teacher. He has gone to many shrines and he has seen how people are possessed by their own relatives. These spirits are not extremely powerful. He has started to communicate with such spirits. It is not that he learned from them, but he has observed and then he has also transferred his energies to them.

**Do you know other healers?**

Oh yes, he knows other healers.

**Do you go to other healers for help?**

No, he does not.

**Are you teaching others how to heal?**

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<sup>136</sup> Suniyam is a god worshiped by Buddhists in Sri Lanka. He has two aspects: friendly and an aggressive.

<sup>137</sup> Lord Buddha attained enlightenment while seated under a Bodhi tree, so these trees thus have spiritual importance. They are found at Buddhist temples throughout Sri Lanka.

<sup>138</sup> Shanti karma here refers to rituals to promote peace and harmony and remove evil.

<sup>139</sup> Bahirava is a Hindu god. In Sri Lanka, this god is associated with the earth, treasures in the earth, and is worshiped when beginning construction of a building. Deviyo means god or goddess in Sri Lanka.

Yes, he has six to nine people so far that he has tried to support in different ways. If something happens to him, he has now transferred the energy powers to his daughter so that she can support him or other people who will come to his place.

**Can anyone or everyone be a healer?**

Yes, everyone has this power.

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

When the planetary changes are very, very bad, it is difficult— it is a big challenge for him. Then what he advises or prescribes is to offer a Bodhi Puja<sup>140</sup> to get the universal Buddha energy into those peoples' heads and then he can assist them with his energy. It takes a long time sometimes and then it is not very easy; it is a challenge.

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

Yes, they truly believe in him. His wife and two children are very supportive of this work.

**Do you heal ancestors and/or spirits?**

Yes he does. He gives offerings to the Buddha and then he releases the spirits to the Bodhi tree.

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

He said it is tricky because his way of healing is not by getting the spirit inside his body and doing it. He is doing it by grasping energy fields. With other healers what he has seen is mostly that they go into a trance and then do the healing, so it is difficult for him to connect fully. He has one or two people who discuss things like this. Sometimes they get him to come and check on their work. But he does not directly heal with them. Instead he does it with living things like a coconut and does healing work by himself.

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

Yes he touches sometimes but not all the time. He is sensing what the problem is. He does healing by touching on most occasions.

**Is there anything else you wish to add?**

When you do this kind of work, you cannot be materialistic, or go toward satisfying your sexual energies or other physical desires. You have to either have one partner or abstain from sex. If not, there will be obstacles or something will get in the way.

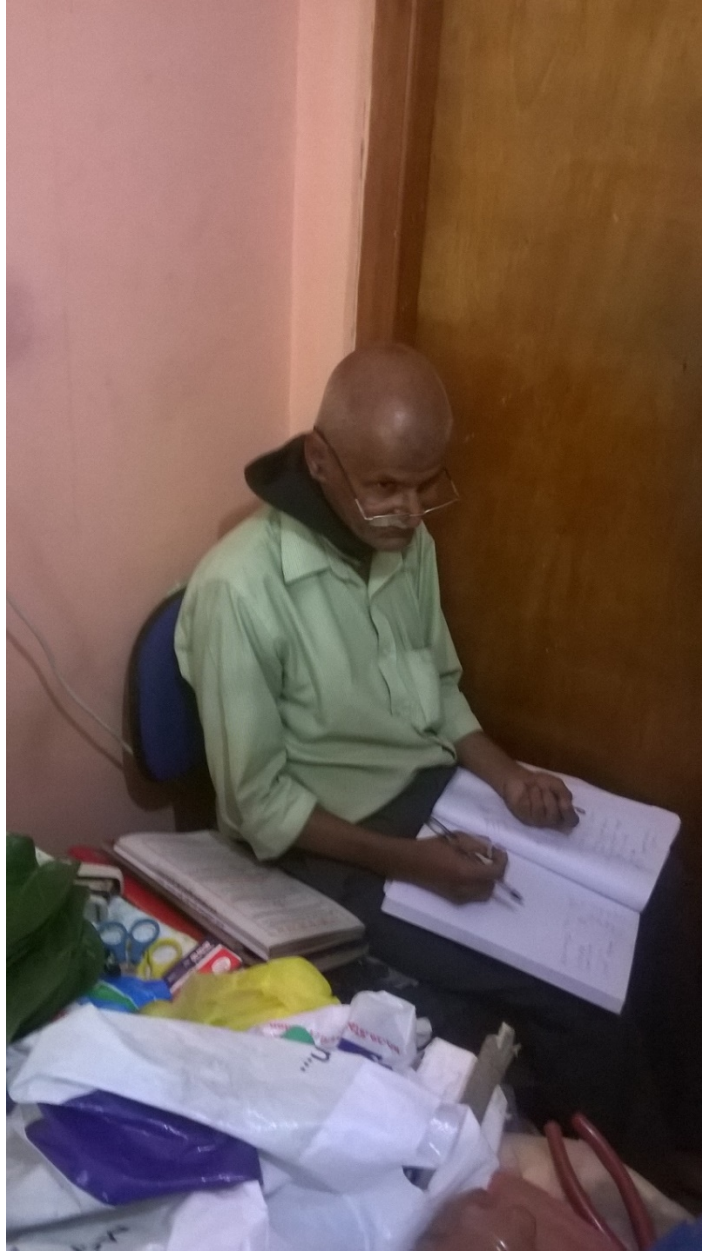
He wants to one day get a special healing power to burn cancer before it spreads in the body. Because people do evil and it spreads into the body. And then there is a point where you cannot do anything about it. So he wants to find a way to do it before it gets to that stage to burn it. That is something that he is working on and he is learning.

## **L. H. Ariyadasa**

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<sup>140</sup> An act or ritual of devotion done at a Bodhi tree (usually at a Buddhist temple). Lord Buddha attained enlightenment while seated under a Bodhi tree.





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

L. H. Ariyadasa  
137 Pubudu  
Hapugaspitiya, Gampola  
0722965030; 0722973884

{Translator: Nirosha Kulasekara}

**When and where were you born?**

December 30, 1948 in Gampola.

**How long have you been healing others?**



For 30 years.

**How do you describe how you heal others?**

He is doing it by developing his mind, by using his mind to see what the sickness is and how to heal it.

**How do you heal yourself?**

He can see any problem coming to him and he can heal himself. So he is not scared that something is going to happen to him.

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

He has studied Ayurvedic medicine and he has gone around the country learning this. Then he has developed his own system.

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

The whole family, from his grandfathers to fathers have done it, and he has developed it. So it is multigenerational.

**Do you know other healers?**

Yes.

**Do you go to other healers for help?**

He does not need any help.

**Are you teaching others how to heal?**

He already he has fifteen trainees.

**Can anyone or everyone be a healer?**

He says not everybody can do this. He developed his mind to control his mind and treat others.

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

There is nothing he cannot do.

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

No, not all of them believe in his work.

**Do you heal ancestors and/or spirits?**

Yes, there are spirits all around the universe and he helps them.

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

No, he does his work on his own.

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

No, he does not do that. He said he has mind power, so he does not need to do that.

**Is there anything else you wish to add?**

He does Ayurvedic medicine. So, he has the mind power to recognize the issues and then he helps people.

He makes these bottles here. (These are the bottles one finds in homes and businesses at the ceiling in each corner of each floor. They protect against evil eye, charms, and other forms of evil.)<sup>141</sup> So he goes according to the planets and the things that are needed for each planet and puts them together to make what goes into the bottles.

He has hundreds of newspaper articles sitting in this office. He has done research and developed himself and written these articles on his research.



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<sup>141</sup> "Evil eye" is a way to send evil to someone by looking at them, offering bad thoughts and feelings toward them. A charm is created by persons to gain control of another. It can be an object placed in food or in the ground.

## Heli Sarath Rajakaruna



Photo: Nirosha Kulasekara

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

Heli Sarath Rajakaruna  
Kegalle Road  
Daluggala, Rambukkana  
(in front of the Sujatha School)  
03521920292

{Translator: Nirosha Kulasekara}

**When and where were you born?**

Kegalle, October 20, 1957.

**How long have you been healing others?**

He has known this all his life because his father was an astrologer. He has helped people all his life but he hadn't gone into full time work until he retired from his job about four years ago. Until then, he was doing it as a part time thing, not full time.

**How do you describe how you heal others?**

He finds the good times for marriages, to match the horoscopes for marriages. He does counseling too. When people come to him with their horoscope, he checks the horoscopes. If he sees that this person needs some astrological information- for example, if it shows that the two people are affected by the moon and the sun. If so, that is going to affect their mind. So he has to send these people to a doctor if the person needs psychological help or something. And if he feels that these people need more spiritual help, he sends them to temples. So, he reads their personality or what is going to happen to them through their horoscope and counsels them to where they need to go.

**How do you heal yourself?**

His method is that he analyzes problems in his mind based on four ideas: his abilities, his weaknesses, his opportunities and his threats. So, once he realizes where the issue is, he can balance these four and he can get away from the problem.

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

He has started at 25 years of age, when he realized that he can do counseling and things like this. His job was such that he has worked in rural areas. So he took his horoscope and went to other astrologers and learned how they did their work. He compared all that with all the knowledge he has gotten from his father. He met one man from Anuradhapura who would take the horoscope out and just take a few minutes to read things. What he said about his future was right. Then he has realized that there are people who have more powers, universal powers. Those people don't really read the chart; they get connected with somebody or something and then say what they learned. He did not learn that because he had to move on for his job.

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

His father was the first, the one who started as an astrologer. There had been a priest who left his robes who was an extremely good astrologer. His father had known him and learnt from him. After that, his father created his own thing. His father created this chart following all the problems he has come across and all the people he has come across. He has created this chart to follow the life patterns of people. And from that he has learned how to read the peoples' lives better. So his father taught it to him. That's the inheritance that he got from his father. Also, he buys all the astrology books that are published now and learns from them.

**Do you know other healers?**

He knows a few people.

**Do you go to other healers for help?**

Most of the people he finds, they know some of the subject area, but not in depth. There had been one person who knew lot, but he has passed away. So for the moment, people are not that reliable.

**Are you teaching others how to heal?**

Earlier he had classes and he has taught people. Now he has too much work. Now what he is doing is he is publishing articles in the paper. If somebody collects them, it becomes a book that they can learn from. It will take five years to learn. His daughter is studying indigenous medicine, Ayurvedic medicine. She might follow him in this work.

**Can anyone or everyone be a healer?**

It is difficult. He says that you have to have a strong mind- some mind power. Because he says you have to have knowledge of astrology, knowledge of psychology and a good understanding of Buddhism. And that understanding includes the idea that you do not know everything. As long as you think you don't know everything, there's space for you to learn.

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

He sends them to somebody who is specialized in what they really need. He has resources- he knows the best psychiatry doctors here, and the best temple to go to. So he directs them to where they need to go.

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

Everybody believes because his father was such a great person.

**Do you heal ancestors and/or spirits?**

He has not communicated with them or he has not followed up on that subject area because he has to stick to this. So he has not tried it. This is a huge area, and you can't handle it too much. But he knows about it and believes that it can be done.

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

When it comes to making talismans<sup>142</sup> and things like that, he gets help. He doesn't make talismans. He refers them to a person who does only that.

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

He does not touch, and he sticks to the horoscopes. But there have been times when he got little children that were really in need of help that he has helped. There were three instances. Once he got this very abnormal child. Then he has chanted<sup>143</sup> into water and given it to the child and he was cured.

**Is there anything else you wish to add?**

He doesn't believe that he has a major power, but he knows how to focus his mind. When he does his work, he focuses internally, and by doing that, he taps into the spiritual power.

His father, who has passed on, continues to guide him when he is not sure how to help someone.

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<sup>142</sup> A talisman is usually a metal container into which is put a saying or other substances having the power to protect the person wearing it from harm.

<sup>143</sup> Chanting is reciting a saying to prepare the mind for meditation.



## Head Priest, Galagedara Temple



Photo: Nirosha Kulasekara

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

Head Priest  
Galagedara Temple  
Galagedara, Sri Lanka

{Translator: Nirosha Kulasekara}

**When and where were you born?**

Panduwasnuwara, January 27, 1944.

**How long have you been healing others?**

December 20, 1973. That's when he has started learning meditation under his guru. He was doing counseling earlier and meditation too. After a few years of meditation, he came to do it more seriously.

**How do you describe how you heal others?**

Counseling and meditation, that's his way. When he sees a person coming, he can see and he can understand what they need. Like when you get a thought, you can see and understand whether it's a good one or a bad one. And by understanding, the problem is solved.

**How do you heal yourself?**

His problems are like thoughts, not like physical ailments. He knows how to handle his thoughts, so he knows how to handle his problems.

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

All he wanted was to help. He says that if you want to do a service, you have to do it. And if you want to do it, you have to want it. So it's working both ways. He always he wanted to help people, so that's how it turned out.

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

He says that it is understanding your heart, and what he does is to take Buddhism. Buddhism is his teacher. He goes through the books, but when he comes to explain it to others to counsel somebody, he uses it in a very simplified manner. He simplifies it and gives it to people the way they can understand. If you are loyal to your own mind, you build Mettā, compassion. And Mettā you can give to everybody. If you are so compassionate or passionate about something and loving and kind, then your heart is so clean and pure, then it's very easy to sort out your problems. So that is what he teaches.

**Do you know other healers?**

He knows people like Susila. He trained Susila, but Susila was born with more power than that. He has something more powerful than that. And he can heal people, so he has trained him in meditation and Susila has gone beyond that. Susila is one of the main people that he trained. (See interview with Susila Senaratne earlier in this book).

**Do you go to other healers for help?**

So far that has not happened. Somehow he has been able to see and help each one who comes.

**Are you teaching others how to heal?**

Not everybody gets these powers, so he selects the people who can be made powerful. He then gives them training in meditation and focus. He teaches them how to meditate and improve it.

**Can anyone or everyone be a healer?**

That is a good one. Those who are not after money, those who care for others, those who can do things without thinking about themselves for the benefit of others, they can do it. If a person is

not thinking of himself, and if the person is not after some kind of benefit from it or any publicity from it- if a person can do without those three, that person can become a healer.

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

It is not that he cannot do it- the people are in too much of hurry. Some things take time and people don't want to wait until that time. So they rush off. Those people cannot be helped. He has never referred somebody to somebody else.

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

They have gotten him to do things for them, so they believe in him.

**Do you heal ancestors and/or spirits?**

Most of them are the ancestors: evil spirits and charms<sup>144</sup>. When he sees that there is a charm or ancestor or any evil spirits, he does not say what it is because then people will start asking why, who and they start creating anger against them. So instead of that, he chants sutras<sup>145</sup> and finishes the whole thing, but he does not specify what the cause was.

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

Sometimes he goes with Susila. Some people- though Susila does the healing, it is not good enough for them because there was no priest in it, though he does the right thing. So sometimes he goes with Susila just for the image and sometimes the spirit itself is the one that is doing the work.

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

He doesn't have to touch. He goes for the rays, the energy. When he touches the rays, the energy coming from a person- he feels the energy and he knows what is happening. He feels it.

**Is there anything else you wish to add?**

When people come to him, he does not categorize them by religion. He does not preach any religion. He talks to the mind. He talks about the mind. The mind is common to everybody. So that's what he does and helps people through it.

The more you have compassion and caring and love for others, and the more you give, the higher you will get spiritually. And if you are doing things without any expectations, that is better.

He teaches meditation and he does counseling. He explains the problems that visitors have as states of mind and how to react to that. That is the last part. The first part is teaching them a form of meditation that is straight from Lord Buddha. That system, which is different from any known around the world, is taught by this priest and another who stays at this temple.

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<sup>144</sup> A charm is created by persons to gain control of another. It can be an object placed in food or in the ground.

<sup>145</sup> A sutra in Buddhism is a writing having spiritual import, often attributed to the oral teachings of Lord Buddha.

## Thisara Chanaka



Photo: Nirosha Kulasekara

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

Thisara Chanaka  
Sri Maha Bhadrakali; Amman Devalaya  
Kandalama Road  
Dambulla  
0778455214

{Translator: Nirosha Kulasekara}

**When and where were you born?**

Colombo, May 23, 1989.

**How long have you been healing others?**

He realized his powers when he was 16 years old. He was born a Catholic but once he realized his powers he has turned his whole life to Buddhism and prayed to Kali<sup>146</sup>.

**How do you describe how you heal others?**

At a specific time every morning he does his puja.<sup>147</sup> And after that he goes into a kind of a trance where he calls Kali. It is her voice that comes out from him. Then she calls the people who are gathered there (at his temple). For example, she will say “The person from this village with this problem should come to me now,” and then she gives the commands and what to do. She goes on until about 11:30am and does the rest of it after eight o'clock. 7:00-8:00pm he does his puja at night. That is how he heals; he heals through Kali. He said he can call her and get her powers and get her to work through him.

**How do you heal yourself?**

He has been attacked many times and Kali- the goddess comes in and protects him.

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

He said that in school he was punished with the other students, and when the principal hit him with a cane he has gone into kind of a sleep. When he woke the principal was worshipping him and he was hitting the principal. So then he has realized that he has some kind of power that even he could not think of. Before that incident, he did not know of this power in him.

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

My teacher is only my mother Kali. I have no other teacher.

**Do you know other healers?**

He has not met anyone with the same powers.

**Do you go to other healers for help?**

Goddess Kali helps him with everything.

**Are you teaching others how to heal?**

He is trying to help many people to learn.

**Can anyone or everyone be a healer?**

They have to have this come in their own life. It has to come down many different lives. The gods should like you. People call me the god's son. Not everybody has enough merits to do it.

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

Things like the changes in weather he cannot control. If he knows that somebody is going to die- if he can feel that the person is dying, and if he knows that his time has come, there is nothing that he can do to stop that.

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<sup>146</sup> Kali is a Hindu goddess revered by Hindus and Buddhists in Sri Lanka.

<sup>147</sup> “Pooja” (also “puja”, “puga”, “pooga”) is the act of worshiping a god or goddess in Hinduism and Buddhism.



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

1,000 times everybody believes that he has the power.

**Do you heal ancestors and/or spirits?**

He does not associate with them but he gives merits to them. He knows that all of them are there looking for some support. Giving merits is all he can do. He works only with the goddess.

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

No, he works by himself.

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

He does not have to touch because when he sees that somebody is possessed by some bad spirits, he protects that person or closes the doors that are open for those bad spirits to enter. So he does that. He goes through Kali and finds the rituals that need to be done and does them. Especially if someone has a weak mind, it is very easy for those spirits to enter, so he closes those doors.

**Is there anything else you wish to add?**

At the age of 24 he was awarded the youngest person with the powers of the universe here in Sri Lanka. The award was given by two head priests and the president himself. He is licensed. He helps a lot of ministers.

He says he is not doing much healing these days: he is going through a bad time. So he is doing a lot of pujas for that.



## Anoj De Silva



Photo: Nirosha Kulasekara

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

Anoj De Silva  
Mahakanda Hela Vaidya Pareekshana  
Madyasthanaya

{Translator: Nirosha Kulasekara}

**When and where were you born?**

Kandy, October 19, 1982.

**How long have you been healing others?**

He has been working like he is now for the past ten years. He started helping people when he was thirteen years old. So he has been helping people altogether for more than twenty years.

