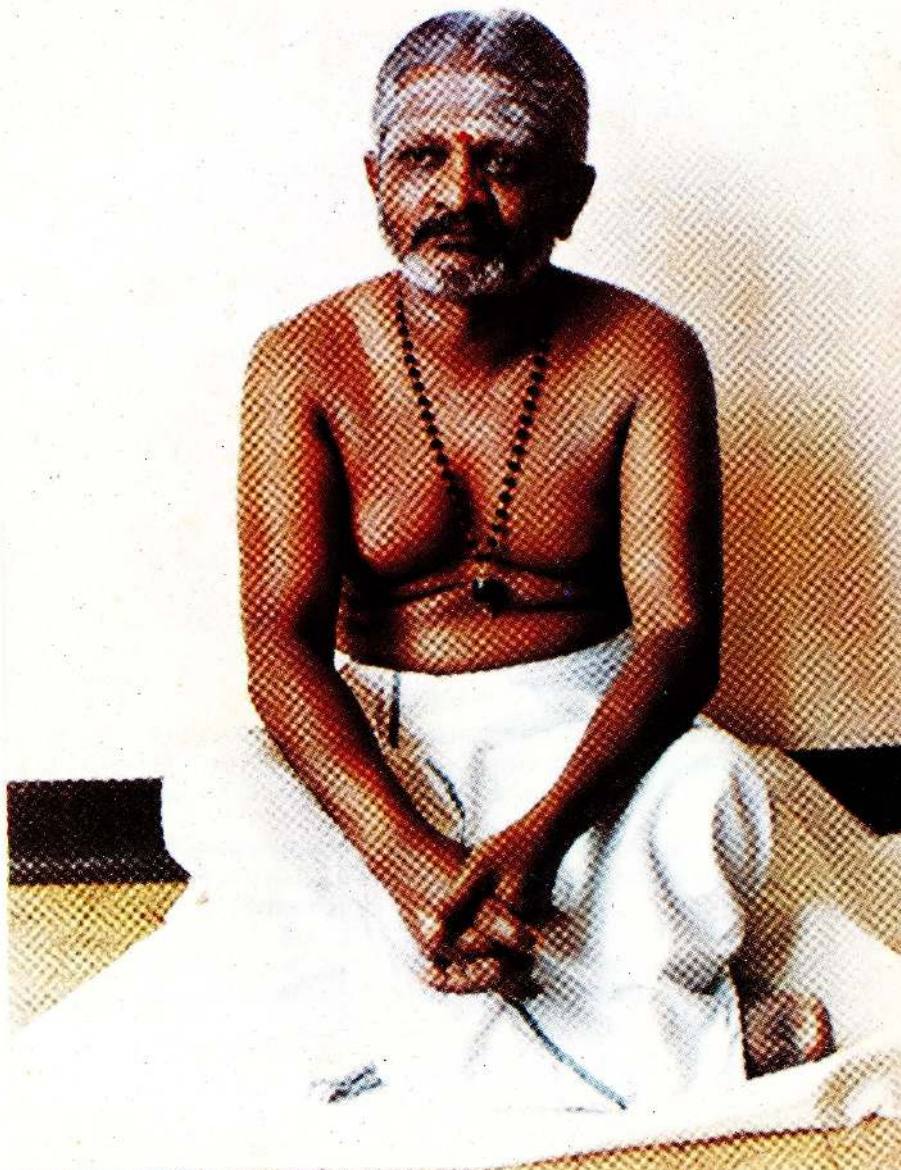


Divine and Spiritual  
Tenets of  
The Lankatheeswarar Temple  
(Yogashram)

NUWARA ELIYA, SRI LANKA.





**Revered Swami Dr. R. K. Murugesu**  
(Gayathri Siththar)



# Message from Hon. (Dr.) C. Raajadurai,

Minister of Regional Development,  
Hindu Religion & Cultural Affairs,  
Sri Lanka

It gives me great pleasure in sending this message of felicitation to Revered Swami R. K. Murugesu on conferment on him of the honour of Doctor of Meditation.

Needless to say, Swami Murugesu popularly known as 'Gayathri Siththar' in Sri Lanka and in India needs no introduction to the spiritual world.