**How do you describe how you heal others?**

According to Buddhism all beings are made of four basic elements such as earth, liquid, fire and wind plus space and consciousness. If these six are in a normal state in a person, then there's no sickness. If they are not normal then there is sickness. It can be physical or mental sicknesses. Western medicine recognizes only physical sicknesses until psychology was introduced.

Sickness of the body and mind are two different things. Recognizing the sickness accordingly and normalizing the functions of the elements is what generally done. That is the first concept. The second is that he uses the seen and unseen components unlike other medicinal treatments. For example, you have water in the seen component of water and in the unseen component as water vapor. Just like the atoms of an element. We categorize the elements into seen physical, chemical and life and unseen physical, chemical and life components. My medicine is designed based on both these seen and unseen components which are not found in western medicine.

When creating the medicine we use 31 theories. Western and Ayurveda use only two theories to make medicines. Those are solids like tablets and liquids like syrups or oils. We use the unseen components incorporated into these.

The mind is the root cause of many sicknesses. The main theories of sicknesses are the clash between the body and the body itself, mind with the mind itself, body with the mind and mind with the body could cause sickness. If the mind caused the body to be sick, the treatments are done for the physical body as well as the consciousness. Even if the sickness is psychological, treatments are given for both the mind and body. In our medical system, there is no system to treat the mind only when the mind is sick or to treat the body only when the body is sick. Actually the body and the consciousness are both taken as the basis for treatment. We do not treat mind or body as separate entities; we treat the complete person as a life form. That is the most significant theory of the "Hela" medical treatments.<sup>148</sup> For example, if somebody breaks a leg he becomes weak and depressed. We do not treat one part of the body only. We treat the whole body as one entity.

There are ten methods of diagnosis. The primary method is listening to the description and treating the symptoms. It's a very basic stage of Hela medical treatments. Some read pulse or ask specific questions. We don't do that. Our system is above that level. From the moment we see the patient, we recognize the sickness. If the patient denies it, then we ask questions by revealing the sicknesses we see in the patient. If the answers to our questions reveal more than 80 percent of the symptoms of the patient, then we prove that the person has that sickness. That is the tenth step of your system. Also we do not treat only that sickness or symptoms. We inquire into the root cause of the sickness, like how or when a person got sick, et cetera. We should be able to recognize the sickness- what is the sickness, how did it start, when did it start, does it spread or has it stopped spreading, how long does it take to stop it? That is how we talk to patients.

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<sup>148</sup> "Helawedakama" is a medical system in Sri Lanka. It is thousands of years old, predating Ayurvedic medicine.

**How do you heal yourself?**

He believes that he can cure himself 100 percent by meditating.

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

He knew when he was twenty years old. Before this he did not believe in any of this- not even Buddhism. He thought that he could be good and bad and lived only for this lifetime. As a child he could catch any serpent. He used to catch injured serpents and treat them medically. Once a serpent he cured attacked him. That was in 2002. He died in the Kandy General Hospital. That was his first death. He saw it happen. When he left his body, the first things he remembered were all the sins he committed. As a child he had killed eleven fish. He remembered that instantly and at the same time he remembered that he saved 300 serpents' lives. He remembered all the good and the bad. The thought came to his mind that he should not die like this after saving so many serpents' lives. Then he remembered that this is there in Buddhism. He realized that the basic chanting of ghathas<sup>149</sup> was not Buddhism. There's something beyond that which is the base of Buddhism. He realized that there was a reality in Buddhism which is beyond the surface. Then he got this thought that he wanted to go back to this body. He must be born again. He must find Buddhism. That was the day that changed his life. That day he struggled and he came back to his body after eight hours. But he lost his vision. Before he died, he could see in the darkness. He had some powers then. If he looked at a tree and wished for a fruit it would fall into the ground. If he wanted to drink a young coconut, a whole bunch would fall. That power was taken from him. After that he started meditating. Then his mother got sick. He had to look after her, so he gave up schooling. During this time he meditated by a Bo tree.<sup>150</sup> When he meditated, he met a person who was a person from an unseen world- a tall and handsome golden figure. He had never seen such a person in the human world. He said "Look for what you seek in the Thripitaka."<sup>151</sup> Once you see it, spread it to the world". That was the advice from this figure to him. He remembered everything when he meditated. He could remember medicines and many lives before this one. In three of those lives he was an Ayurveda doctor in Sri Lanka. He used that as a way to spread the Thripitakaya. That is when he became a healer. Once he started, the old memories and the things in the books came to him. When a patient is not clear about their ailments, he concentrates on that and instantly he recognizes the problem. He does the treatments based on that memory.

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

He has the power to see his past lives and he can read what he has done. He was a medical – Ayurvedic doctor in three past lives.

**Do you know other healers?**

He has not met anybody who is handling traditional healing the way he's doing it anywhere.

**Do you go to other healers for help?**

No.

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<sup>149</sup> A "ghatha" is a spiritual verse recited in the mind and in rhythm with the breath.

<sup>150</sup> Lord Buddha attained enlightenment while seated under a Bodhi (Bo) tree, so these trees thus have spiritual importance. They are found at Buddhist temples throughout Sri Lanka.

<sup>151</sup> The Tripitaka is sacred scripture in which are found Lord Buddha's teachings.

**Are you teaching others how to heal?**

The ones who are working here are his students.

**Can anyone or everyone be a healer?**

He says that this is a science. If you can understand the theory, learn it and have the knowledge to use it properly, then you can do it.

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

He says it is a matter of time. At once about 70 percent might get healed, but the other part will take another two months, three months, or two years. It is because he is treating the entire body as a whole, so even after five years the person can be healed. It's just a matter of time.

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

Everybody believes.

**Do you heal ancestors and/or spirits?**

Yes he does. There are people to whom he has given merits. They are reborn. There are spirits that needed help with physical ailments even and he has helped them. There are plenty.

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

No. He works on his own.

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

No, he does not touch them.

**Is there anything else you wish to add?**

He says that all living beings, humans, animals or any living beings have the right to live happily and well without any ailments. So if there's any way he can help, he's willing to do that by teaching, healing or any other way he can.

He has protection around him. He replenishes himself when he is doing the work so that he does not get worn out.

He says his life is similar to Edgar Cayce's life. Like him, he has been a healer in previous lives.

He says he comes to this life when the world is going bad, when the people are misbehaving and there are many things happening. Like in Christianity, this is the time of Satan. He comes in the same personality, the same features and comes and starts healing. And once he leaves this life this time, he might not come back for thousands of years.

For the last four years he has not meditated because he could do things like stop the rain or make things work. And he wanted to become an Ayurvedic healer, a doctor. He is going back to meditation because people don't believe in themselves in the first place. They don't believe in Buddhism. They don't believe in families.



## G. V. Goonapala



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

G. V. Goonapala  
Number 1 Police Road  
Menikhinna (Rodigama)  
0775287050

{Translator: Nirosha Kulasekara}

**When and where were you born?**

July 26, 1948, in Menikhinna.

**How long have you been healing others?**

For 40 years.

**How do you describe how you heal others?**

He does reading and making of talismans<sup>152</sup>, and does large pujas, and protection pujas.<sup>153</sup> When someone is having a bad time or a bad thing has happened, he makes this talisman according to your horoscope. He draws the goodness or the charm into it by writing on the copper sheet, and he puts it into that talisman- rolls it up and puts it in. He does only good things- protections and healing people. He will bring broken families together, but he would never break a family.

**How do you heal yourself?**

If he is making any charms or breaking any charms, he is always protecting himself. There are mantras<sup>154</sup> that protect. He has studied them, he remembers them, so he knows how to protect himself.

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

In his family, his father was a healer. His father had not given this to everybody. He has selected him.

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

When his father was working, he had wanted to learn this. He has studied it near his school also. Then he has started on this. His father has given him the mantras and all the books and everything to follow-up.

**Do you know other healers?**

He knows people because this is his village. Some of the villagers can do this because this comes down in their caste and their family.

**Do you go to other healers for help?**

He does not get help from others for normal things. But when it comes to a large puja, he needs four or five people. He has four people in his own family- two brothers and two sons. So the family works together.

**Are you teaching others how to heal?**

One of his sons is studying. He said it should go down the family, so it is always given to somebody in the family. And you need a teacher. You cannot just do it on your own, just by studying. You need a teacher and somebody to guide you. Then you can do it properly.

**Can anyone or everyone be a healer?**

There are women who are doing healing work, but he is not sure what to say about it, because he does not want to make a comment on that.

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<sup>152</sup> A talisman is usually a metal container into which is put a saying or other substances having the power to protect the person wearing it from harm.

<sup>153</sup> "Pooja" (also "puja", "puga", "pooga") is the act of worshiping a god or goddess in Hinduism and Buddhism.

<sup>154</sup> A mantra is a sound or a word that is repeated to produce spiritual power in Buddhist and Hindu ceremonies.

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

He said there are a lot of issues he cannot heal. There are things that he will not do like break up a family.

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

Everybody believes.

**Do you heal ancestors and/or spirits?**

If somebody is possessed with a spirit or something, he can do a puja and give medicines.

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

No. He does not work with others though there are people in the village. He works only with his family.

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

He reads the horoscope but he does not touch anybody. There are people who come and say that the people were possessed- that they had been charmed.<sup>155</sup> If it is true, he works on it and heals them. But he does not touch them.

**Is there anything else you wish to add?**

His family has been healers for about 20 to 25 generations back, from the times of the kings. It goes back all the way to the inception of their caste and their village: it is ancient.

He goes through the rituals of Buddhism and then he goes through the rituals of all the gods, and gets their blessings before he starts his work. He does not go through a specific god.

He says that what he knows, he does it perfectly. But what he does not know, he does not take up, learn, or do.



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<sup>155</sup> A charm is created by persons to gain control of another. It can be an object placed in food or in the ground.

## Maha Mantharacharya



Photo: Nirosha Kulasekara

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

Maha Mantharacharya  
Suddha Singhe Guruthuma  
Number 10 Police Road  
Menikhinna (Rodigama)  
0812374247; 0724025745

{Translator: Nirosha Kulasekara}

**When and where were you born?**

December 2, 1959 in Menikhinna.

**How long have you been healing others?**

He started when he was twenty five years old.

**How do you describe how you heal others?**

He starts by worshipping Lord Buddha, then lord Ganesh<sup>156</sup> because he is the lord of knowledge of this- and god Ishwar.<sup>157</sup> Ishwar is the god of these kind of things. And then, according to each problem, there are different gods that he will worship also. What he does is, for god Vishnu<sup>158</sup> he gives a list of things that have to be brought, like fruit. The problem with fruit is that most people think just five different fruits are enough but that is not true. He gives a whole list and then he starts chanting. He does the chanting and he asks the god. At the end of the chanting he tells what he is needed. And then in addition to that list, you need a coconut and you break the coconut, but not just throwing by it on the floor. He has a different way. What he says is you keep it in your hand and hit it and keep the two shells in your hands without throwing them out. That's how the power comes. He says these mantras have to be done perfectly. When you make these arrangements for gods, you should have a stool made only of wood. Then you have to make a hole for the smoke to come through. It should be made of wood- not a single metal nail should be there. The nails have to be wooden.

**How do you heal yourself?**

He chants into oils and turmeric water from the powers of Buddhism because Lord Buddha was a person who could not be hurt by anybody. So with that protection he goes out.

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

There were others, but he had the knowledge to do this. He felt that he should do this properly and others did not have enough knowledge about it. Around 20 years of age he has thought he had to go into it. By age 22 he was practicing and by age 25 he could everything.

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

He learned from his father and from a famous teacher of the medicines. He has been a Grama Sewaka, a village worker. He studied with his father and his teacher. He is the fifth generation of healers in his family. His wife's father was also a very good teacher. He has passed away now but he was a powerful person. He has also studied from books. His wife can do this; she helps.

**Do you know other healers?**

There are people who do it in the village, but he cannot promise you that they are doing it properly. The person we met earlier (see interview with G. V. Goonapala above) and his father are the people who have done it properly.

**Do you go to other healers for help?**

Only to find medicines, not for work. Pujas<sup>159</sup> cannot be done alone; you need people. You need at least four to five people to do it.

**Are you teaching others how to heal?**

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<sup>156</sup> Ganesh is the Hindu god of good fortune.

<sup>157</sup> Ishwar is a supreme being in Hinduism that rules over everything.

<sup>158</sup> Vishnu is a supreme being in Hinduism, part of the Hindu trinity of supreme beings.

<sup>159</sup> "Pooja" (also "puja", "puga", "pooga") is the act of worshiping a god or goddess in Hinduism and Buddhism.



The problem is that he has to find somebody. He has four daughters and he says girls cannot do this. So it has to be given to a boy. He is just waiting for somebody to turn up. He is ready to train anybody- even an outsider, if they are willing and if they are good.

**Can anyone or everyone be a healer?**

It is not possible. You have to follow the traditions. You have to follow the systems. Only then can you do it. When some people are born, you make a horoscope. If the stars are aligned in such a way, some children can go into this. They were born into it.

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

Most things can be done. If somebody asks for something to be done- let's say they were mistreated- he can clear it up. But you cannot turn a man into a woman or a woman to a man.

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

His wife believes this truly but the others are skeptical.

**Do you heal ancestors and/or spirits?**

When he offers something he offers it first to the Buddha and the gods and to others and then finally to ancestors also. He sometimes gets his ancestors asking for help and he does that. And sometimes they help him.

**Do you do communal healing? Healing along with other healers?**      He does for pujas.

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

He does heal people by touching and he has even certifications saying that he has healed many sicknesses by touching the people.

**Is there anything else you wish to add?**

He says it does not matter who does this, as long as you do it properly. It does not matter which religion, caste or anything. Even a foreigner if they do it properly.

When he chants into the oil in his hand and touches the person, he can hear that person. If there is a bad spirit or anything he can feel that also, and control it.

If a charm<sup>160</sup> is done and if you are going to break it, you cannot do it in a house. You have to get a cow and draw this thing in chicken blood, and do it at a T junction or in a haunted house or a cemetery. You should not do it at home; it will never work at home. Those are very expensive because it is very hard to do. You have to do it properly.

There are two types of charms to attract people. Attraction can be done with anything sweet. If you put the charm into it and give it, then it is powerful. There is another charm used to keep the person. That could cause sicknesses because you feed it to the person. Using menstrual blood to give a charm is the worst- it is very powerful and you will keep that man forever with you. And it does not give sickness.

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<sup>160</sup> A charm is created by persons to gain control of another. It can be an object placed in food or in the ground.

## **Makawita Nalaka Thero**



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

Makawita Nalaka Thero  
Veherahena Temple, Matara  
0724219466

{Translators: Nirosha Kulasekara, Harith Rajakaruna, Dhanushka Wijayapala}

**When and where were you born?**

April 8, 1966 in Matara.

**How long have you been healing others?**

I started in 2005.

**How do you describe how you heal others?**

He has two ways of doing it. One is through chanting<sup>161</sup>, with mantras<sup>162</sup> and by cutting limes<sup>163</sup>- the auspicious way. The other way is through using Ayurvedic methods. He calls mantras white magic. Bad things he calls black magic. But he never used black magic ever. White magic is what he uses.

**How do you heal yourself?**

He adapts both of the methods (chanting/mantras and Ayurvedic medicine) to himself. He believes in Ayurvedic and western doctors, so he goes to them for help at times.

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

In 2005, he was at another temple. A woman came to him and asked for help healing her illness. He began chanting and he cut limes.

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

No. His father is also a healer, but he did not learn from his father. He discovered this on his own, through meditation and practice. He also believes that he brought healing power with him into this life from previous lives.

**Do you know other healers?**

He knows about other healers but does not know enough about their healing to recommend them.

**Do you go to other healers for help?**

No. Never. He says that there is an outer temple and an inner temple in each person. His concern is that if he heals the outer temple, and someone else heals the inner temple, there could be an imbalance, leading perhaps to more illness. His father comes to him sometimes and he helps his father to heal people.

**Are you teaching others how to heal?**

He believes that it has to come to you naturally from your previous life, and it has to rest, reside in you. He can teach someone, but not many people follow up on the teaching.

**Can anyone or everyone be a healer?**

No (see previous answer).

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

No, not yet.

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

Because his father is a healer, his family has the belief that if he goes to heal someone, that person will be better.

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<sup>161</sup> Chanting is reciting a saying to prepare the mind for meditation.

<sup>162</sup> A mantra is a sound or a word that is repeated to produce spiritual power in Buddhist and Hindu ceremonies.

<sup>163</sup> Cutting limes is a method for removing evil spirits. It is done along with other spiritual rituals.

**Do you heal ancestors and/or spirits?**

Yes he does. He said that you have the good ones and the bad ones. He puts good things into even the bad spirits and he tries to make them balanced. He balances the good and the bad spirits, and when they need help, he is always there to consult.

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

He said he has not done it yet.

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

He does not take the pulse (nadi) by touching. He will take oil and rub it on the forehead or to touch where there is pain, but he said there is not much touching. Only if the circumstance arises for him to put on an ointment does he touch. Other than that, no. There is no need to touch.

**Is there anything else you wish to add?**

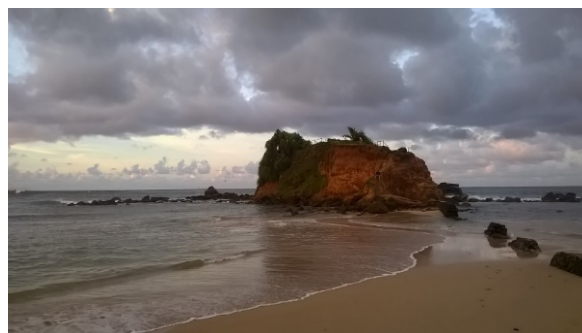
He does not do this to make a name. Everything is word of mouth. He would go to a house to heal people and the neighbors would see him. Then they would ask those people what he was doing there. Then those people will come to him. It is that kind of 'advertising' that made him popular by saying that he is a healer.

Some healing is done to prolong a person's life, such as if they have a difficult cancer. Other healing can heal a person completely and the issue will not return. For the time that the person is alive, the healing will make life easier for them.

He said he is so confident about what he does because he has not used it to do bad things. He worships the devas<sup>164</sup> and Buddha on a daily basis. He has never used these things for anything illegal or evil. So since he is so pure about what he was doing, that is why he seems so confident about what he does.

When you chant, that is the right way to heal the wound rather than western medications. Using mantras and Ayurveda, you heal through yoga, and power, and the mind relaxes.

The yantras<sup>165</sup> and mantras existed thousands of years before Lord Buddha's birth. From the universe's inception, these sounds have been documented in a scientific manner. The vowel sounds are used to heal wounds, even when surgery is done.



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<sup>164</sup> Devas are god-like beings who are not as powerful as Lord Buddha or the gods, but are also worshiped.

<sup>165</sup> Yantras are mystical diagrams used to worship deities in Buddhism and Hinduism.

## H. M. Piyadasa; S. M. Karuna



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

H. M. Piyadasa; and S. M. Karuna (brother in law)  
Pelamandiya 0717727544  
Thudawa, Matara  
0412235764; 0413404908

{Translator: Nirosha Kulasekara}

**When and where were you born?**

January 1, 1947 in Matara.

August 8, 1952 in Matara.

**How long have you been healing others?**

Since he was 14 to 15 years old (H. M. Piyadasa).

**How do you describe how you heal others?**



He does healing by chanting<sup>166</sup>, he makes talismans<sup>167</sup>, and he does whole night rituals. He brings evil spirits down and catches bad spirits. They do mantras to find out what needs to be done. They chant mantras and the sick person gets possessed and that is how they learn about the illnesses.

**How do you heal yourself?**

If he gets affected by anything, he gets help from others in his family. His father has also been a person like that. It has come down the family. He is the seventh generation in his family.

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

His siblings had gone into different professions, but his father told him, they can't learn this all, but this is the profession for you. This was when he was a child.

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

He was taught by his father, and his father's brother was also doing this. So both of them taught him. They have the information and diagrams for talismans in ola leaves<sup>168</sup> that have survived for many centuries.

**Do you know other healers?**

Yes. He helps them (including his brother-in-law, S.M. Karuna [see above]). His father's brother's child is also doing it.

**Do you go to other healers for help?**

Yes. They all work together on the all night rituals. Other than his brother-in-law and nephew, for all night rituals, they bring other people together. Some rituals need a lot of people, such as dancers and drummers.

**Are you teaching others how to heal?**

He is teaching others. He has four or five students around the country now doing this.

**Can anyone or everyone be a healer?**

He says that if you study the dance steps and mantras from childhood, you can do it. Even the dancers have to start from the basic level, to do the rituals and drumming. The mantras and things have to come down the family.

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

When they can't find the answer, they look into a blackened plate and find what the problem is.

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

In the family, everybody believes, but there are outsiders who don't believe it.

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<sup>166</sup> Chanting is reciting a saying to prepare the mind for meditation.

<sup>167</sup> A talisman is usually a metal container into which is put a saying or other substances having the power to protect the person wearing it from harm.

<sup>168</sup> The leaf of a palm tree that was used to write on in Sri Lanka in earlier eras.

**Do you heal ancestors and/or spirits?**

They give ancestors or spirits whatever they ask for and help them. So if they ask for some kind of an offering, they give that and heal them.

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

Yes. They all work together on the all night rituals. Other than his brother-in-law and nephew, for all night rituals, they bring other people together. Some rituals need a lot of people, such as dancers and drummers.

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

No, they don't touch their patients.

**Is there anything else you wish to add?**

He has only one son and the son is not interested in being a healer, so that is a problem.



## W. A. Banduwathie



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

W. A. Banduwathie (Bandu akka)  
Imaduwa Road  
Eluketiya, Abungama  
0771297923

{Translator: Nirosha Kulasekara}

**When and where were you born?**

Abangama, March 3, 1936.

**How long have you been healing others?**

Since she was eleven years old.

**How do you describe how you heal others?**

When a person comes they have to bring betel leaves<sup>169</sup>. She studies the leaves and from that she responds to whatever they want to know- illness or problem or anything, including the details- past or future. She can 'see' through the leaf the place you come from and every detail and if there is a problem. If you need to go to a doctor or get some other treatment, if somebody has robbed you she will tell you who came, at that time, and how they took it and went. She does not heal or give medicine.

**How do you heal yourself?**

She has the blessings of god Kataragama. She knows when it is time for her to go and do the rituals, so she is taken to Kataragama<sup>170</sup> and does the pujas<sup>171</sup> and all the other things. That is her way of healing herself.

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

She was born blind. Her father was worried that when he died she will be without any support. He said that when he died he would look after her. He died when she was eleven years old. He was a very rich person here and helped everybody. So, he has become a deity and is helping her to earn a living and live through this. When she was a child she asked to go to pujas and other rituals. Her brothers have thought that she was sick and they did many rituals to save her and they became poor. Two people came and told them to take her to the Kataragama god. They did and there they realized that she can see things in the past and the future. She has vision like that.

**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?**

No. From her people have realized that this can be done, but there is no one who can do it.

**Do you go to other healers for help?**

She has that ancestor, her father, who comes and tells her that something is going to happen. So she tells her children that something is going to happen and to take care of it.

**Are you teaching others how to heal?**

No.

**Can anyone or everyone be a healer?**

It's not possible to be given to anybody or taken from anybody. You have to be gifted with it.

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<sup>169</sup> 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.

<sup>170</sup> Kataragama is a town and spiritual center in southeastern Sri Lanka.

<sup>171</sup> Pooja" (also "puja", "puga", "pooga") is the act of worshiping a god or goddess in Hinduism and Buddhism.

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

Somehow she finds out. When people come whom doctors have given up on, she tells them exactly what their problem is and how to treat them. Sometimes she tells the treatment also. In cases of severe sicknesses or people who cannot have kids, she has successfully helped them.

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

Yes, they all believe in her.

**Do you heal ancestors and/or spirits?**

Yes. They ask for help and she helps.

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

When she 'sees' that somebody needs a puja or ritual done, she has a set of people who do that and she tells them this is what should be done and gets it done for them.

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

She only touches the betel leaf, nothing else.

**Is there anything else you wish to add?**

Earlier she has gone to the devalaya and has done pujas and with the statue and a picture of the god Kataragama, she could help people. Now that she can't walk that much, she stays here and she can read through the betel leaf.

She has been very popular because when something is stolen, if the victim comes and asks about this thing that got stolen, she can tell the thief's name and tells them who the person is who took it and this is how it was done.

This gift was given to her by her father when he died. None of her four children has got it so far, but maybe when she dies she might give it to somebody else. The only son may be the one. He is taking care of her now.

At the Kataragama temple a few years ago there was a major theft. She went there and told exactly who did it and where they were and everything was found. So even the Criminal Investigation Department (CID) comes sometimes and asks about murder cases and she identifies the person.





## **L.H. Chandrawansa Jayalal**



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

L.H. Chandrawansa Jayalal  
60 Bataganvila Road  
Galle  
0713528488

{Translator: Nirosha Kulasekara}

**When and where were you born?**

Weligama, September 6, 1968.

**How long have you been healing others?**

About eight years, but he has become more aware of it during the last four years.

**How do you describe how you heal others?**

What he has recently realized is that all he has to do is to ask what the problem is, and then he can heal it directly. He says that most illnesses are based on what the person has accumulated. It is not somebody doing something to them. For example, if you have collected garbage in your garden, you may get bad spirits who come and affect the people in the house or the area. So if you say that you have knee pain, it could be that somebody is pulling you on your knee. So as soon as the person says "I have a knee pain", you can see the person who is pulling them or forcing them- the spirit. So he sends some kind of rays directly to that person to heal them. The ray is a kind of power that affects the bad spirit, and the bad spirit leaves the place and the person. The only problem is that if the person cannot stop eating meats- he can still heal the person but he feels that it is very bad because you have to be a vegetarian for that day to respect the gods. Otherwise he will be healing people who have done things that they are not supposed to do on the path to Nirvana.<sup>172</sup> Other than that, he can heal persons from any religion, because he can communicate with other gods as well. So it does not matter what the religion, the caste or the creed- he can heal anybody. He says that people from all religions are God's children. When he heals the person, he brings the rays or energy down through a person and shows them how happy they can be. He then tells them that if they live according to their religion, they will not get sick. So he shows them how it feels and tells them how to act. The healing happens automatically. He can heal even by phone from wherever you are in the world, if you are honest. Most patients are brought to him because most people are not honest. That is why they have to come. On the phone you can lie easily. Looking at the face, you can't lie.

**How do you heal yourself?**

When he notices that he has a pain, he has to use his own hands on it to send the rays to heal it. Only fever and cold, which come from germs he can't heal. He does not take medication.

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

About four years ago, when others told him he had power, he realized that they were getting better, so he knew that he did have that power.

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

The gods said that he, his wife, his daughter and his son all have these powers. So it is their power, but he believes it is the powers of the gods.

**Do you know other healers?**

He does not know anybody else who does it the same way. So if someone says that they were using a medicine and it is not effective, he will say take the label off to remove the connection from the medicine. Then he takes it into his hand and puts his power into it and the medicine works.

**Do you go to other healers for help?**

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<sup>172</sup> In Buddhism, nirvana represents the state of complete freedom. One reaching this state will not be reborn.

Only the other members of his family.

**Are you teaching others how to heal?**

At the moment, the powers of his wife and two children are given to him. If his wife uses the power, she will have a problem at her work in a hospital where she is a nurse. She will be healing people before the doctors do. So, because of that, he has taken all the power and is keeping it for their safety.

**Can anyone or everyone be a healer?**

The problem is that ancestral powers or something like that- when people get it, they start hurting others, destroying others, using it badly and they try to get more powerful and use it for bad purposes. Because of that, it is not given to everybody because you can never trust them.

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

If a person is going to die, you cannot stop death. But if the person is in pain, you can take the pain away so that the person dies peacefully. Death cannot be stopped and you cannot give life.

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

His wife and children believe. His other family members believe but they are scared, because some people scream and shout when they are being healed.

**Do you heal ancestors and/or spirits?**

If there is a bad spirit in somebody, he takes it out. The spirit goes to its original destination. Then he looks at the place where he goes, and then he blocks that spirit, and lets him or her only go to that place. That way the spirit cannot go back to another person and hurt them. As long as they are there, they get the merits from that place. Those who can get merits and those who cannot get merits are given merits. So in time, they can go to a better life.

When some people are sick, their ancestors come and support them and the healer.

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

He does no mantras<sup>173</sup> and he does no pujas<sup>174</sup>, so he has no communication with other healers. He works on his own.

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

When a person says that they are ill, he gets connected with the person, but does not touch them. So when a person says that they have a pain in the hand, usually that's the only thing they feel, but there can be many more issues. So he goes through the entire body and finds all the pains and aches. Then he starts from the bottom and finds them all, including the one that is really powerful, and heals them all.

**Is there anything else you wish to add?**

He cannot give life. Until 2012, he has given people babies when they could not have babies. If he said, "On this day you are going to have a baby," it has happened. But then it is the person's

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<sup>173</sup> A mantra is a sound or a word that is repeated to produce spiritual power in Buddhist and Hindu ceremonies.

<sup>174</sup> Pooja (also "puja", "puga", "pooga") is the act of worshiping a god or goddess in Hinduism and Buddhism.

karma<sup>175</sup>. If the person is not supposed to have babies, they should go through that karma instead of having a baby. So because of that belief, he has stopped doing that, because if they're not supposed to have children, then he should not interfere with karma.

The most difficult illness he says is diabetes, because people are dependent on medicine. He can heal the blindness that comes with it or the numbness. But still, if you take eight people at least two will continuously have diabetes. And finally when it comes to the last stages of healing, you realize the body of those who have been taking medication more than five years has become dependent on the medication. So you can heal all the other issues, but the sugar level cannot be healed.

When he did this healing for free, all the other people who do this kind of thing have complained about it because they don't get any work. So he has a specific fee. If it is a sickness 500 rupees. If it is a bad spirit 1000 rupees. If it is a land clearing, it is about 15000 rupees. But if they do not have money, he asks that they tell the truth. The problem is, some people who do have money come and say they do not have money: they lie. If they are genuinely poor and if they are telling the truth, we will not charge at all. They should not be ashamed to tell that they do not have money. It is written on the wall, so before they come in, they are instructed to tell the truth.



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<sup>175</sup> "Karma" refers to the process where past actions have an effect on one's present spiritual life.



**Hundirupola Suddananda Himi** (Buddhist Priest)  
**W.A.W.K. Wickramarachichi** (disciple, acolyte)



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

Hundirupola Suddananda Himi (Buddhist Priest)

W.A.W.K. Wickramarachichi (disciple, acolyte)

Tonigala, Anamaduwa

0772583741; 0325633222

{Translator: Nadeepa Dasun}

**NOTE: This interview concerns a Buddhist monk who died in 1992. He possesses W.A.W.K. Wickramarachichi (photo on left) to diagnose and heal people. The man (photo on the right) is one of the people who interpret the monk's directions to those he assists.**



**When and where were you born?**

Hundirupola Suddananda Himi was born in Kuliyaipitiya in 1910, died in 1992.

**How long have you been healing others?**

The monk has been coming through W.A.W.K. Wickramarachichi for about five years and healing people. Mr. Wickramarachichi used to be in the Navy. There he started getting dreams and eventually he went to the jungle for six months and started meditating. Then the monk would come through him. When the priest started doing it he did some prayers and his body got numb. After that, he cannot explain what happened.

**How do you describe how you heal others?**

When he was alive, the priest used to heal people through using Ayurvedic medicine. The monk used to look at the patient without even talking to him and tell him to go and get this medicine for this sickness. The monk had the ability to read the person and tell what illness the person had. So the monk comes to Mr. Wickramarachichi and tells patients what medicines to get and how to use them, and these people go and do what needs to be done.

The monk comes into his body and chooses the patients. The monk starts with cancer patients. They have a wooden stick that they give it to the patient. The patient holds onto the stick and the disciple holds onto the other end. The disciple is completely unconscious; the monk is doing it. Then the monk suggests the medicine.

The monk can see inside the body where the disorder is. He just looks at the body. He can do this best in the early morning. Then he can penetrate into the body. That is his specialty.

The monk used to tell which medicine, like tree leaves, before even talking to the patient. At that point, the medicine was never ready. When he was alive, he used to just pluck the leaves, grind them, and then give them to the patients. Now, the monk tells which medicine to use. Then the patient has to go and find the medicine. The patient comes back again and the monk checks the medicine again to see if it is the correct medicine. Then the monk tells the method for blending or grinding and when to take it. The patient does the blending and grinding.

**How do you heal yourself?**

The disciples cannot give a proper answer as to whether the monk, who is a spirit, ever needs to heal himself, and whether he heals himself.

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

They cannot answer this for the monk. They know that it happened before he passed away. He used to see the future as well. He was a healer before he died.

The monk used to meditate three and a half hours per day. The monk used to take Mr. Wickramarachichi to meditate, but he could not do it for long. Now he is better. When he was alive, he felt that the monk was communicating with the spirits.

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

They could not say anything about that. They believe that he himself had developed this. But when he was alive, spirits were communicating with him and he was also communicating with spirits, so he must have developed some of this and had spirits as teachers.

**Do you know other healers?**

No. With this kind of power, they don't know anybody in Sri Lanka. Even the doctors come to see him. Even the monks come to see him.

**Do you go to other healers for help?** No.

**Are you teaching others how to heal?** No.

**Can anyone or everyone be a healer?**

Only special people can do this work.

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

Yes, they say no and they explain that they cannot help. When that happens, the people leave. They probably go to the hospital, even though most of the patients that they get have been to the hospital and cannot be helped.

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

No one in the monk's family is still alive.

**Do you heal ancestors and/or spirits?**

He can heal ancestors or spirits by expelling them from the inside.

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

He only heals through Mr. Wickramarachichi and those who interpret for him.

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

He only touches patients through the stick. He uses that to help him to diagnose them. Sometimes the monk touches the patient to see whether the patient has any pains by touching those places.

**Is there anything else you wish to add?**

He does not want to become famous.

They have built a new place which the monk asked them to do.

The monk is a divine gift. He is in the lowest realm among the deities. The monk wants more merits. He has the ability to do these treatments for people, so he comes with permission from higher divine deities to help people to receive more merits. He told this to one of the monks who is alive.

## Kirigamage Dharmasena



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

Kirigamage Dharmasena  
Sapugoda Kade  
Maramba, Akuressa  
0773615828

{Translator: Nirosha Kulasekara}

**When and where were you born?**

October 9, 1958, in Horagoda.

**How long have you been healing others?**

For fifteen to twenty years.

**How do you describe how you heal others?**

When the person comes in, he can see and he knows what the sickness is. From the features and when the person is sickly he can see. He first cuts the limes<sup>176</sup> and gets the chanting<sup>177</sup> done. And then he gives a talisman<sup>178</sup>, chanted into it and made of copper. He adds the power of the earth, the gravity of the earth into it, and uses it for a month. Then he gives another talisman for the lifetime. His power comes from the earth gods. He has gotten one special power from them.

**How do you heal yourself?**

So he has the power behind him. The power shows that you better be careful of something, something is going to happen to you, et cetera. So he says his powers are from the times of King Dutugamunu.<sup>179</sup> And so that family strength, those family powers are still coming down to him.

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

He says that even from childhood, he can sense a person. And he had that strength since then.

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

No teachers and he did not learn from relatives. No, it just came to him. He got the power.

**Do you know other healers?**

No, not powerful like him. This system is unique. He is learning from the Bahirava Deviyo<sup>180</sup>, the short, small gods, and the powers that they have and give him.

**Do you go to other healers for help?**

No.

**Are you teaching others how to heal?**

He can't teach these things; somebody has to get it. You can't just give it. Somebody has to come and get it. It's mind power. Wisdom cannot be given to anybody.

**Can anyone or everyone be a healer?**

Definitely, anyone can do this. You just have to go and get it.

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

So far no, but if he comes across someone he will do his best.

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

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<sup>176</sup> Cutting limes is a method for removing evil spirits. It is done along with other spiritual rituals.

<sup>177</sup> Chanting is repetition of sacred sounds to evoke spiritual powers.

<sup>178</sup> A talisman is usually a metal container into which is put a saying or other substances having the power to protect the person wearing it from harm.

<sup>179</sup> Sinhalese king who ruled from approximately 161 B.C. to 137 B.C.

<sup>180</sup> Bahirava is a Hindu god. In Sri Lanka, this god is associated with the earth, treasures in the earth, and is worshiped when beginning construction of a building.

They have high belief in him. He is not married, but his brothers and sisters believe in him.

**Do you heal ancestors and/or spirits?**

When he sees a bad spirit in somebody, he takes them to a religious place and keeps them there. They can get the merits and go from there. He does not put them into bottles and throw them into the seas. He takes them to the temples and sticks them there so they can't come back to the humans and hurt others.

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

No, he does everything alone. If you do healing with a group, if somebody does something bad, you have to take the responsibility. So it's better to do it on your own. He takes the responsibility on his own.

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

When they enter his place, he knows. When he looks at the face, he knows. But for some people it's better to touch the pulse and show them. You sometimes have to do things to make them believe in what you do.

**Is there anything else you wish to add?**

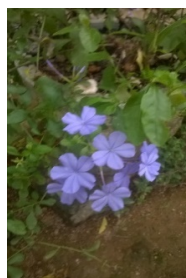
He doesn't take anybody's sickness into himself. He just treats them. He doesn't take people's sicknesses in; he just cleans others up.

The small gods- they are the owners of the earth, the protectors of the earth. So whenever you do something, you have to treat them, to tell them, to get their permission. Even if you are building a house, first you have to offer them a puja<sup>181</sup> and give them what they like. And when we do things, we have a tradition of offering to the earth gods. This is exactly what they are – even the government is doing that.

His power comes up from the earth.

He says that he can see anything. But he will never go and look into the life of Buddha because he is the Buddha. And he will never undress a woman. He can do that, but he won't do that because that is not the route he is supposed to take.

He has now started from the first of August helping the school children free of charge. He gives clothes and books, also free of charge, and makes talismans.



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<sup>181</sup> "Pooja" (also "puja", "puga", "pooga") is the act of worshiping a god or goddess in Hinduism and Buddhism.