Swami has established the Sri Lankatheeswarar Temple in Nuwara-Eliya, the hill country of Sri Lanka. Here the Sanctum Sanctorum is adorned by a miraculous 'Lingam' that was installed by the Great Saint His Holiness Sri Sivabala Yogi Maharaj of Bangalore, who had found this 'Lingam' on the beds of the holy river 'Narmada'.

Swami Murugesu has also established an Ashram and a Meditation Centre in Nuwara Eliya where thousands of devotees irrespective of caste, creed or religion, flock to receive Swamiji's Blessings,

As an enlightened Sage who has had the Divine Bliss through the 'Gayathri' Meditation, Swami Murugesu guides his devotees in the proper path of spiritual life,

May the Blessings of the Almighty continue to be with Swami Murugesu in his spiritual service to the mankind.

**C. RAAJADURAI**

Minister of Regional Development  
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# Divine and Spiritual tenets of the Ashram

It is accepted by almost all religions that God, the Creator of the Universe, exists everywhere and in every substance in the Universe. His qualities are not expressed clearly in all the creatures, except in man, where he manifests himself in his full glory. So, unless man invokes the divine qualities within him, he cannot get in touch with him, by any other means.

2. God is not a person or a thing having some heads, hands, legs, etc. residing somewhere in Heaven or upper regions; but it is pure Consciousness which pervades everything, is present everywhere, creates, sustains and destroys things through the medium of permanent energy and matter.

3. Though man does everything good and bad only through the energy of God, he does not cause any action on his own accord, but man uses it (energy) as he likes and reaps its consequences.

4. God, soul and energy-matter are eternal, and one does not come from other, though they reside one within the other.

5. People consider that the idols in temples themselves are Gods, which is utter ignorance. Temples and Idols are mere symbols of truth that lies behind true God and His Creation. Stories about Gods written in the Puranas (Hindu Mythologies) did not actually take place at any time anywhere. They represent the struggle and other acts between God and bad Forces in man. Further, as temples in these days have become commercial centre - a true Bhaktha can derive no benefit by visiting these temples and offering worship there, as the spiritual radiation is almost absent in such places of worship. Therefore, instead of visiting these temples, it is good to worship Deities in houses. It is sheer ignorance to wander from place to place in the name of pilgrimage in search of God, who is residing within all beings, and who expresses Himself more clearly in us, than elsewhere. Unless one experiences the presence of God within oneself he will never experience Him anywhere in the Universe.

**"SIT, GO IN AND WITNESS GOD"** is our ASHRAM's teaching.

6. In order to derive the desired benefits through poojas and upasanas, a Bhaktha should first of all receive 'UPASANA DIKSHA' from an able and enlightened Guru. Diksha does not mean offering to the Bhaktha coloured dress or wearing of any kind of wire across the mouth, or burning of hands and heads of devotees. Such beliefs and customs have come into being through selfish religious heads. Diksha is to impart prano-magnetic seed wave into the Bhaktha, so that he may absorb and develop that Vibration slowly into higher frequencies through his regular and sincere pooja and upasana and one day bring into such a high level of frequency that it become the vibration of his deity's frequency, so that he may derive all such benefits he would have derived from that deity.

7. Even if one performs poojas and upasanas for several years regularly, he will never experience the Divine force working within him, if does not pass into MEDITATION level and feel the Divinity within. It is mainly on this basis that MEDITATION is included in the method of the Ashram's poojas and upasanas.

8. Now - a - days, many kinds of things are offered, to the Gods in temples, in order to receive their grace Ashram says **"GOD IS THE CREATOR OF EVERYTHING IN THE UNIVERSE INCLUDING THE UNIVERSE ITSELF. THEREFORE, HE DOES NOT REQUIRE ANYTHING FROM A BHAKTHA, AND BY ALL THESE OFFERINGS, HE CANNOT BE MADE TO SHOWER HIS BLESSINGS AND MERCY ON THE BAKHTHA"**. Just as a true father does not expect anything from his children, but their affection, so too, God expects only sincere devotion from his Bakthas, Jumping, loud-chanting, singing loud, dancing before idols, circumambulation of hills, temple premises, uttering prayers, rolling round temples and hills, fulfilling different kinds of vows like fire-walking, conducting costly festivals etc. etc. will never fetch God's Grace. No doubt sincere and devotional prayers, uttered with full Bhavana (feeling) do have their desired effects. Diseases can be eradicated, poverty can be removed, enmity can be controlled and many tough problems can be solved by heartfelt, sincere prayers. It should be ensured that in our prayers, there should be no utterances, having negative sense. It has become a habit with the Bakthas now - a - days to

report to their deities their calamities, grievances, and difficulties, weeping and wailing. This is wrong. In modern prayers, there are many wrong suggestions and ignorant interpretations. A Bhaktha should ask his deity for things in order to get over his calamities and lead a happy life, but not blame God for creating him with so many problems, while others are happy.