## **Maddumage Gunadasa**



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

Maddumage Gunadasa  
Galkatiya Ayurvedha Medical Center  
Galkariyavila, Paraduwa, Akuressa  
0757511579; 0769384185

{Translator: Nirosha Kulasekara}

**When and where were you born?**

March 3, 1944, in Paraduwa.

**How long have you been healing others?**

Since he was 25 years old. He studied with his teacher. And once the teacher died, he has taken up the work.

**How do you describe how you heal others?**

He heals all physical ailments and ailments based on other aspects like spiritual or psychological issues. Psychological or spiritual issues that have caused physical ailments or problems caused by other spiritual or psychological issues, all can be cured. So basically he uses traditional Ayurvedic medicine, but if it is regarding some other spiritual problem, all the chanting<sup>182</sup> and pujas<sup>183</sup> are done. But even then, you have to have the Ayurvedic medicine to clean up the rest of it.

**How do you heal yourself?**

He almost never gets ill. He knows exactly what is happening with his patients, so his treatments are targeted on that. He works with the good and all the gods and with the power of Lord Buddha. He doesn't get much harm because he does so much good. And when he does pujas and chanting, he knows what he is doing and he is ready for what can come. He makes sure that he does not get harmed. Other than very minor things, he has never been attacked and nothing bad has happened because he has never done anything bad.

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

When he saw his teacher healing the people with spiritual issues and psychological issues, and saw that shanthi karma<sup>184</sup> or pujas can heal people, he has got really inspired. And at the age of 25 where people do not go into these things, he had felt that there was something special about this. So he learned from his teacher and continued. He says it must have come from other lives.

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

Initially his teacher has specialized in psychological issues. His teacher's certificates were on the traditions of treating psychological or psychic patients. So he has learned that and then learned the general practice by training under two other doctors. Then he studied at the institute approved place to get his certificate through the Ayurvedic department. But his initial teacher has had his speciality passed through the generations by traditional healers of all these psychological issues. He believes that he gets help from the guardian gods and the whole group of gods who guide and assist him.

**Do you know other healers?**

There are very few in this area who do all three together- physical, mind and spiritual.

**Do you go to other healers for help?**

His youngest son helps him sometimes, and there's another doctor who has helped him a lot, a lady doctor.

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<sup>182</sup> Chanting is repetition of sacred sounds to evoke spiritual powers.

<sup>183</sup> Pooja" (also "puja", "puga", "pooga") is the act of worshiping a god or goddess in Hinduism and Buddhism.

<sup>184</sup> Shanthi karma is a dance done with masks to drive away evil spirits.

**Are you teaching others how to heal?**

He wants to give it to his son. But the son is now married and has many problems of his own, not enough time to get involved, and not enough dedication at the moment.

**Can anyone or everyone be a healer?**

People can do this, but it's not that easy. You've to have that training from the life side and you have to have that way of life that is praised by the gods. You have to have the virtues. You have to have all that to become a proper one. You can't just do it.

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

Illnesses that are based on karma<sup>185</sup>, those are the ones that can't be cured. Because if you have done something bad in your previous lives and brought that karma with you, the only thing they can do is to give them a kind of a relief. Even that will not give a permanent cure. In Ayurvedic and in this spiritual healing, both of which he does, he says there's a section called karma. The sicknesses based on karma cannot be helped.

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

Nobody is against him. There may be people with different attitudes, but so far nothing.

**Do you heal ancestors and/or spirits?**

He does help a lot of spirits. The first thing he does, whenever he has a shanthi<sup>186</sup> or puja, he gets help from the gods, the highest of the gods. And because he has to do these things, he needs help from the top, the highest of the gods. And he also lives virtuously, and because of that, he gets help from the gods. When he gets those powers, he helps the people. Sometimes he sees that it is not the person, it's another spirit that is needing help. And then he helps the spirit to get released from this bad life into a better life. Because he recites the gathas<sup>187</sup> and the sutras<sup>188</sup> continuously and he lives such a good life, these spirits come and ask him for help. He helps them through. He has done that many times.

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

No, no, he works with that lady doctor and the son.

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

In Ayurvedic medicine, touching the pulse gives you exactly what the issue is. And also they are trained to look at the patient when they come and to diagnose them from the way the person moves and so on, to find exactly what's wrong. He says that when he touches some patients, the people have felt that there was some power. He says that every person has an electromagnetic field around them that depends on their personality. If it is a good person, the power is different from the bad person. So that can be felt not only by the humans, but also by animals, trees and plants. So the gods have helped him, but it's the electromagnetic field around a person. When you see a dog, the dog feels us before we do.

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<sup>185</sup> "Karma" refers to the process where past actions have an effect on one's present spiritual life.

<sup>186</sup> Shanthi is a term meaning peace which is spoken/invoked during spiritual observances.

<sup>187</sup> A gatha is a verse or stanza from a spiritual text usually written in the Pali or Prakrit languages.

<sup>188</sup> A sutra in Buddhism is a writing having spiritual import, often attributed to the oral teachings of Lord Buddha.

**Is there anything else you wish to add?**

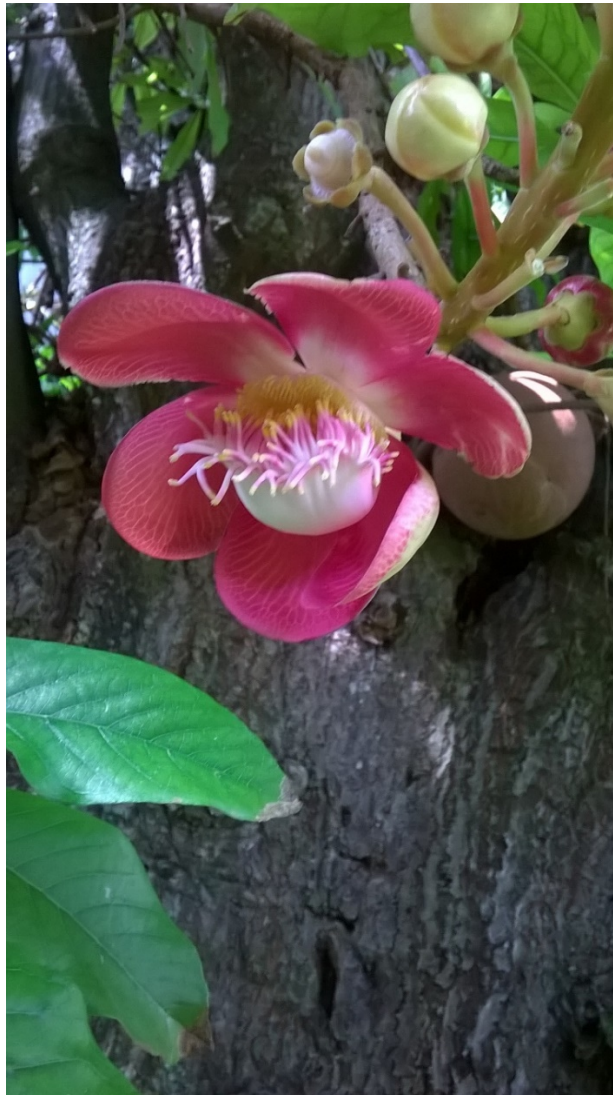
He learned from his teacher, but he is also the third generation of his teacher's lineage.

It's about mind power attracting to the trees and plants. Yes, and supporting trees and plants. He has saved two plants so far from death.

He says there's this plant called gammalu which is very popular. If you stay under that tree for about an hour, you get the power from that tree. In our traditional mythology we believe that there are gods and goddesses of trees.

Because he is a spiritual healer, he has made a commitment to do the healing without regard for the money. The commitment is to do the healing. The challenge, sometimes, is to have enough money to live.

His father has been a practitioner of exorcisms and pujas. He has given him a set of books. But he doesn't need that. He has got the power. This thing can go directly to his patients.



## **J.K. Shan Thushara**



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

J.K. Shan Thushara  
Mahahena  
Epitamulla, Kamburugamuwa  
0712196921

{Translator: Nirosha Kulasekara}

**When and where were you born?**

July 31, 1990, in Epitamulla.



**How long have you been healing others?**

11 years. So since he is 26, he started when he was 15.

**How do you describe how you heal others?**

The people come with betel leaves<sup>189</sup> and a coconut. They give the betel leaves with something on them, some payments. Once he gets the betel leaves, he can see what's in their mind, what their problems are. So he tells them that they have this kind of problem, they are thinking of this kind of issue. If that matches with the person's real problem, then they understand – they accept that he gets it. If he can't say that exactly through the betel leaves, then he chants<sup>190</sup> a mantra to the coconut and gives the coconut to them to go and break it. When they throw the coconut, it cracks and they bring it back to him. When he sees the cracks, he knows the rest of their issues.

**How do you heal yourself?**

When working with the spiritual world, a lot of attacks come. And sometimes it affects the land or the family and sometimes there were instances where the statues even got burnt. So initially the land itself has powers to heal itself. He was given the rituals that he should do. Otherwise, every three months, he makes an offering to Kadawara<sup>191</sup>; that's a must. And also once he does that, Kadawara clears the whole place. Then he has given a certain amount of money that he could earn. So every time he earns that amount, he has to go to Kataragama<sup>192</sup> and make a puja.<sup>193</sup> But as soon as he gets to that limit, he must go.

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

Initially he started learning astrology. And then he has realized that he could read more than what was in the horoscopes. At one point, he has got shivers and gone into a trance. Only the family has seen it. And once that happened, the gods have given him instructions in a different language. And then they got him to do the rituals. Then only he has come to this state where he can get into a kind of a trance. This was when he was 15 years old.

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

In his mother's family, there was an uncle who has done the mantras.<sup>194</sup> So when he showed some interest, they have taught him. He has also studied the mantras, and studied how they are pronounced, because they are pronounced in a different way. You just can't read them and learn them. So he has learned also by watching how his family did all that. It has been in the family. When he gets into the trance, he can do anything, like heal people. And when it comes to Paththini<sup>195</sup> and the Paththini puja and the recitals, he does not have to study. Once he starts moving the Paththini anklets, the words just come to him. That is coming through an ancestral power, because their household has been worshipping Paththini for generations.

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<sup>189</sup> 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.

<sup>190</sup> Chanting is repetition of sacred sounds to evoke spiritual powers.

<sup>191</sup> Kadawara (also 'Kadavara') is a god or demon associated with women's illnesses. A temple dedicated to Kadavara is found in the village of Kataragama.

<sup>192</sup> Kataragama is a town and spiritual center in southeastern Sri Lanka.

<sup>193</sup> Pooja (also "puja", "puga", "pooga") is the act of worshiping a god or goddess in Hinduism and Buddhism.

<sup>194</sup> A mantra is a sound or a word that is repeated to produce spiritual power in Buddhist and Hindu ceremonies.

<sup>195</sup> Paththini (also spelled 'Pattini' and 'Pathini'), is a Buddhist and Hindu deity associated with health and fertility.

**Do you know other healers?**

He knows a lot of people who do these things.

**Do you go to other healers for help?**

No.

**Are you teaching others how to heal?**

He is teaching his brother.

**Can anyone or everyone be a healer?**

First you have to get it. Then even though you have got it, some people can't do it because they don't keep to the norms. Unless you keep to the strict norms and all the rituals, you can't do it.

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

When it comes to relationships, he sometimes cannot heal that. If both parties are having different relationships and they cannot be resolved, in that kind of a situation he cannot help. And the gods sometimes give you one thing at one time. You can't ask for it again and again. So if a girl is in a bad relationship, there's a mantra that can be recited over a coconut with their names on both sides, and offered to Kali<sup>196</sup>. But recently a girl has come with another girl. He gets really lost there. What is he to do? In that kind of a situation, he has no answer.

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

Initially his father has not believed, but now he does.

**Do you heal ancestors and/or spirits?**

He gets ancestors and spirits that come and ask him for help. Most of the time, people get possessed because they need something to be done. In that case, there are people he says that can be talked to. If there is no way to communicate with them, he had to take drastic actions to get them off the possessed person. Otherwise, if they are willing to talk, they come and talk and they come to an agreement that we'll take this and go. And sometimes they say that they are doing this because there's a problem at home. "Solve that problem and I'll go." So that kind of thing he does. There are ones where he is the caretaker of those families. So the ancestors come and say that in this household there is an issue. "Please interfere in that and sort it out." So he calls that family and asks if they have a problem and then he sorts it out.

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

When there is a big thing to do, he takes his brother and another drummer and also another healer to protect him. And if he gets a problem, he can continue, and his grandmother usually goes with him. His grandmother is the real healer. When he gets into trouble, the only thing the grandmother has to do is to come and ask what the problem is, and she heals it.

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

Initially he has tried to help by touching, but now he was told not to touch and not even to look. Once a woman tried to get too close and his grandmother got furious. After that, he was told to do everything behind a curtain and not to face or see the people.

**Is there anything else you wish to add?**

No. Thank you.

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<sup>196</sup> Kali is a Hindu goddess revered by Hindus and Buddhists in Sri Lanka.

## **Udukawe Naradha Thero (Head Priest)**



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

Udukawe Naradha Thero (Head Priest)  
Sri Sumanaramaya  
Kirimetimulla, Thelijjawila  
0412240298

{Translator: Nirosha Kulasekara}

**When and where were you born?**

October 12, 1966, in Udukawe.

**How long have you been healing others?**

Thirty five years.

**How do you describe how you heal others?**

When people come with their problems, which are mostly psychological or family issues or spiritual problems, he treats them with the mantras, he treats them with the pujas<sup>197</sup>, and he understands what is wrong. If the person says there is something wrong in the house, he can see that there is a bad spirit there and he tells them exactly what to do. He does not go to houses, but if they bring the stuff here to the temple, he does that for them. If there are people with no children, he can give them king coconut blessed and then some pujas to be done and he can help that way. When somebody comes for help, looking at the person, he can see what's wrong and what's happened. If somebody comes saying I lost something, he won't go into that, but protecting houses, reading the horoscopes and giving good times he can do.

**How do you heal yourself?**

He does not get affected because he is working with the power of Buddhism, and also he does only good things and he knows how to heal himself. He knows if something is happening to him and he cleans it. That is the power of Buddhism.

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

When he was younger, before he did his O (Ordinary) levels<sup>198</sup>, his grandmother died, his mother's mother. His grandmother thereafter has come into him and possessed him when he was thirteen years old. His grandmother told the mother to give him to the priesthood to save her spirit and to become a better person. Thereafter once he had become a priest, he got her powers, he got possessed by the grandmother and started telling things to those who needed help. After that, he got his own powers. He doesn't have the grandmother's powers anymore. He has his own powers now and he can see things and heal people.

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

He had no teachers for this.

**Do you know other healers?**

Yes, he knows two women healers (see both women's interviews below).

**Do you go to other healers for help?**

No, only for support for his work.

**Are you teaching others how to heal?**

This cannot be taught. It has to come. Reading horoscopes he has taught the small priests here, but the power, mind power cannot be given.

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<sup>197</sup> Pooja" (also "puja", "puga", "pooga") is the act of worshipping a god or goddess in Hinduism and Buddhism.

<sup>198</sup> Ordinary (O) level and Advanced (A) level examinations are standardized tests, based on a British system, that all students take when they are age 16 (O level) and 18 (A level) to determine qualifications for higher studies.

**Can anyone or everyone be a healer?**

The person has to have brain power, mind power to do it.

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

This works for ninety percent of those who come. If you come with a doubtful mind, or if there is something else wrong with it, it won't work. And if you are coming to check him up, that won't work. He says that you just have to be content. So if you want to, you can go somewhere else and get it done. You can go and find somebody else.

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

Everybody in his family believes. His elder sister also was able to do this. She would prescribe the number of lamps to be lit or number of times a lamp should be lit. It was very successful. So it has been in the family.

**Do you heal ancestors and/or spirits?**

Every morning, he does the puja hour and prays, giving merits to all the gods and the dead and he starts his work. At the end of the day also he gives all the merits to them.

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

He does his work alone.

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

He does not even tie the Buddhist ceremonial knot. What he does is he cuts limes<sup>199</sup>, and if somebody is in possessed or something, he takes a bundle of peacock feathers and touches them with that and gets the person to tell who was possessed. Other than that, he does not touch anyone.

**Is there anything else you wish to add?**

He says he remembers all the mantras starting from a toothache to the problems of childbirth. He knows all the mantras, so he can remember everything.

Memory is like that, the power of his mind. The power he says is that way because he has never taken any liquors, has never been with any women, and he has followed the monkhood to the maximum. That is why he keeps getting the powers, the powers of Buddha.

If a person lives a virtuous life, that itself is enough power to heal people.

This is a very famous temple for healing. Every day about fifty or sixty people come for healing.

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<sup>199</sup> Cutting limes is a method for removing evil spirits. It is done along with other spiritual rituals.



## **K.P. Shanthi Priyadarshani**



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

K.P. Shanthi Priyadarshani  
319 3 Stage, Alles Estate  
Thelijjawila  
0719748387

{Translator: Nirosha Kulasekara}

**When and where were you born?**

January 31, 1979, in Matara.

**How long have you been healing others?**

Just after she married two years ago. She has started about two months after she got married. She has been possessed and they have tried to treat her to get rid of it. But at one place, they have told that there is no way of getting rid of the powers that she was getting. So it was better to take it up. So since that time she has gotten these powers.

**How do you describe how you heal others?**

When a person comes here, if they have been possessed, she feels it. She gets it into her- she gets that possession in her and then she tells exactly what to do. If it has to be taken back to that person's house, she goes there and treats it there. That's how she treats. So every morning, she starts with worship to Lord Buddha, and then from here, she starts her work.

**How do you heal yourself?**

When she gets attacked, she cannot eat, she gets the body trembles and goosebumps. She works with goddess Paththini.<sup>200</sup> Her father is the one who is behind this and is supporting her. It is her father's spirit that is there with her. So once she gets attacked, other than the usual rituals, she adds extra prayer merits to her father. Then she gets healed about a day later.

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

This began about two years ago. When she was sick, her husband and her mother went to a temple and they have said to bring her. Then they said this is the problem- that she has healing powers and she must continue this. She must continue using these powers.

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

The spirit of her father is her teacher. She had been told to go to Kataragama<sup>201</sup> and Munneswaram<sup>202</sup>, another kovil.<sup>203</sup> There she has learned another language. So when she starts to work, she gets that language- the language of the gods.

**Do you know other healers?**

Only at this other place in Matara (see interview with Y. Nilanthi below), the lady there was the one who has shown her the path that this is what we are supposed to take.

**Do you go to other healers for help?**

No.

**Are you teaching others how to heal?**

No, it's not possible.

**Can anyone or everyone be a healer?**

No.

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

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<sup>200</sup> Paththini is a Buddhist and Hindu goddess of health, fertility, and love.

<sup>201</sup> Kataragama is a town and spiritual center in southeastern Sri Lanka.

<sup>202</sup> Munneswaram is an important Hindu and Buddhist temple complex in western Sri Lanka.

<sup>203</sup> A Hindu temple.

If she cannot help the person, she sends them off to another person for help.

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

Yes.

**Do you heal ancestors and/or spirits?**

If she can help a person, she helps. If there are people that cannot be helped, but can be assisted by telling them to go home and keep the oil lamp<sup>204</sup> lit every day so the spirits won't disturb you, she tells them that.

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

She works with the lady who healed her sometimes.