The Ashram composes auto-prayers according to a pious Bhaktha's needs and at the same time, it teaches to its members how to overcome their difficulties and surrender to the Almighty within as taught by Lord Sri Krishna - in the Bhagaved Geetha so that the devotee to do what is good for him.

9. Whether it is Bhakthi Yoga, Karma or Gnana - Yoga, whatever may be other sadhana - if one does not lead a pure and righteous life, there will be no success at all in his attempts to attain his goal. A man whose mind is always full of cruel, harmful, and evil - thoughts will never get God's grace by any means. Before one begins any Sadhana, he should carefully watch and control his thoughts and change them to be always pious and beneficial.

10. Unless and until one tries to purify his Chitha, in which his karmic influences are deep - rooted he will not gain any benefit in spite of his strenuous Sadhana for a long time.

11. There is difference between worldly and spiritual behaviours. A spiritualist will not be appreciated by his relatives and friends as he does not co-operate and act according to their wishes in dealing with worldly affairs.

12. According to the Ashram's views anybody should not be considered to be good or bad himself because of his outward appearance like dress and actions. A man who appears to be doing good actions, may be having bad motive behind. At the same time, a man who appears to be bad in his behaviour, may have pure and pious intentions inwardly.

13. If one is truly and deeply anxious to learn higher science of Yoga, he need not go anywhere in search of a true Guru. When he is mature enough for such a science, he will find his Guru very near him.

14. The Ashram advocates no change in dress wearings, religion, caste, or creed in order to follow its spiritual Sadhanas. The Ashram's students never recognise a person as a Sadhu. Sanyasi, Yogi or Gnani merely by virtue of his dress or other wearings and actions.

15. Now - a - days, in several places, only Hatha Yoga is practised in the name of Yoga. The Ashram says "Do not torture or strain or twist your bodies in order to require higher benefits in Yoga". It teaches the correct method of Raja Yoga, by preaching which regularly and sincerely one can derive all higher Sidhis and the highest state in Yoga.

16. Many people now - a - days rack their brains about arousing kundalini and the effects of doing so. Taking advantage of this situation, some quack Yogis come forward and say that they will arouse the KUNDALINI of others which is dormant. The Ashram does not agree to this, as it is a kind of cheating, because one's Kundalini cannot be aroused by others. The aspirant himself will have to do the prescribed sadhanas regularly with utmost sincerity and devotion and arouse it (KUNDALINI). It is not at all necessary or safe to try to arouse it for unprepared and immature persons as it will do more harm than good to such persons. Above all, if one follows the correct method of Raja Yoga, after learning it from a real Yogi, Kundalini will automatically rise and help him in his Yogic path.

17. Some people have a wrong Notion about Meditation, in that they consider repeating some selected prayers and mantras mentally as MEDITATION - this is not at all meditation - because the repetition of mantras takes place in the mind, whereas in true meditation, the mind is transcended and the consciousness only acts.

18. There is also another misapprehension about meditation and that is about the fitness of the aspirant for this highest steps in Raja Yoga. They consider, that anybody and everybody can start practising meditation straight away without the necessary preparation, (viz. changing harmful habits, undesirable behaviours and bad qualities) as also other preliminary practices which are essential before taking up meditation,

19. Man is the sole cause for his pain and pleasure. Neither God nor anyother external force is responsible for these. Man

is the creator of his own destiny. If he comes to know how he has shaped his karma, he can alter it and overcome his destiny. The Ashram teaches the method of overcoming the destiny in a scientific way.

20. Some Bhakthas claim to have seen their Ishta Devatas in physical form in front of them. Ashram says that although it may be true in certain cases, the fact is that those deities have not descended from heaven to the earth to give Darshan to their devotees. It is only an externalisation of the internal creation. This is only an illusion or hallucination and somnambulism. In higher mental external creation, Bhakthas may even touch and feel their chosen deity. But all such actions do not constitute God - Realisation.

21. Getting relief from chronic diseases, overcoming poverty etc. are believed to have been caused by some persons other than oneself. It is not so. Even they too are the creations of one's inner mind. Prayers and other upasanas are only the means to create externally the things which are already in the Chitta or sub-conscious mind.

22. Fire walking, Piercing the body with sharp instruments without feeling the pain, or oozing of blood and similar miracles are also kind of mental act as mind controls the body. Hypnotism is the proof for such miracles.

23. He is not a true Yogi or Sadhu who cures the diseases and removes the sufferings of people who approach him, by miracles, or powers of sidhi, because diseases and sufferings are only a means of externalisation of the sins committed by them in their previous births which get deposited in the Chitta. If any Sadhu checks this phenomena, the sins of such people will not get exhausted in this birth and to exhaust these sins they have to take some more births and suffer. A true Yogi or Sadhu is one who shows the sufferer how to get rid of his sufferings by his right behaviour and corrective methods. A Sadhu will never misuse his acquired powers in performing such miracles.

24. Many people have a wrong notion that a Yogi/Gnani cannot be a family man, leading a worldly life. In the past, there were Jeevan Mukthas like Janaka, the Emperor of Mithila and Rishis like Yama Valkya, Vasishtha etc., etc., who were living with their wives and children, leading family life and carrying out many problematic official duties as expounded in the Geetha.

# SRI LANKATHEESWARAR TEMPLE (YOGASHRAM)

## A Unique Place of Worship

MISS. R. KANDASAMY, M. A.

(Sri Lanka Correspondent for Hinduism Today, Hawaii, U. S. A)

THE long-felt need of a Sivan temple in the Hill Country of Sri Lanka was fulfilled in 1978 when His Holiness Swami R. K. Murugesu, founded the Sri Lankatheeswarar Temple (Yogashram) in Nuwara Eliya. Swami Sivananda of Rishikesh predicted this to him in 1963.

The five-coloured Jyotir Swayambu Lingam in the sanctum sanctorum and the deities of Goddess Gayatri and Tantra Maha Kali, brought specially from India, with the blessings of Maharishis and the Tantra Yogi of Nilgris thick jungle, South India, who had the dharshan of Maha Kali emanate strong spiritual radiation and are full of life. This Lingam which 'sweats even on a rainy day' was discovered in the holy Narmada river by Saint Sivabalayogi Maharaj, according to a vision after he completed 12 years of rigorous penance. When it was found, a shoal of fish kept guarding it, covering it completely. He named it Sri Lankatheeswarar and installed it himself in the temple. Exactly where it is now, a tapasvi performed Siva Puja centuries ago, consecrating the place. "Bhoota Kanangal" protected it from being polluted, giving it a weird outlook, until Swami Murugesu set foot on it in 1974, to carry on his religious mission. No wonder, this temple draws crowds, irrespective of race, religion, nationality or language and from all walks of life—from a labourer to royalty. Observers say, "Other temples attract publicity by spending lavishly on advertisement, decoration, loudspeaker and staging cultural shows for their annual festival. The absence of these is conspicuous. Yet the temple and the Swami are attracted by the public".

Swami manages the temple on "Guru-Sishya bhava", There is no till nor money kept in an "archanai thattu". Only what is offered by those dedicated to the temple and from well-wishers

is accepted. For Swami, "If money comes from any evil source such as from a murderer, smuggler, black-marketeer, an egoist or one who has lust, greed, hatred anger or jealousy, it carries with it bad vibration which would spoil the sanctity of the place." Nevertheless, additional buildings like the Pilgrims Rest and the International Meditation Centre have come up, incurring vast expenses. Has anyone paused to think whether these could be achieved without Divine grace? The Divine Will prevails in whatever Swami does'