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

You don't have to touch. She works only on Wednesdays and Saturdays. If somebody is coming to her, she tells them to take a betel leaf<sup>205</sup> and put it near the Buddhist statue at home. Keep it there and when they pick it up in the morning, to come straight to her. She offers the betel leaf to the goddess Paththini here and then she knows exactly what is wrong.

**Is there anything else you wish to add?**

If she heals somebody, she has no problems and she can go on for some time. If she does not heal anybody, she must keep the lamps outside and inside lit, and everything has to be done spiritually. Otherwise she won't be able to sleep.



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<sup>204</sup> An oil lamp is lit at any important ceremony. The light keeps evil away and allows good to come.

<sup>205</sup> 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.

## **Gayan Hasantha**



Photo: Supplied by Meniyo Gayan Hasantha

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

Meniyo  
Gayan Hasantha (Son)  
43 Whybeenea Watte  
Udukawa, Thelijjawila  
0713329253

{Translator: Nirosha Kulasekara}

**When and where were you born?**

April 29, 1949, in Walpita, Matara.

**How long have you been healing others?**

Ever since she was a child she has been able to do it.

**How do you describe how you heal others?**

She asks the patients to bring 21 leaves of betel.<sup>206</sup> Then she gets into a trance and she doesn't remember what she says. She speaks another language. Those who work with her know the meanings and they translate for her and give the prescriptions or whatever needs to be done. In the trance, she is possessed by Kali Amma, goddess Kali<sup>207</sup>. She gets into this trance and she can call the different aspects of Kali, and to all the goddess and gods and work. And when she finishes, she faints. And they have to put water on her feet and then she wakes up. And she won't remember a thing that happened.

**How do you heal yourself?**

She tells the gods themselves to take off the bad things and save her.

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

She was less than 6 years old when she knew. She suffered a lot going through all kinds of pujas<sup>208</sup> and rituals as people tried to get rid of it. She gets a shiver when she gets possessed. Her parents have sent her to school up to grade five. And once these trances started, she has stopped schooling. When she works, she can use any language and all these mantras.<sup>209</sup> She does not know how she can do that.

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

No, she has never studied any of these things.

**Do you know other healers?**

When other healers get into trouble, they come to her for support. She does not like the others a lot, because they make money and do bad things with the healing. She has helped students with exams, helped with marriages, with children being born, cleared court cases, and helped build houses.

**Do you go to other healers for help?**

She does not ask for help from anybody.

**Are you teaching others how to heal?**

You cannot give it to others- because you have to earn it.

**Can anyone or everyone be a healer?**

No, and some people use the power for bad purposes.

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<sup>206</sup> 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.

<sup>207</sup> Kali is a Hindu goddess revered by Hindus and Buddhists in Sri Lanka.

<sup>208</sup> Pooja" (also "puja", "puga", "pooga") is the act of worshiping a god or goddess in Hinduism and Buddhism.

<sup>209</sup> A mantra is a sound or a word that is repeated to produce spiritual power in Buddhist and Hindu ceremonies.

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

Cancer cannot be healed. If the person is an alcoholic and not willing to do the proper things, they cannot be healed. If they are not willing, it's not possible. And some psychological issues cannot be healed. Those people she sends away.

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

There are people that do not believe, but they are suffering. She has shown them, they cursed her and do not believe in this, so they suffer.

**Do you heal ancestors and/or spirits?**

She does not see spirits, just one person who comes to her and that is her son who has died. He had an accident and died calling her. And every three to four days he comes and begs for something and disappears.

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

She does everything alone. She gets help from other people. But she is the only one that does the healing.

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

She tells those at the devalaya<sup>210</sup> that there is a person with this ailment and to cure it. They cannot go inside. She stays outside and she prays for them and heals them; that is it. They get cured.

**Is there anything else you wish to add?**

A lot of people use bad spirits to earn money. And she was told never to do that. She was given the power to help people. And whatever she earns, it has to be given to the poor or to the devalayas and not be used for eating or her personal use.



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<sup>210</sup> A devalaya is a temple, a home for gods and goddesses.



## Y. Nilanthi



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

Y. Nilanthi  
98 Nupewela  
Matara  
0770881322

{Translator: Nirosha Kulasekara}

**When and where were you born?**

March 23, 1975, in Dikwella.

**How long have you been healing others?**

About 10 years.

**How do you describe how you heal others?**

When people come, she has a temple upstairs. She goes there and gets into a trance and checks what is there. And then she knows what is to be done. And even if she has to go to a cemetery and start chanting<sup>211</sup>, she goes into that trance, does it until the middle of the night and gets the things clear and comes back. So if she has to pull up something buried in the house, she can pull them up and show the people that this is what is wrong, and she can cure that. Her husband supports her throughout the whole thing. She gets into the trance and she talks in a different language. Now that he has been with her for ten years, he kind of understands what she is saying. There are times where she has hit him in the trance, telling him to get things done. Kali<sup>212</sup> and Kadawara<sup>213</sup> are there. Initially she worshipped Pathhini<sup>214</sup>, but when you have to take up chants, she uses Sohoni Kali. Kadavara also works to clean up bad things.

**How do you heal yourself?**

Her father helps her and she knows how to help herself during the trance. And she has the marks of the jewels of the gods on her body. The anklets of Paththini- those marks are in her body as well.

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

Initially she was very sick and all the doctors had not been able to find the cure, and she has gotten darker with spots on her face, and was almost dying. And then goddess Paththini has come to her in a dream and told her to go to Nawagamuwa Devalaya<sup>215</sup>, the big devalaya, and do the rituals. Her husband has taken her and then onwards she has taken up the work. It was her father and the grandmother who helped her to get connected to Paththini and do this work. She was married and she didn't have children because of the powers that were in her. And then she had this dream and goddess Paththini has come to her and put her robe on her and told her that these are the powers that she has. She had been reciting the songs of Paththini and others have been listening. She was in a trance and they have said that she said it so beautifully. Then only she has come out of the trance and the dream and realized that this is what she could do. After that she had the babies. That is why her children are so small.

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

All of this cleaning up of the spirits and getting the powers was done by herself.

**Do you know other healers?**

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<sup>211</sup> Chanting is repetition of sacred sounds to evoke spiritual powers.

<sup>212</sup> Kali is a Hindu goddess revered by Hindus and Buddhists in Sri Lanka. Sohoni Kali is the 'bad' aspect of Kali as found in Hindu and Buddhist worship.

<sup>213</sup> Kadavara (also 'Kadavara') is a god or demon associated with women's illnesses. A temple dedicated to Kadavara is found in the village of Kataragama.

<sup>214</sup> Paththini (also spelled 'Pattini' and 'Pathini'), is a Buddhist and Hindu deity associated with health and fertility.

<sup>215</sup> A place of worship devoted to goddess Paththini located in the suburbs of Colombo.

There's one guru that she takes when she needs to do a big puja.<sup>216</sup> There you need to dance and somebody has to play the drums, so to do all that she has one person that she takes with her.

**Do you go to other healers for help?**

So she just gets other people to assist her. She does not go to them for the healing.

**Are you teaching others how to heal?**

She has students, those who could not find their way. She has cleared their path to their powers and got them to do what they have to do. And they have started their own devalayas and continued their work.

**Can anyone or everyone be a healer?**

You either have it or do not. Those people who don't know whether they have it or not, she can help them to clear their minds and find out what they are supposed to do. And that's what she had done. Those are her students like those she has helped to find their own path. She believes it can't be done by everybody. These powers have to come.

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

All the people who have come to her have been cured so far. There were times when she has gone to hospitals and said that if they bring this person from the hospital within three days, she can cure them. They have called back to say that they have been cured. So far she has not come across anyone that she couldn't help.

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

There are a few who do not believe.

**Do you heal ancestors and/or spirits?**

Ancestors and spirits have come to her. She has given them what they have asked for and then sent them off. And also whenever she does something, she has to go to Nawagamuwa or Muneeswaran<sup>217</sup> and offers something from what she is given to these two temples. She has to offer something from what she has earned.

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

Just for support, taking people to help her, but not to work along with her.

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

When a group of people get sick while she is doing something, she can touch these people with the trident<sup>218</sup> and it heals people. She can touch them directly and heal them also. When she touches people, she can feel that bad thing coming through to her. She takes it into her body and then sends it off.

**Is there anything else you wish to add?**

No. Thank you.

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<sup>216</sup> Pooja" (also "puja", "puga", "pooga") is the act of worshiping a god or goddess in Hinduism and Buddhism.

<sup>217</sup> Muneeswaran is a Hindu deity. The temple is located on the west coast near Puttalam.

<sup>218</sup> A trident is a three-pronged tool held by many gods, including lord Shiva. It symbolizes power and is used to aim or direct healing power to a patient.

## **A.G.A. Thilakaratne**



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

A.G.A. Thilakaratne  
113 Matara Road  
Kamburupitiya  
0413409195

{Translator: Nirosha Kulasekara}

**When and where were you born?**

March 18, 1946, in Akurugoda.

**How long have you been healing others?**

Around 50 years now.

**How do you describe how you heal others?**

He checks the pressure, the heart beat and the nadi (pulse) and then he listens to what they say about their illness and then comes to a diagnosis. What he does is traditional treatments, not Ayurvedic. It has come from what he learned in his childhood. He has learned spiritual reading and astrology from his mother, and had studied this more. His brother has studied astrology and he is famous, writing for newspapers.

**How do you heal yourself?**

He knows his own medicine. And his daughter is an Ayurvedic doctor. She helps him if he needs it.

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

Before he was 20 he started, because he had guidance from his father and grandfather who were also in the same field. It has come down the family. He has studied also and gotten the certifications.

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

The medicine he learned from his father and grandfather. The spiritual healing he learned from his mother. None of his teachers were ancestors or spirits.

**Do you know other healers?**

Yes.

**Do you go to other healers for help?**

He asks them for help sometimes.

**Are you teaching others how to heal?**

He has students. His daughter is doing astrology and medicine but not spiritual healing. He does everything. He had one assistant but he has died.

**Can anyone or everyone be a healer?**

Spiritually it is a mantra<sup>219</sup> and a system, which is not given to everyone.

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

Ailments that come from Karma<sup>220</sup> cannot be healed. If the snake has bitten at a time where the person is supposed to die, there is no way you can stop it.

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

Yes, all do. There are no problems, because his family is into this work.

**Do you heal ancestors and/or spirits?**

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<sup>219</sup> A mantra is a sound or a word that is repeated to produce spiritual power in Buddhist and Hindu ceremonies.

<sup>220</sup> "Karma" refers to the process where past actions have an effect on one's present spiritual life.

He says the mantras and sends the spirits off. Because he is protected, they do not come close to him.

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

There are oils that are made with power. For that he needs four or five people to keep chanting<sup>221</sup> and drummers. All that must be done while the oil is made.

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

He takes the nadi<sup>222</sup>. For those who are rubbed down with the oil, he puts the oil on and massages them. He knows when the treatment has worked.

**Is there anything else you wish to add?**

There are certain oils that are kept in very secret places. And you have to wash and pray before you go and touch the oil.

He has an oil that is used to chase away all the evil spirits.

While trying to make one kind of oil, his assistant died within seven days. So if you make a mistake, you pay for it.



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<sup>221</sup> Chanting is repetition of sacred sounds to evoke spiritual powers.

<sup>222</sup> "Nadi" means pulse. By feeling the pulse, south Asian doctors can diagnose diseases.



## **D.C.D. Abeywardena**



Photo: Nirosha Kulasekara

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

D.C.D. Abeywardena  
(Sudu Veda Mahathaya)  
Abeywardana, Denagama East, Hakmana  
0412286942

{Translator: Nirosha Kulasekara}

**When and where were you born?**

March 15, 1935, in Hakmana.

**How long have you been healing others?**

55 to 60 years. He started when he was about 15 years old, but as a profession, in the 1960s. He is registered as a traditional Ayurvedic doctor.

**How do you describe how you heal others?**

He searches the nadi<sup>223</sup>, and then he tells all of the ailments. He is an Ayurvedic doctor. He is the first generation. He studied under a teacher, not his father. The traditional medicine works with herbs and plants, oils- and mantras<sup>224</sup>- and then astrology: they're all connected.

**How do you heal yourself?**

His wife knows how to write prescriptions and heal. His daughter is an Ayurvedic doctor. He goes to her and other doctors for help.

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

His father wanted to educate him. So he was taken to many hostels, and he has run away from them, but he loved learning medicine. So finally his father has given him to Veda Mahathaya to teach him medicine, to become a medicine healer.

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

His teacher has been a very famous healer in those days- Veda Mahathaya.

**Do you know other healers?**

Yes, there is a priest who does only Ayurveda.

**Do you go to other healers for help?**

He gets people to help, but not to work together. They find ingredients and make them. They are support staff only.

**Are you teaching others how to heal?**

His daughter is already working in a hospital as a doctor. Now she is learning the mantras, because the mantras have to go with it.

**Can anyone or everyone be a healer?**

It has to have come down. Somebody has to be given the blessing. It is a talent, something that he has had from birth.

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

Genetic ailments and Karma: those ailments cannot be cured.

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

Everyone believes in him.

**Do you heal ancestors and/or spirits?**

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<sup>223</sup> "Nadi" means pulse. By feeling the pulse, south Asian doctors can diagnose diseases.

<sup>224</sup> A mantra is a sound or a word that is repeated to produce spiritual power in Buddhist and Hindu ceremonies.

He has not. They have never come to him. He gives merits to all the gods.

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

Sometimes his wife or the doctor sit with him and pray. Sometimes he takes the nadi (pulse) and tells his daughter what the ailment is, and she will take care of it.

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

He takes the nadi (pulse), and sometimes he rubs the oils in, and blesses them.

**Is there anything else you wish to add?**

He's a specialist in poison treatments, especially for snake bites and animal bites.

He has also specialized in people who cannot have children. There must be hundreds of children that were born with his help.

When he was making one oil- you have to make these oils while chanting<sup>225</sup> mantras as well. And he has seen the hand of a devil trying to topple the oil pot. He said the mantras, and the devil could not topple it, because it's so good that it can chase all the evil away.

He does all his treatments with a lot of merits.

There are doctors who come for treatments to him.

He protects houses. He makes the bottles with the protection in them to put at the four corners of the house.



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<sup>225</sup> Chanting is repetition of sacred sounds to evoke spiritual powers.

## Maduka Lakmal



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

Maduka Lakmal  
Bovitiyawa  
Thalalla South, Gandara

{Translator: Nirosha Kulasekara}

**When and where were you born?**

April 16, 1980, in Gandara.

**How long have you been healing others?**

He has been doing it from childhood. It has come down many generations in his family.

**How do you describe how you heal others?**

He does mantras<sup>226</sup>, makes talismans<sup>227</sup>, reads horoscopes, and cleans up trances. He does not do tovil<sup>228</sup> or huge poojas.<sup>229</sup> His grandparents have done it, but he doesn't do it now.

**How do you heal yourself?**

He had been attacked once or twice and he has almost died, but his father has been able to save him. His father has taught him how to handle that kind of situation.

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

It has to come to a person. So, as a child, he was always interested in going behind his grandfathers. His grandparents have tried at one point to stop him from going into this and instead getting into education, but it did not work. In his father's family there were five boys, but only his father became a healer. His brothers and sisters were very good in education and work, but they couldn't do this. And he could not do education, because he just did not enjoy it. He was always into this. He could remember all the mantras almost automatically. He uses the southern mantras. The southern mantras are only from this area, and there are a lot of them. They take three to six months to become effective, but the healing lasts a lifetime.

When he was about twelve years old, he woke up at night and started walking out of the house. His grandfather had seen him and brought him back. The grandparents had not initially given him all the mantras to study, because he needed to go to school. Once they saw this, he was taught the mantras. When you learn the mantras, there are rituals. You have to get into water up to a certain level and stay in there for seven days continuously and recite the mantras. That kind of dedication is necessary to get into this. And when you don't remember the mantras, there are medications that you have to drink, and then you remember the rest of the mantras. So, he has gone through all that and there are more to learn.

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

He has studied initially with his grandfather, and then with his father. And there has been a priest, a Buddhist monk, who also trained him. All these people are not alive now. When he chants<sup>230</sup> the mantras that he remembers, he sees spirits and he can get connected to them.

**Do you know other healers?**

There may be plenty around here, but in his family he is the only one.

**Do you go to other healers for help?**

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<sup>226</sup> A mantra is a sound or a word that is repeated to produce spiritual power in Buddhist and Hindu ceremonies.

<sup>227</sup> A talisman is usually a metal container into which is put a saying or other substances having the power to protect the person wearing it from harm.

<sup>228</sup> A dance done to heal a person. Dancers wear masks to drive away evil spirits.

<sup>229</sup> Pooja (also "puja", "puga", "pooga") is the act of worshiping a god or goddess in Hinduism and Buddhism.

<sup>230</sup> Chanting is repetition of sacred sounds to evoke spiritual powers.

For most things he goes alone. He takes people to support, like to do decorations.

**Are you teaching others how to heal?**

You cannot give it to anybody; it has to come. There have been students who have come to learn, but when he sees that it is not going to work for them, they have given up.

**Can anyone or everyone be a healer?**

No (see last response).

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

Anything that is based on a spiritual issue or a bad spirit that can be healed. If it is just a physical ailment, it cannot be healed because they are not doctors. A common cold or fever, or cancer cannot be healed because it is physical issue. It is not caused by a mantra or something you have heard. So if a person was cursed or given a charm<sup>231</sup>, and has been sick for a long time and has taken medication, at some point, this sickness becomes a real sickness. So for those kinds of sicknesses, you have to clear the charm first and then treat the sickness. But if they have not cleared the charm and they have continued to take the medication, the person will continue to be ill. And at that point, even if you clear the charm, he won't be cured until he gets the medication he needs. So if it not based on a curse, he cannot help them and sends them away.

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

Everybody believes but he is the only one who can do it.

**Do you heal ancestors and/or spirits?**

If he is taking out a charm, these ancestors or the spirits come and tell him whether it is worth doing it, whether it is not worth doing, whether he could do it, whether he should give this and that and this, whether they can be sent to another life, a better place, or if there are people who are stuck, who cannot go to a better place- then he would take them from that place so that the place will be cleared. So, yes, he does have a communication.

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

There are instances where you have to keep chanting the mantras. When he is making a talisman, he says he is still young enough to do that on his own. But when he makes oils, a group of people have to sit together and chant the mantras continuously. For that he gets help from people who know how to chant the mantras.

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

If a person comes saying he is possessed, but he is not possessed at that moment, there are mantras that he chants into his palm and keeps his palm on the person's hand. Then, the possessed person can speak. If somebody has given you something, a charm to eat, it is in the stomach and stomach starts turning over. From those reactions he knows exactly what was given. He was taught that when he chants, he has to see and feel things. Until he sees things, it is not working. So, even when he chants into his palm, he had to feel it. Until he feels it, he keeps on doing it, because that's how it is done.

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<sup>231</sup> A charm is created by persons to gain control of another. It can be an object placed in food or in the ground.



### **Is there anything else you wish to add?**

Many of the issues that come to him are psychological issues. They say they have been possessed, but less than 20 percent are possessed. The rest are all psychological issues. He says that there are some mantras and things that are only for this area. So, if somebody has a problem that was done in this area, that person has to be cleared or healed only within this area. You cannot use those mantras in Colombo, because they won't work.

There are three different types of mantras. One you say out loud, another you say it lower, and the third you say it from your mind only. Unless you do each one separately and properly, it won't be effective. Some people just take the load of talismans and keep reciting the mantras, and that does not work. Commercial work of this type usually does not work.

[There is a Ravana devalaya<sup>232</sup> at his place.] Kataragama and Kali and Paththini are all Indian gods, whereas Mahasona<sup>233</sup> and Ravana are Sri Lankan gods. The roots of all these mantras go back to Ravana. So, that is why he has this Ravana devalaya, because that is basis of it. He said he loves all the gods and he gets equal power from all of them. But when he goes to work, he feels that he has his own power which is completely his own.

When someone comes, they describe what is bothering them. He says that the real system is that you have to feel it. What you feel, you understand. That's what Ravana says, not to follow what others say. Follow what you feel and what your instincts are. And that feeling, that is the way he does his work. That is the right way to do it.

He says that Ravana was a believer in Ishwar<sup>234</sup>: Ishwar and Shiva<sup>235</sup> are the same. And he had followed god Shiva's methods of meditation and teaching, and that has come down through the generations. He meditates, but the breathing did not work for him. So, he had to find his own way to meditate. And when he tried that, something connected. He does not know what. It may be from a past life or another life. From then on, he could not give up on work or meditation. He got attached to it. That is what he does now.

The mind power has to be there. When you chant into a talisman, sometimes you have to see the lotus in it, and continue until you see the lotus. And if you continue further you can show the lotus to somebody. And that cannot be done if you do not have the power.

If either an ancestor or a spirit comes into a person, it is through the third mind. Lord Buddha is the only one who found the third mind. It is the third mind that is always affected by the spirits-the messages or whatever comes through. And that is why people go into a trance. It is the third mind that is working, not the first two. That's how it works.

He says that humans are the most powerful, because they can either be a god, a spirit, or a demon. All the others stay in their own space; they cannot change. Humans are the luckiest, but they are doing all these wrong things. That is the tragedy of life.

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<sup>232</sup> Ravana was a king in an ancient Hindu story. Believed to be a man by some and a myth by others, his goal was to control the gods. Ancient writings found in Sri Lanka talk of his life, works, and philosophy.

<sup>233</sup> Mahasona is the most feared demon or god in Sri Lanka.

<sup>234</sup> Ishwar is a supreme being in Hinduism that rules over everything.

<sup>235</sup> Shiva is one of the main gods of Hinduism.

## **Wellawatte Seelagawesi Thero**



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

Wellawatte Seelagawesi Thero  
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+94719944772

**When and where were you born?**

Colombo 06, January 16, 1963.

**How long have you been healing others?**

Since 1990 when I became a monk.

**How do you describe how you heal others?**

I use verbal suggestions and give energy. I took a father of a baby who was ill to a Gautama Bodhi Tree. I asked the father to think of the baby because you are related to him, and I've not seen him. So I used the father as a channel and I sent some thoughts. And there I did some meditation, lots of kindness, and I sent some healing vibrations. This is telepathic healing. It comes from the mind and from the heart. There is a telepathic centre in the heart. We open the telepathic center of the person who needs to receive energy and then it is connected. Then the energy is gathered, and after that it auto activates. In another case, the brother of the ill person was with me and the ill person was in another country. I said that he could attract his brother's astral body to him and give some healing energy and send him that astral body. When it goes and enters through the body, he gets healed. After that we sat and did meditation for about 20 minutes. The next year, that brother came to see me. Still he is alive. I just said that you can attract the astral body and give some healing energy and let it go and go into the body. I did not know if that was healing, but it worked.

I invented my own ways to prepare medicine for someone's illness. I think of herbs, then one herb comes to me, and then other herbs come to me. Then I see whether they match. And then I have to match these two herbs and another one. Then I have to match in that way. I have a big responsibility to seeing that they match each other- five, six, or seven. When there are 24 herbs and other things, then I need a lot of deep emotional concentration too to see whether they match. Then I think of the quantity, about 350 grams or 20 grams- in that way. I asked others to prepare it in different ways for different people. We do not think of the illness. We think of the biochemical structure of the man. It is something that I can't describe. I take the name, date of birth and the astrological sign and I think that these are the herbs and this is the way that we prepare them. It comes through my intuition.

When a traumatic condition is very difficult, I use what is called trance healing and I keep them asleep for a long time. That works, getting a comfortable sleep with suggestions for healing.

**How do you heal yourself?**

In my childhood, when I got sick a very old person came to our home and he did some mantras<sup>236</sup>. He took some oil and added some saffron powder. He took a small nail and made a motion with it. Again he did some mantras but we did not hear it. After that, he put some oil on my forehead. Now when I get sick, though I get medicine, until he comes and does this thing I don't get healed. And if he comes, I don't need any medicine. And we had a very strong relationship and I was so much curious to learn what he did, but he never explained it. And then when I became a teenaged person, I wanted to do this. And whenever a person was sick, I went and asked for that oil and I did the chanting.<sup>237</sup>

Now we do spiritual healing. The people who work together on this are called a "nisurna" family. "Nisurna" means that we do not experience anything in return. It is selfless joy. We

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<sup>236</sup> A mantra is a sound or a word that is repeated to produce spiritual power in Buddhist and Hindu ceremonies.

<sup>237</sup> Chanting is repetition of sacred sounds to evoke spiritual powers.

have a team and we do healing once in ten days in Kandy. The people come to us and we do it. And sometimes people come for some instruction or suggestions.

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

I started healing when I was a monk. I was a monk in 1990, June. When I became a monk, I was doing meditation and I didn't have any other social activities. One day, a mother was nearly dead due to cancer. So they invited monks to do some chanting. And they invited me. I went to that home and I started chanting. Then I had the idea that I can heal her. So then I shared what I experienced and what I was feeling with the husband and children. Then the mother came to us and we settled her on a chair. And then I started giving some suggestions with my voice. "You can hear me and you feel my heart. And you receive some energy from my heart. Compassion is the mental factor that finds help when help is needed. And you need help to get rid of this illness, and I believe that I can heal you." In that way, I repeated these thoughts again and again and again. And then I found that I can ask her to stand up without having any help. I slowly said that now I feel that you are strong. You hear what I suggest. In that way I repeated it, and I asked her to stand up. And she stood up, and I asked her to come forward. And I asked her to sit on the floor and comfort herself and she did. And then I asked her to breathe with me. And I said that now we're going to breathe in, and breathe out, breathe in and breathe out. And then after nine days, I went there. And then at that time, I did some meditation and I was ready to give some healing energy through my hands. Then I prepared myself to do it and I did it time to time for about 4 months. She was healed.

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

Actually I started on my own. I didn't follow any school or any teacher. There was a priest who was very ill and he went into solitude and meditated according to the way Lord Buddha meditated. He was to live for less than one year; instead, he lived for 20 years. I never met him. But I studied what he did and I went to the stupa<sup>238</sup> and meditated with his remains. I made contact with his spirit. He helps me and guides me to heal others. I am not good at it yet, but I am trying to learn. The elder who put the oil and the saffron on the nail was my teacher because he inspired me to learn.

**Do you know other healers?** Yes.

**Do you go to other healers for help?** No, but I work with other healers sometimes.

**Are you teaching others how to heal?**

Yes, whenever they come, first I let them observe what is being done. And when I find that they are interested, I give some opportunities for them to heal others. At that time, I teach them. Now I have four or five people who are being trained.

**Can anyone or everyone be a healer?**

If you want to come to practice healing, you can come. The first qualification is to be kind. So if you develop compassion, you will be able to become a healer. That healing energy can be

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<sup>238</sup> A "stupa" is a building built by Buddhists as places to meditate.

found. So whoever comes, we appreciate without thinking that he cannot or he does not. We don't have any differences. We say the first qualification is to be kind. That is our principle.

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

I have had a few opportunities when I could not do what they expected. A woman came to me with cancer. I wanted to comfort her. I found that she was going to die after two weeks. When she was very close to the death, I said that I believed that she knew that she was going to leave. When she left, I asked her to not seek a place in the womb of the human world because she had a lot of unhealthy thoughts. I asked her to come to me as a spirit and be with me for about two years' time. She did meditation with me, and chanted and went for alms<sup>239</sup> and all these things. Within this two years' time, her thought patterns became very strong. Then she could find a womb and come into the human world. And she was so happy. You cannot heal them so that they don't die. But you can remove the pain and suffering and so that they leave peacefully.

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

They all have a strong belief that I am a healer.

**Do you heal ancestors and/or spirits?**

If there is a spirit in the house, where, for example, the person has died, but the spirit hasn't been able to go, I help them to go where they wish to go. I met a spirit who wished to be born. I told him, "If you wish, then I can help you to come to the human world." He was happy. I made a suggestion about a wonderful Bodhi Tree in Kandy. If he settled himself there, mothers who do not have babies come there and do pujas.<sup>240</sup> Then he could find a mother and go with her. We went to the temple in Kandy and we settled him. This was a very good experience for me. I believe that he is in the human world now.

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

Here, actually I have not met any person who wishes to come with me to do healing work.

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

I do not touch. I keep my hands over the body. I find that this method has worked well.

**Is there anything else you wish to add?**

In this current life, I am a Theravada monk<sup>241</sup>. I find that my character is formed by meditation, and healing and also martial arts. So I belong to the eastern Mahayana tradition<sup>242</sup>. I was in Tibet as a Tibetan monk in my previous life. I had chosen to be a physician. We did surgery, what is called unconscious surgery (psychic surgery) by pressing these points. And I have that influence. So when I need to organize a healing procedure, I have to do meditation and wait until that information comes from my heart. And I strongly believe in that life by life journey. With this Tibetan traditional healing and energy work, I also learned from the Wushu Masters of China<sup>243</sup> and other forms. These are the information sources that I find within me.

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<sup>239</sup> "Alms" can be food, money or anything of value given to those in need.

<sup>240</sup> Pooja (also "puja", "puga", "pooga") is the act of worshiping a god or goddess in Hinduism and Buddhism.

<sup>241</sup> "Theraveda" is a branch of Buddhism centered in Sri Lanka.

<sup>242</sup> "Mahayana" is the other major branch of Buddhism, more popular in eastern Asia.

<sup>243</sup> "Wushu" is a Chinese form of martial arts.

## Dewa Gedra Ranaweera



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

Dewa Gedra Ranaweera  
438/3 Sanhinda Uyana  
Thalagala, Kiriwathuduwa  
0710615838

{Translator: Nadeepa Dasun}

**When and where were you born?**

February 15, 1974 in Hanguranketha.



**How long have you been healing others?**

For 15 years.

**How do you describe how you heal others?**

When someone comes with a problem, he meditates and goes into the other person's body. There he can see what is wrong. He can check if it has something to do with their previous life. He can see if there is a charm<sup>244</sup> and remove it. If the person is possessed by a spirit, he can remove the spirit and send it off. He focuses on perception and conception.

**How do you heal yourself?**

There is no sickness for him to heal. His meditation practice blocks it.

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

He started meditating when he was six years old. He knew that he was a healer at age seven. When he was seventeen, he knew that he was a healer in India during his past life. After university did not work out, he decided to meditate again and went to India for five years. He came back and wanted to find a cure for disease without using western medicine.

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

Yes. He had teachers in India. He could not find anyone in Sri Lanka that does this healing.

**Do you know other healers?**

Yes, from his mind he connects with people, and from his mind he travels and talks to the other healers.

**Do you go to other healers for help?**

He gets help from these other healers through the mind connection (telepathy).

**Are you teaching others how to heal?**

There are a few people that he is teaching. To do this, you need to have a 100 percent involvement.

**Can anyone or everyone be a healer?**

No. First one has to have a gift for healing. Then one needs the commitment to keep working with the gift. Life to life, there has to be only one target, one focus.

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

So far he has not come across anything that he cannot heal.

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

Yes, they believe that he has the power. The villagers believe in him; they worship him.

**Do you heal ancestors and/or spirits?**

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<sup>244</sup> A charm is created by persons to gain control of another. It can be an object placed in food or in the ground.

Spirits talk to him at night and when they have problems. He knows where to go to find them and how to release them.

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

He has not come across anyone at his level, so he prefers to work alone.

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

He does not touch them.

**Is there anything else you wish to add?**

He operates where Buddhist and Hindu principles come together.

He does not want to be famous.

He wishes that he could give this power to somebody who will take it and use properly.

Thoughts matter. He thinks good thoughts about somebody and he gets cured instantly.



## **Dr. Lalith Kularathna**



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

Dr. Lalith Kularathna  
Sri Mangala Rasa Osu Hala (Pvt) Ltd.  
No. 82, Galle Road, Golumadama Junction  
Moratuwa  
0112622822; [www.medirasa.com](http://www.medirasa.com)

{Translator: Layan Wijegunaratne}

**When and where were you born?**

Ratmalana, April 22, 1955.

**How long have you been healing others?**

32 years.

**How do you describe how you heal others?**

He uses Rasa medicine. “Rasa” means mercury, a mercury base. Other metals he uses include gold, silver, sulfur, tin, lead, and zinc. This method originated in India. He actually looks at all the medical reports from doctors and laboratories. He refers patients to other laboratories for people to read reports. Once he understands them and the patient, he then prescribes the medicines. His wife also does this work.

He said the accuracy of the laboratory reports is about 30 percent. He use his intuition when he looks at the reports. He seeks help from Lord Buddha. He is a spiritual man. This is spiritual medicine. The mercury and other metals are just the healing agents.

**How do you heal yourself?**

He goes to someone and they do the tests. And then he reads the reports. Then he treats himself with the same medicine.

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

In 1974. His father actually wanted him to be a western doctor. But then he thought no, this is probably a better idea.

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

His grandfather is the one who learned this in India. So he is the third generation doing this. He learned from his grandfather and his father and then school.

**Do you know other healers?**

He knows Ayurvedic doctors, but no one who does this kind of work.

**Do you go to other healers for help?**

No. He trusts himself but not other healers.

**Are you teaching others how to heal?**

He has not started that but it is going to be in his family. His daughter and granddaughter, they will probably learn this.

**Can anyone or everyone be a healer?**

You have to have the desire to do it, the passion. Then you have to have the commitment to do the work that it takes. And you have to be a highly spiritual person, or else this does not work.

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

He hasn't healed 100 percent of the people. He says 86 percent of the people he has saved. He is still researching on how to treat that other 14 percent. When they cannot help, they refer the people to other doctors. In some cases, such is their karma that they cannot be healed.

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

All those in his family believe. They have seen what he can do.

**Do you heal ancestors and/or spirits?**

He says that he can. He uses mind waves, mind frequencies to connect.

**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?**

Not yet, but in the future he plans to introduce that to what he does.

**Is there anything else you wish to add?**

He showed research that he is conducting where he is studying the different vibrations or frequencies of the different organs in the body.

He wants to open a non-surgical hospital in Sri Lanka.





## Keshara Mahanaga Basnayaka



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

Keshara Mahanaga Basnayaka  
1F7A National Housing Scheme  
Mattegoda  
0713495539

{Translator: Nirosha Kulasekara}

**When and where were you born?**

November 20, 1973 in Matara.



**How long have you been healing others?**

Since 2005.

**How do you describe how you heal others?**

The first thing is to read their horoscope- astrology. Then if there are problems that need healing or some kind of support, he does so according to their religion. If they are Buddhist or Hindu, he can go to the gods and do the rituals and pujas.<sup>245</sup> If they are Catholic, because he has no connection to that area, he tells them to do their own religious practices. If they are willing, he does a Hindu or Buddhist kind of ritual. But the success rate is lower because they have different beliefs. It does work for some who really believe in his healing.

**How do you heal yourself?**

So far he has not met any problems. From 2002 onwards he has been meditating, and he believes that by doing that, all these illnesses can be controlled.

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

Initially he was a journalist. He started researching about horoscopes to see whether horoscope reading was wrong. And then he started his meditation work. While he was doing the meditation work, he felt that there was a person who was going to face trouble. He has asked for her horoscope. He told her that she would lose her job in a few months, and that happened. Thereafter, that person has continuously come to him and sent more people. After that, he started this as a profession in 2005.

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

He has not gone to a teacher but researched and studied by himself. He goes to classes that come up to check if there is anything else he can learn from them. He says most teachers do not teach everything. They keep most of it to themselves.

**Do you know other healers?**

There is a group of people who are into this, people he had met in the classes. So he has a group of friends.

**Do you go to other healers for help?**

He says that you have to be really loving or trusting the person to send a patient to another person for help. There are Ayurvedic doctors who consult him sometimes. So far he has not met anybody who knows enough so that he can refer a patient to them.

**Are you teaching others how to heal?**

No.

**Can anyone or everyone be a healer?**

He says anybody can do this if they are dedicated, and if they are meditating, and if they are willing to learn. Without that, just by learning the theory, they are not going to be a success.

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<sup>245</sup> Pooja" (also "puja", "puga", "pooga") is the act of worshiping a god or goddess in Hinduism and Buddhism.

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

What the healer can do is 50 percent. The person who has the problem has to do the rest. So unless the person is willing, there is a limit as to what the healer can do. Not being dedicated to getting out of a terminal illness or something could be karma.

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

In his immediate family, everybody believes in him, but there may be distant relatives and friends who do not.

**Do you heal ancestors and/or spirits?**

For some time he has been helping spirits. He has asked a priest, and he has told him how to call them and how to help them. Every Saturday after midnight he goes to the Kelaniya temple with five men and they do a jasmine puja.<sup>246</sup> He calls them and tells them “We are doing this because you can’t do it yourself.” And he recites one sutra<sup>247</sup> a thousand times. It says, “Come all spirits and get health from humans which you cannot do yourself. Spread love to your soul so you will have a better life and so your soul will not be burning any more.” He does that to help them. He has never used them; he helps them.

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

He does most of his work alone. But if a group of people need to do a puja, he takes them to the temple and guides them to do it properly.

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

Only once. A lady appeared to be possessed. He does not believe that spirits can possess people. He took her to the Kataragama temple<sup>248</sup>. There he held her head and asked god Kataragama to use his powers to help her, and he did.

**Is there anything else you wish to add?**

He says that real knowledge is in the universe. So if you follow your meditation, the knowledge is there. That is his perspective on knowledge. He is concentrating on meditation.

You either have this ability from previous lives, or a person should be into meditation. One of those two have to be there. Without them, it does not work. He feels like he has been meditating for many life times.

He says that there have been many television programs lately criticizing astrology. He says that astrology is a very deep science. By only looking at it on the surface, as these television programs do, you can never properly judge its worth. He also says to never criticize or judge astrology or the knowledge that comes from meditation by looking at it from outside which is happening at the moment in the media. Everything can be achieved through meditation. Everything that happens in the world is a repetition of something that happened before.

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<sup>246</sup> “Pooja” (also “puja”, “puga”, “pooga”) is the act of worshiping a god or goddess in Hinduism and Buddhism. In this puja, jasmine flowers are offered because they are favored by the gods being worshiped.

<sup>247</sup> A sutra in Buddhism is a writing having spiritual import, often attributed to the oral teachings of Lord Buddha.

<sup>248</sup> Kataragama is a town and spiritual center in southeastern Sri Lanka.