The temple strictly preserves its holiness and sanctity. Swami reminds often: "Come with purity and devotion. I guarantee hundred per cent success in your prayers being answered." Swami performs pujas according to ancient Yoga system, with spiritual herbs brought from the holy Himalayas and other places, sanctifying them before use. Asked why a Brahmin priest does not do them he replied, "All, including Brahmins, are Sudras when they are born. They become Brahmins only after the 'Yajnopa Veeth' ceremony. As such, anyone can perform puja. One who does it with purity and bhakti is a Brahmin." When pujas take place, "Maharishis assemble in the Temple in their astral bodies and strange noises are heard on the temple roof." On Full Moon days and important religious days like the Maha Sivaratri or Navaratri, special Gayatri Yagna takes place, followed by bhajans, Swami's blessings and distribution of prasatham. People do not merely witness a pooja but participate in it. Waving the lighted oil lamp, when Swami sings Udasana verses like "Accept this flame I offer you, Mother, and liberate me from the cycle of birth and death so that I could attain Moksha", the scene is so touching and the spiritual vibration so strong that the whole congregation joins in the singing and forgets itself. Swami performs puja with such intense devotion, purity and visualization "not for the granite statue but for Devi", that She surely responds. "When I saw tears in Devi's eyes", says a Buddhist devotee from Colombo. "I could not believe my eyes".

Fifty-three year old Swami Murugesu the Enlightened Soul, does not wear saffron robes but is a Sannyasin at heart living in the midst of common people and relieving the masses from their misery, as ordered by his Guru. Though he was not brought up in a religious atmosphere he met a sage when he was very young. "I met a Maharishi according to my Poorva Punyam—past good Karma", says he. From thence, he has been in constant touch

with sages and saints. His guru is a Maharishi who lives in a hermitage in the Nilgris mountains South India." Under his guidance, he performed Gayatri Upasana for 12 years and was blessed with Gayatri dharshan. "Whenever I wish, I have the dharshan of Devi " The Guru is everything for him. "I am only an instrument in the hands of Gurunathar, carrying out his orders. He attends to all my needs." The Kollimalai Siddhar conferred the "Gayatri Siddhar" title on him in 1971.

Most people go to him with their worldly problems. He cures Karmic diseases, whether mental or physical, using spiritual medicinal herbs taken from holy places like the Nilgris mountains getting the sufferers to pray and blessing them. Spiritual seekers are taught Cosmo-mystic meditation and guided along the Bhakti and Yoga paths to attain Moksha in this birth itself. Foreigners in distant lands, receive telepathic trance initiation, if they are respectful. Those wishing to enjoy Transcendental Bliss even for months, are also given trance.

By himself associating with Maharishis Swami has gained access to the secret science of Gayatri, Yoga, Temple-worship, Meditation etc., etc., which hitherto lay hidden to the world. This vast store of spiritual knowledge and wealth is shared liberally for the benefit of mankind.

Such great spiritual activity in such a holy place under the guidance of such a great spiritual Master, is rare.

Blessed are those who seek him.

May Lord Lankatheesvarar and Gurudeva shower their Grace on ALL I

The Guru by his (teachings) speech and power of radiation will assist students to succeed in the above said practices. When you return from the training certainly you will enter into the world as a super-man. Above all, no caste, religion, creed, nation, language has to be considered in the training. Even ladies of any walk can also undergo the training.

From the minute they enter the training till they complete the course they should obey Guru and do services to him and the Ashram. Even after they leave from training they should contact him often explaining their achievements. Above all, no caste, religion, creed, nation, language has to be considered in the training. Even ladies of any walk can also undergo the training.

Students should promise that they will not reveal the teachings they got in training to anybody without Guru's permission. Coaching will be in ENGLISH and TAMIL according to students' convenience. The training period is for 7 months. For persons who are unable to take such long courses, but who are dedicated, the duration can be reduced to 3 or 6 months. For persons who are unable to take such long courses, but who are dedicated, the duration can be reduced to 3 or 6 months.

### FEW OF OUR TRAINING SUBJECTS

1. Self-Realization  
 2. Karma  
 3. Bhakti  
 4. Jnana  
 5. Yoga  
 6. Pranayama  
 7. Meditation  
 8. Mantra  
 9. Astrology  
 10. Palmistry  
 11. Numerology  
 12. Tarot  
 13. I Ching  
 14. Feng Shui  
 15. Vastu Shastra  
 16. Jyotish  
 17. Siddha  
 18. Siddha  
 19. Siddha  
 20. Siddha