## **Vijemuni Manel Kusum and Asilin Nanayakkara Nanayakkara**



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

Vijemuni Manel Kusum Nanayakkara (Manel Meniyo) and Asilin Nanayakkara  
384 Sethmedara  
Nagoda, Getaheththa  
Eheliyagoda  
0774362515

**{Translators: Nirosha Kulasekara and Indika Thilakarathne}**

**When and where were you born?**

Manel Meniyo: Colombo, April 4, 1959.

**How long have you been healing others?**

Manel Meniyo: For eleven years.

**How do you describe how you heal others?**

Manel Meniyo: She was from Colombo. She married and moved here with her husband and started a business. In 2004, her husband's elder sister died. After that, the business and her children had problems. She went to Kotte and did a Bodhi puja<sup>249</sup> there. There she heard that her (now ancestor) sister-in-law was going to come and help her. She got sick and went to Colombo for medical attention. She went to a temple dedicated to lord Suniyam<sup>250</sup>. While there doing a puja, she had gotten possessed by her sister-in-law and began dancing. She began to work at the local devale<sup>251</sup> where she started, but eventually she moved her work to her home. She continued to get ill, but eventually those things went away. When someone comes for help, she holds the person's hand. Her sister-in-law possesses her. Then she knows exactly what to do. She does the rituals needed to help. She is very efficient. Most rituals take no more than two hours. The sister asks the gods to come and help her, principally goddess Kali and god Suniyam. They do so, coming through the sister, to help those who come.

**How do you heal yourself?**

Manel Meniyo: She often suffers attacks from those jealous of her. When she does suffer, she gets help from her sister-in-law. Her sister tells Manel's husband what to get (limes<sup>252</sup> and other ingredients). Manel holds them and her sister-in-law chants<sup>253</sup> the mantras<sup>254</sup>.

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

Manel Meniyo: In 2005. When she first got possessed, she tested it in Colombo and here to see whether she would do the healing correctly. Now she knows before someone comes what will need to be done. Her children and husband look after her and get her ready.

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

Manel Meniyo: She had no teachers. She is guided by her sister-in-law and gods and goddesses.

**Do you know other healers?**

Manel Meniyo: Yes, but she does not recommend any healers to others.

**Do you go to other healers for help?**

Manel Meniyo: She does not trust other healers because she is concerned about what could happen if they make a mistake.

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<sup>249</sup> An act or ritual of devotion done at a Bodhi tree (usually at a Buddhist temple). Lord Buddha attained enlightenment while seated under a Bodhi tree.

<sup>250</sup> Suniyam is a god worshiped by Buddhists in Sri Lanka. He has two aspects: friendly and an aggressive.

<sup>251</sup> A devale is a temple or place of worship.

<sup>252</sup> Cutting limes is a method for removing evil spirits. It is done along with other spiritual rituals.

<sup>253</sup> Chanting is repetition of sacred sounds to evoke spiritual powers.

<sup>254</sup> A mantra is a sound or a word that is repeated to produce spiritual power in Buddhist and Hindu ceremonies.

**Are you teaching others how to heal?**

Manel Meniyo: If they come with powers, she will teach them how to use them properly to help others. If they have the power to do evil as well as good, the sister-in-law does not approve, so she will not work with them.

Asilin Nanayakkara: Once her sister-in-law leaves her body, whoever needs her help- her sister's daughter or granddaughter- she will come and give help. She says it is not possible to teach someone to heal when the method is through possession.

**Can anyone or everyone be a healer?**

Asilin Nanayakkara: It depends on the power of the ancestors. Some have the power to help but don't know how to help. She has the power and the ability to get into her sister-in-law's body. So it cannot be given to everybody, and not all the ancestors have the ability to do this.

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

Asilin Nanayakkara: Illnesses like cancer cannot be healed. Sickesses caused by karma cannot be healed. She can clear the mind of such people, and help them to do more good things before they go, but they are going to die.

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

Asilin Nanayakkara: Everyone is proud of them and believe in both of them.

**Do you heal ancestors and/or spirits?**

Asilin Nanayakkara: If the spirit is in another person's body and cannot go to a better place, she teaches them the dharma<sup>255</sup>. They can learn and then they can go. There are people who do evil things and they bind spirits to people. She works with these spirits to find what the reason is that they are stuck like they are. Often they say that they need more merits. This is true regardless of their religion. She then helps them to let go of the person and guides them to the places where they want to go and where they will do good.

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

Asilin Nanayakkara: No. It is not possible to work with others since she possesses her sister and heals in that way.

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

Asilin Nanayakkara: She touches anyone who needs help. Sometimes spirits go into wounds, so she has to take them out. For children and babies touch is very important. She touches people to remove charms<sup>256</sup> and other forms of evil, such as greed or lust.

**Is there anything else you wish to add?**

Manel Meniyo: Each January, she does a special puja<sup>257</sup> and almsgiving<sup>258</sup> for goddess Paththini<sup>259</sup>. She does a pirith (chanting), and everybody gets healed when she does it. She does an almsgiving for elders once a year. She organizes everything; her sister-in-law gives the alms.

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<sup>255</sup> "Dharma" is the divine law, or the basic principles of existence.

<sup>256</sup> A charm is created by persons to gain control of another. It can be an object placed in food or in the ground.

<sup>257</sup> "Pooja" (also "puja", "puga", "pooga") is the act of worshiping a god or goddess in Hinduism and Buddhism.

Manel Meniyo: She does a lot of good work, going to Kataragama, Anuradhapura<sup>260</sup> and other places and doing good deeds.



## **Pushparani Ekanayake**

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<sup>258</sup> “Alms” can be food, money or anything of value given to those in need.

<sup>259</sup> hini (also spelled ‘Pattini’ and ‘Pathini’), is a Buddhist and Hindu deity associated with health and fertility.

<sup>260</sup> Kataragama and Anuradhapura are towns and spiritual centers in Sri Lanka.





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

Pushparani Ekanayake  
177 Panamura Road  
Udagama Watta, Embilipitiya  
(Kalu Kambili Dewalaya)  
0472261895; 0774190066

{Translator: Nirosha Kulasekara}

**When and where were you born?**

July 13, 1979 in Deniyaya.

**How long have you been healing others?**

For eighteen years. She has had the powers since she was six years old.

**How do you describe how you heal others?**

She goes into a trance. She is possessed by a god, Kalu Kambili<sup>261</sup>. “If I have a problem, Kalu Kambili will tell me what the problem is and what to do about it.” She is not aware of what she is doing when she is in the trance. There are oils that she had made while in the trance, and if somebody comes with a paralysis, in her trance she applies the oil and then the person walks. People call and make an appointment and say what sickness they have. She then prepares the oils and has them ready. But if the person comes in an emergency, she does it at that moment—makes the oil, applies it, breaks or makes whatever is needed to help them. So she has five people working for her to help.

**How do you heal yourself?**

In a case where she is attacked, she gets stiff (because she is possessed by a spirit) and six people are needed to hold her down. She has already set aside the lines to say and the oil. Those people know how to apply the oil but they do not know the mantras<sup>262</sup>. They know if this happens they have to apply the oil and they know how to do it.

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

As a child she had a dream and in the dream she was told she is going to get this power and go to Kataragama<sup>263</sup>. There she got possessed and all the trances have come. Her family has spent money asking someone to take it off her, but nobody has been able to get it off. She was meant to do this.

**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?**

She does not go anywhere and though she knows people she does not trust everybody.

**Do you go to other healers for help?**

No.

**Are you teaching others how to heal?**

Even she does not know how it works. It has come to her. It is a trance so you cannot teach it to somebody. She has just got it.

**Can anyone or everyone be a healer?**

She says it is not possible. People say you can give it from the mother to the son. It does not happen like that. The gods just don't come into everybody. You have to pray and ask and they select the people who deserve it.

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

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<sup>261</sup> Kalu Kambili is a god known for offering protection to worshipers.

<sup>262</sup> A mantra is a sound or a word that is repeated to produce spiritual power in Buddhist and Hindu ceremonies.

<sup>263</sup> Kataragama is a town and spiritual center in southeastern Sri Lanka.

Yes. When she meets the person, she knows and says that the sickness cannot be helped by her. She says “No” if she cannot do it. If she can, she does it. If not, she tells them to go a hospital. Cancers or a psychological issue that has gone for too long cannot be cured. If it is an accident where you just go and hit something, those kinds of things can be karma- things that you have brought from previous lives. If it is a mild one, you can tell them to do good deeds or plant a good tree and look after it or do bodhi pujas<sup>264</sup> and some good deeds to heal it. But there are times that person's lifespan is over. There's nothing you can do. And there are times that people come saying that they will kill the other person and kill themselves. In those situations, there is nothing you can do.

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

Sometimes there were people who did not believe, but now they have seen how truthful she can be. If you can sit down and read somebody's mind, then they have to believe.

**Do you heal ancestors and/or spirits?**

Yes, they have come asking for help and she has given them merits plenty of times.

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

She only does this on her own.

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

When she goes into a trance, if somebody has a back pain, she puts the person on a bed, touches and finds the problem, and then she heals them. And there were times where she lays down and the person stands on her.

**Is there anything else you wish to add?**

She says that the gods need our help. We are the superior ones. And she says that gods need our help and all the merits that we can give them.

Gods don't ask you to charge this amount or that amount because they are not taking the money. They don't need the money. Money is for us to live. It is the words of praise, words of merits that the gods want.

Three quarters of her earnings go for charity. Only one quarter stays for living and day-to-day things. All the rest of the money goes for good deeds.

The god Kalu Kambili said that the terms of her power are that she cannot have children.

## **Uyanwatte Saddharama**

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<sup>264</sup> An act or ritual of devotion done at a Bodhi tree (usually at a Buddhist temple). Lord Buddha attained enlightenment while seated under a Bodhi tree.



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

Uyanwatte Saddharama  
Nilmita Rajamahaviharaya  
Nadigamwila Gonagamuwa  
Tissamaharama  
0473488194

{Translator: Nadeepa Dasun}

**When and where were you born?**

Matara, October 31, 1953.

**How long have you been healing others?**

Since 1995.

**How do you describe how you heal others?**

He uses astrology. He gets the person's date of birth. From a chart he will get the correct information and gives the person what needs to be done according to the time.

**How do you heal yourself?**

He checks it for himself as well.

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

He knew from experience. He did not learn it from books. He worked with an elder monk who passed away in 1995. That is when he began this work.

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

Yes, the elder monk.

**Do you know other healers?**

He does not know anyone else who does astrology.

**Do you go to other healers for help?**

No.

**Are you teaching others how to heal?**

He started to teach the small monks, but none wanted to continue to study.

**Can anyone or everyone be a healer?**

If somebody has the courage to learn astrology, they can. They have to have the desire, plus they have to do the work.

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

He gets the date, time and place of birth. Then he can make the horoscope.

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

Yes, all do.

**Do you heal ancestors and/or spirits?**

No.

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

No, he does it by himself. He is doing this for the villagers as a service.

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

No.

**Is there anything else you wish to add?**

No. Thank you.

**Shivalingam Priyantha (Chandra Babu)**



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

Shivalingam Priyantha (Chandra Babu)

Gothami gama, Gala Asala

Sri Maha Bhadrakali Devalaya

0775842583

{Translator: Nadeepa Dasun}

**When and where were you born?**

Akuressa, March 31, 1971.

**How long have you been healing others?**



Since he was eleven. He was born with it. His father chanted mantras<sup>265</sup>. His father was from India and was Hindu. His mother was Buddhist.

**How do you describe how you heal others?**

He calls the goddess Bhadrakali<sup>266</sup>. He has to wear jewelry and a sarong – there is a special dress to be worn. Then he calls the goddess and then she comes and tells him what needs to be done and works through him. She comes, she cuts his tongue, and he puts three camphor on the tongue and burns them. He also squeezes lime juice on his tongue – just the juice. After that only she tells the people what needs to be done. She comes and takes over his body.

**How do you heal yourself?**

If there is a problem, while he is sleeping, goddess Kali comes and fixes it.

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

While he was sleeping when he was eleven, the goddess didn't let him rest. A tiger used to come in his dreams and bother him. So then he would go to the jungle. And little by little, he knew that he was a healer.

**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?**

Yes. His brother does meditation. Another brother makes medicine for cobra bites. He has a cousin who does meditation and herbal medicine. He is the only one who does this.

**Do you go to other healers for help?**

No.

**Are you teaching others how to heal?**

One of his sons has this connection to Bhadrakali. Another son is connected to Naga Pathini<sup>267</sup>. He has had students who learned from him, but the difference is they go to the house to do the job. But he does not have to go anywhere. The goddess comes to him and does the job.

**Can anyone or everyone be a healer?**

He believes that everybody cannot have this kind of this power. But if it comes from a previous life- life to life, then yes.

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

The problems which he cannot heal can be minimized. If the problem is for six months, he can reduce it to three months. He has faced problems where he cannot do anything. In those cases, he worships the Buddha. His mother is Buddhist, his father is Hindu.

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<sup>265</sup> A mantra is a sound or a word that is repeated (chanted) to produce spiritual power in Buddhist and Hindu ceremonies.

<sup>266</sup> Bhadrakali is a form of the Goddess Kali who protects good people and deeds.

<sup>267</sup> Naga Patni is the wife of a serpent/god (naga) who is devoted to the Hindu god Krishna.

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

No. There used to be people who did not believe. Now they all believe in him.

**Do you heal ancestors and/or spirits?**

Yes, he does that. If somebody gets possessed, he can remove the spirits.

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

Yes, with his brother and his sons.

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

He never touches anybody. He heals people from a distance.

**Is there anything else you wish to add?**

He used to work at the Kataragama temple. Now he is here. People gifted him all the devalayas<sup>268</sup> that you find at his place.

He is a pure vegetarian. He does not drink. He does a lot of meditation. For nine straight days he goes into meditation.

Most of the people have this power (Bhadrakali) for a maximum of fifteen years, but for him it is getting stronger.

Bhadrakali comes into his body, and sometimes she smokes three cigarettes, but he does not know it- he is not aware of it. And she drinks a little bit of alcohol and then leaves.



**Dr. Abdul Azeez**

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<sup>268</sup> A devalaya is a temple, a home for gods and goddesses.



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{Translator: Dr. Thanuja Fonseka Abeynayake}

**When and where were you born?**

Kandy, January 8, 1948.

**How long have you been healing others?**

52 years.

**How do you describe how you heal others?**

He gets the blessings of the God he believes in (he is a Muslim). Before he starts, before he does anything, he always prays and asks God for blessings.

He blends that with the knowledge he has. Some patients just come to check if they are all right while others come with a specific ailment. He will take about fifteen people into a room. He will put this green liquid onto the palm of each person. They hold the palm out so that the liquid stays in the center for about five minutes. Then they turn the palm over. If there is illness or a charm<sup>269</sup>, the liquid will stick to the hand. If they are fine, the liquid will drip into the bowl from the palm. It could be that they have been poisoned. It could be something that they have eaten which has gone wrong. It could be a charm that somebody has given to you.

If the patient needs help, then he will put them in another section. There they are given a decoction to drink. And they are given a lot of herbal tea to drink. And then they start vomiting. They vomit into a basin and there they find the charm or the poison once it comes out. Since it was embedded in the body, in the stomach, the herbs remove it- it comes out. Then they are given a special diet to eat. The diet is given because this thing which has been embedded in your stomach for a long, long time is removed, leaving a wound there. So to heal that, the diet is given. And for about four days he gives them another decoction to take. Then they go home and follow the diet. For 45 days they have to stick to the diet.

**How do you heal yourself?**

He goes to alternative medicine doctors (such as Dr. Thanuja Fonseka Abeynayake- see below). He takes western medicine when needed. He has also used acupuncture and Shirodhara, a type of Ayurveda therapy.

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

He was about fifteen. He used to help his father. So he and his brothers knew that they will be healers one day.

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

In Sri Lanka if the father is a healer, the children get the license. So he inherited his father's license. He also has gone to a school for a year to learn about the human body. He was the only one who learned this from his father.

**Do you know other healers?**

Yes he does. He knows a lady that uses bee's honey and her own medicines to heal people. Only she has the power to use those medicines. There are people who want to be like him. They have even started clinics. So he had to go on television and take them to court because they were not doing a proper job. They were just trying to make some money.

**Do you go to other healers for help?**

No.

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<sup>269</sup> A charm is created by persons to gain control of another. It can be an object placed in food or in the ground.

**Are you teaching others how to heal?**

Yes. There are five brothers in the family. All the brothers and all their sons are there.

**Can anyone or everyone be a healer?**

No. He said the person has to have that gift.

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

Sometimes he feels that some people have gotten really sick and are about to die. But they do not let them down. They give them some medicine. Sometimes he does not believe it until someone gets healed who was very sick. There have been many occasions when that happened.

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

Not only his family, but the whole village believes in him.

**Do you heal ancestors and/or spirits?**

No. People who are alive, he can keep them alive. His way is to heal the ones who are alive. If a person is possessed by a spirit, he can heal them by the same method. If the spirit is in the wound, the medicine and diet will make it to go.

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

No, only those in his family who work with him.

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

No.

**Is there anything else you wish to add?**

During the time of kings, hundreds of years ago, his ancestors were brought from Saudia Arabia to heal the kings. They came to treat the queen and they were asked to stay. They were given lands in Kandy more than 200 years ago.



**K. Anuruddha Himi**





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{Translators: Anooka Samarakkody; Sushanya Samarakkody}

**When and where were you born?**

Kadambawa, October 28, 1958.

**How long have you been healing others?**

Since he was in his twenties.



**How do you describe how you heal others?**

His form of healing is through chanting.<sup>270</sup> He does not use any Ayurvedic medicine. He bases all his healing on Sri Lankan beliefs. Most people believe in different types of spirits- gods, religious spirits. Based on all those he blesses either sand or the thread and uses oil. Then when he puts those on the patient, they are healed. He uses sand to diagnose things which cannot be diagnosed through traditional western medicine. He channels certain beliefs of society and then he cuts a lime<sup>271</sup> to cure certain illnesses. He does distance healing as well. He sometimes wraps a coin in a white-colored cloth and then through chants and different gathas<sup>272</sup> that they say, they make a vow, and part of that vow is cutting limes. It is believed in this society that doing this helps them repel evil spirits or whatever the problem is.

**How do you heal yourself?**

He said that he has not yet himself faced an illness that he had to cure.

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

When he was ten years old he went to the temple. He spent time with the head priest who had healing powers. The head priest got him to do certain things at that young age and then he started learning bit by bit. The head priest never taught him in a structured way. He was interested and he picked up bit by bit. When he was ten is the first exposure he had.

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

Yes. Kadambawa Seelarathana Nahimi was his teacher. He also learned from his grandfather and from his father.

**Do you know other healers?**

His grandfather is from his village called Kadamba. He is also a healer. He is 100 years old now.

**Do you go to other healers for help?**

There are certain rituals which, because he is a Buddhist monk, he cannot carry out. Then he calls other people, other healers, to do those things. There are certain other healers who are unable to heal some things, so he goes to their place and helps them.

**Are you teaching others how to heal?**

He has two young people, priests, who come to him and he teaches them bit by bit.

**Can anyone or everyone be a healer?**

He does not believe that everyone can do this healing. He believes that it has come from his ancestry. He also believes because of emotions like compassion and love, that he can do this. He is not doing this for money. For those reasons, not everyone has the ability.

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<sup>270</sup> Chanting is repetition of sacred sounds to evoke spiritual powers.

<sup>271</sup> Cutting limes is a method for removing evil spirits. It is done along with other spiritual rituals.

<sup>272</sup> A gatha is a verse or stanza from a spiritual text usually written in the Pali or Prakrit languages.

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

He mentioned that things like heart attacks, kidney failure- problems like that which have a physical nature, he cannot heal.

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

Everyone believes.

**Do you heal ancestors and/or spirits?**

His beliefs are within the Buddhist philosophy. In terms of rebirth and certain people carry certain karma, some people are more fortunate while others people are less fortunate. He has had experiences where the ancestors had come and possessed certain families because they have mistreated that person, and he has helped them heal that soul.

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

He does parts that other people cannot do, and other people do parts that he cannot do because he is a Buddhist priest.

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

If people under him cannot do the healing, then he places his hand on the person and it goes away. He touches them on the third eye<sup>273</sup> and says a mantra<sup>274</sup> to heal them.

**Is there anything else you wish to add?**

If there is a spirit that has possessed somebody or a house, he can heal that.

There are certain illnesses and ailments which western medicine does well at curing. There are certain illnesses where traditional Ayurveda and traditional healing methods do well. So we need both. Both have to work hand in hand. But sometimes when we take western medication to heal one thing, it causes another problem.

His strong belief is that through meditation, when you get rid of unwholesome emotions and thoughts, then that ability comes to you.

He strongly believes that it is the power of the mantra that heals, not him.



**D. G. Jayawatne**

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<sup>273</sup> The third eye is a place on the forehead associated with intuition.

<sup>274</sup> A mantra is a sound or a word that is repeated to produce spiritual power in Buddhist and Hindu ceremonies.



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{Translator: Geethika Jayasinghe}

**When and where were you born?**

November 17, 1949, in Kandy.

**How long have you been healing others?**

About seventeen years.

**How do you describe how you heal others?**

He looks, for example, at what is the cause for a cancer. Sometimes it may be that the person ate a lot of meat. It could be due to karmic factors, what they had done in earlier lives. He wants to get rid of that karma or the cause. The method is removing the cause. Then the disease will be cured. He does this with his mind. Within a few minutes, the mental energy comes to him and during that time, he can remove the cause. He says that place where the pain is must be touched. That place is related to the disease so it must be touched. That is what his method is. There are certain verses in Buddhism related to energies from outside the body. When he touches the patient, from the outside it comes through his body, and it will generate some energy.

He prepares medicines, but he has no paper qualifications.

**How do you heal yourself?**

He says that it is difficult to cure himself. He does not always know how to do it.

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

About 25 years ago, he had been at an event. There were a lot of people, and somebody had fallen down and fainted. He went and helped them and they got better. That is when he knew.

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

Nobody. It just came to him.

**Do you know other healers?**

No.

**Do you go to other healers for help?**

Jesus Christ first. Saint Anthony. god Kataragama. god Vishnu<sup>275</sup>. And Babaji<sup>276</sup>. From childhood he knew Babaji and he asked for his pictures.

**Are you teaching others how to heal?**

No. No one has come yet for him to teach.

**Can anyone or everyone be a healer?**

He says that there should be some kind of horoscope as well as an earlier habit, sansaric<sup>277</sup> habit for that. Others can't heal because others cannot learn these things.

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

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<sup>275</sup> Vishnu is one of the gods in the Hindu trinity.

<sup>276</sup> Babaji is a saint from India who lived around 200 AD in India. He visited Kataragama in Sri Lanka.

<sup>277</sup> A sansaric habit is one brought into this life from prior lives or incarnations.

He won't take anybody whom he feels he can't heal. In the spinal cord, if there is a crookedness or something, those he cannot correct.

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

No, everybody believes.

**Do you heal ancestors and/or spirits?**

He can see when somebody is close to death. Once that person is about to die, he does not do anything to him because he said that it is not necessary. After death he will be reborn. One such person died and then he was a spirit. What could he do for that? He counseled the family and gave some instructions to cure that spirit, which meant to help him to be born in a better place. He says that even if those spirits are at a lower level, he can lift them to higher positions.

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

He only works by himself.

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

He won't heal without touching. He has the patient lie down. Then he touches certain points. By touching those points, he can cure those patients. He touches and asks if any point generates some kind of heat, to let him know. Then they find that they are cured.

**Is there anything else you wish to add?**

He knows that he will not be well as he gets older. He has to suffer. That is the law of nature.

There are some curses he can remove; others he cannot. For older people it is more difficult to be healed than for younger people.

There is a place to touch for leukemia patients, close to the liver. Then within ten minutes, he can cure them.

As a child, he always wanted to have milk and eat rice while sitting alone on a mat. Those are sansaric habits.



**Lakman J. Embuldeniya**



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{Translator: Geethika Jayasinghe}

**When and where were you born?**

May 28, 1964, in Matale.

**How long have you been healing others?**

For eighteen years.



**How do you describe how you heal others?**

My diagnosis method is a special method called “Rajapriya”. “Rajapriya” means using betel leaves to diagnose patients. Using that method I can find the cause of the diseases. I am slitting five leaves in a special way, and I can read those leaves to read that person.

Actually I am also doing this healing therapy using mantras<sup>278</sup> as well as my body power. I feel some static power which I use when I am doing this healing. “Body power” means I feel some energy. Using that, I can cure people. I feel that energy in myself. I can feel that static power or energy going beyond my body. I think it is around my body. It is a power I was born with. I can stimulate it when I want. I can get it out of my body and heal the person; within five minutes they are fully recovered. After that, I give oil treatments. I use medicines that come from my ancestors.

**How do you heal yourself?**

If I have some kind of disease, I will prepare some decoction or take some medicine. But healing myself is little bit difficult. I can cure others, but healing my own body is difficult.

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

I have been doing that for 20 years, from age 35. Accidentally, I touched a diseased person. Suddenly he felt that he was well. From that time I realized that I had some healing power. Some indigenous medicinal people, said I had some power. After that he started doing research.

I cannot remember any single incident, but when I was very young, when I went to the temple, they let me go first. They realized that I had some power. So they called me. Then I realized I had a special power.

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

My mother’s father and my father’s mother were making medicines. They did the betel leaf reading and made healing medicine. I am the only one doing the healing part. All of my ancestors did indigenous medicines: my grandfather, grandfather’s uncle, my father. Without knowing a medicine I can feel whether it is appropriate for a disease. I can feel it automatically. For indigenous medicine, I had some teachers. I got advice from them. They said I have power in my hands. If I touch some medicine or I give some medicine, even water, people get healed.

**Do you know other healers?**

I know Jayaratnam (see interview with D. G. Jayawatne in this volume) and another healer. He can write anything on a copper leaf without touching it; he has that power. I kept some containers without showing him and he wrote the appropriate yantra<sup>279</sup> for that patient.

**Do you go to other healers for help?**

No, actually, I want to do research. I want to realize for myself that it is the correct thing.

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<sup>278</sup> A mantra is a sound or a word that is repeated to produce spiritual power in Buddhist and Hindu ceremonies.

<sup>279</sup> Yantras are mystical diagrams used to worship deities in Buddhism and Hinduism.

**Are you teaching others how to heal?**

I want to do this. We are going to start a school here to teach the medicine and do research.

**Can anyone or everyone be a healer?**

I don't think so because they need to be born with the right qualities. This means possessing kindness; kindness is very important. Body structure is also important. When we go to the temple, we can see Lord Buddha's statue and other people's statues- monks and kings. Lord Buddha's statue is different because of the structure, the golden formula. The proportions are unique. That is the same thing for healers. Their structures are unique. Everybody cannot do this without the structure because we are getting and absorbing static/energy from the patient as well as from the cosmos. And all healers must do spiritual practice.

Everybody can be a healer, but there is bad chi and good chi, which are opposites- white and black. If you go to heal a bad person, he has absorbed bad chi. He will get a lot of disease and he will have a hard time. Those who have healing powers cannot heal that person without getting that bad energy. They should be able to create resistance to it in their body. Some people have a huge amount of black chi. When you heal that person, you receive more black chi or bad energy.

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

When that happens, I will put the nine threads and seven knots on them. I use a mantra to protect them. I know if I cannot heal them with my energy, I will put protection on them; after that, I can heal them. I heal children like that. At the start, I put the nine threads and seven knots on them. I put knots there using a mantra called "The nine qualities of the Buddha." I either put it around their wrist or around their neck. Some people ask for this because, according to their religion, they can't wear it. Then I will chant the Ravana<sup>280</sup> mantra. The Ravana mantra tells of Lord Buddha's qualities using Telugu words.

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

They all believe in me because they feel it in their day by day experience.

**Do you heal ancestors and/or spirits?**

I do not feel that, but my grandfather had a feeling that someday I will get this. I can feel such spirits when I get the betel leaves. I can smell that some spirit is hurting the person. I remove them by putting this thread on them.

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

No, because I am keeping my standards. If I do that, and if among those people someone is doing bad things, I will get a bad name too. Therefore, I am doing everything myself.

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

I will touch most of them, but not for diagnosis. I can diagnose totally by using the betel leaf. I can sense the bad aspect by the smell. I touch to heal them and I get information from it. I can also read nadi (pulse), but I use the rajapriya shastra<sup>281</sup> for diagnosis.

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<sup>280</sup> Ravana was a king who ruled Sri Lanka in ancient times. He is believed to have been human by some, a myth by others.

<sup>281</sup> "Raja" means king. "Priya" means beloved. "Shastra" means a rule.

**Is there anything else you wish to add?**

What Ravana therapy does for a diabetic is that it stimulates the pancreas. We gave those who are on the Ravana therapy a high dose of sugar. For the first two or three days, their sugar level was high. By the fourth or fifth day, it went down to the initial level. That means the pancreas is being stimulated.

I have been doing this research for more than eighteen years. I started this as research because then I did not believe the healing and the yantra and mantra. I believed in dialectical materialism. But when I started this research is when I started to heal people.

I treat people in a room for that in my home. The proper way is to offer (me) 40 betel leaves to respect ancestors and gods who are part of this art. In some cases, the person needs some medicine to heal forever. Then I prepare some Ravana medicine.

I have also created some exercises myself for healing. By exercises, I mean when they come, I will touch the person, and I will tell him to touch my hand and do small exercises. After that they recover automatically. It is not in any book, but it works well- 100 percent success.

King Ravana has given a lot of medicines to our world. Yantras, mantras, tantras<sup>282</sup> and distilling arrack are also his method. Some healers, when they come here, they say they can see some people around me, but I don't feel that. They say they see a king behind me. One drew a picture of a king. But still I do not feel that.



**Morris Ratnayake**

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<sup>282</sup> A "tantra" is a Hindu or Buddhist mystical text.



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**When and where were you born?**

September 16, 1963, in Kandy.

**How long have you been healing others?**

From my childhood, at about age twelve. I worked with my grandfather when he was mixing herbs. I would go into the jungle with him and find the plants to use.

**How do you describe how you heal others?**

First I look at their eyes and their eye contact. Then I check the pulse- Nadi. Then I observe the condition of their body, and their body language. After that I make a diagnosis. Then sometimes I have the medicines at my place. Other times I tell them to get the medicines from the ayurvedic shop. Rarely do I have to prepare the medicine.

**How do you heal yourself?**

Because I know my own body, if I get sick, I know how to diagnose it and how to treat it. In unusual cases, I have gone to a doctor or to the hospital.

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

I started when I was 30 years old when I knew that I could do this work myself. I was confident.

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

I learned from my grandfather. His father was also an herbal doctor. So I am at least the third generation doing this work. I also have all the books that explain about the medicine. I did not have to attend university to get registered. I passed an interview and an examination.

**Do you know other healers?**

Yes. There is an ayurvedic society in Kandy. They share with me and I share with them.

**Do you go to other healers for help?**

I go to the people who belong to the ayurvedic society to get advice.

**Are you teaching others how to heal?**

Yes. Since 1985 I have taught about 300 people how to do ayurvedic first aid. My son is nine years old, so he has not started yet.

**Can anyone or everyone be a healer?**

Yes. They have to believe that they can do it, and they must be trained.

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

Usually no. When I talk with a patient, even over the phone, I can know what the issue is.

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

Some of my family members do not know that I am an ayurvedic doctor. The others who know believe in me.

**Do you heal ancestors and/or spirits?**

No. If somebody is possessed by a spirit, I cannot help them. I have not gone that far in my studies.



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

No. I do it myself.

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

Yes, I touch them only to diagnose through the pulse, naadi.

**Is there anything else you wish to add?**

I am a Catholic. Before I begin the treatment, I pray. I trust in God and in Jesus when I help people.

Nature helps the body to heal. Drinking water is good therapy.



**Ahangamage Chaturi Samanthi**





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{Translator: Sharon Atapattu Tissera}

**When and where were you born?**

Badulla, January 8, 1985.

**How long have you been healing others?**

Since 2004.

**How do you describe how you heal others?**

She looks at the eyes, the tongue, checks the pulse, body language, things her grandfather had passed on to her. She knows all the plants too. When she is making the oils and medicines, she chants mantras that go along with the preparation of each medicine.

**How do you heal yourself?**

She has oils and medicines for herself. When she's practicing healing, then she's even more sensitive. She does an offering in the morning and prepares herself. There are certain days when she likes to do the healing because then she's more sensitive and more able to heal people. Sometimes her grandfather comes to her to tell her that something has gotten into her while she was healing someone, and how to remove it.

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

By 2004, after having watched her grandfather, she knew intuitively that she could do it herself.

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

Her grandfather trained her. She also seeks guidance from lord Vishnu<sup>283</sup>, goddess Kali<sup>284</sup>, lord Suniyam<sup>285</sup> and lord Kataragama<sup>286</sup> when she needs confirmation that she is on the correct path. Her grandfather trained other healers, so she learned from them too. After her grandfather passed away, these others encouraged her by telling her that she had the gift of healing.

**Do you know other healers?**

Yes.

**Do you go to other healers for help?**

Some come to her to get medicines, and she consults with them when she needs help.

**Are you teaching others how to heal?**

No, not yet.

**Can anyone or everyone be a healer?**

She feels that only some people can be healers.

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

No, she has been successful to this point.

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

All those in her family believe in her.

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<sup>283</sup> Vishnu is a supreme being in Hinduism, part of the Hindu trinity of supreme beings.

<sup>284</sup> Kali is a Hindu goddess revered by Hindus and Buddhists in Sri Lanka.

<sup>285</sup> Suniyam is a god worshiped by Buddhists in Sri Lanka. He has two aspects: friendly and an aggressive.

<sup>286</sup> Kataragama is a town, spiritual center in southeastern Sri Lanka, and the center for worship of god Kataragama.

**Do you heal ancestors and/or spirits?**

No.

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

Yes, she does.

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

She touches when she does nadi, the pulse, for diagnosis. And she touches when she applies the oils. She also touches to understand the heat of the body, and she touches different points on the fingers and hands to learn what is occurring inside the body.

**Is there anything else you wish to add?**

She hopes to do more learning in the future and be able to devote more time to learning about the medicines and other aspects of healing.



**Dr. Thanuja Abeynayake**



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**When and where were you born?**

7 October 1966, in Colombo.

**How long have you been healing others?**

I started studying all these things in 1996. Ever since then, I have been helping people.

**How do you describe how you heal others?**

I believe in mind, body and soul treatment. You can't treat the branch when there's a problem with the root, so I treat the whole person. I use ayurveda, acupuncture, aroma therapy, the use of different pressure points- Each culture has its own pressure points. The human body is amazing! There are so many pressure points, and each country has its own specific pressure points that they stimulate. So I go wherever I can and learn their ancient healing forms. I also use acupressure and therapeutic massage, combined, based on what the person needs.... What I do has nothing to do with religion. But I believe in God and I respect all religions. I believe that God guides my work.

**How do you heal yourself?**

I find time to spend time with God and talk to God and try to do things the way God did. If I had to go through something, good or bad, I always ask myself: "How would Jesus handle this?"

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

I didn't know anything. But people around me, especially my father, said that I had healing hands. And people say that they feel something when I touch them. So some people believe that I have some power. So that is how I began, and then I trained with many teachers.

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

Yes. Dr. Vimal Design Alwis. I had a spine issue and I went to him. He was friends with all of my family but I didn't know him. I watched people being carried to see him, and a few weeks later they were walking. So I fell in love with what he was doing. I thought: "My God, this is amazing! This man doesn't give any medicines and these people are healed." I was then interested in clinical aromatherapy, and he used to ask me about it. He told me that he would be migrating and wanted to train someone for his patients. And he asked me if I would like to work with him; he said that he thought that I had "it"- the healing gift. I was not sure if that was my calling. I asked God for a sign. One day I was walking out of church when he was walking in. That was the sign, so I said: "Yes, I want to work with you." From that first day, I kept my hands on people and they were getting healed. It was amazing. He did sports massage, so he was surprised that they were getting better, so we worked together. All the other things I learned were from courses I took. So far, I have not learned from an ancestor or a spirit. But sometimes, something tells me something, so I don't know- it may be that.

**Do you know other healers?**

Yes, many.

**Do you go to other healers for help?**

Yes. I will send my patients to other healers if I feel that there's something I don't do. For example, I don't work with spirits, so I refer those people. We want people to get better, so if someone else can help, I will refer them.

**Are you teaching others how to heal?**

I try my best. I have trained a few people, such as the women who work for me.

**Can anyone or everyone be a healer?**

I would like to believe that everybody can heal, but I think that only certain people can do it. You have to have a certain character.

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

I get help when I need it. For example, if there is a spirit in someone, I can feel that. Or if there's a charm<sup>287</sup> in someone. I will guide them to someone who can help, and tell them: "ok, you get help from them and then come back and I can heal you".

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

No, everybody in my family believes. That's a good thing. I know many people who have that problem.

**Do you heal ancestors and/or spirits?**

No, I don't know how to do it.

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

Not together. They come to you today and come to me tomorrow.

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

When I touch my patients, they say they feel something and ask me for a treatment. The more I touch people, or even when I look at them, I can feel where there is a block (something that stops the energy, blood, et cetera from flowing through). When I am away and my assistants call me, I can tell where the block is, and they find it right where I say it is. That comes with experience.

**Is there anything else you wish to add?**

I always feel something for children who have a disability or some other thing. I feel that God gave me children that did not have problems. So I feel that it's my duty to help such children. When I do, someone is guiding me, and I know it's the Holy Spirit.

Some time ago, a healer gave me these verses to chant- he wrote them down for me- Mr. Arisen Ahubadu. He said I would start seeing things inside. He could heal people of leukemia with one mantra. I never tried.

I also read x-rays and MRI scans and tell them what they say. So many people are into western medicine, so it helps when I do it that way.

I think that kind people are healers. Any person who has a kind heart, who doesn't carry hatred, is a healer. Some people ask me why I am so kind to people who have done things to hurt me. I try to show them a different picture of life, because they haven't seen kindness. If a person is not kind, they will have boundaries around what they can heal.

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<sup>287</sup> A charm is created by persons to gain control of another. It can be an object placed in food or in the ground.



**“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 Abraham-Hicks Publications [dailyquote@abraham-hicks.com] on May 15, 2016.

