

What is the best available evidence for the Survival of Human Consciousness after Permanent Bodily Death?

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PART 1: INTRODUCTION

In neuroscience, we are taught that the consciousness is a product of the physical brain and its metabolic activity, thus when the brain dies, the consciousness of the being ceases to exist (Pepperell, 2018). In other words, no brain no consciousness. However, research done on near-death experiences (NDEs) and children's memories of previous-lives suggests that consciousness persists after death (Alexander, 2015; Stevenson, 2001; Weiss, 1988; Kean, 2017). These phenomena raises questions such as; could the consciousness exists independently and exterior to the physical brain? Does the consciousness survive after death and create another physical (or non-physical) being? How does the subsequent life bear resemblance to the previous birth? Past-life studies have shown that not only memories but also physical marks, deformities or other unusual physical features and behavior characteristics can pass on to the next birth(Stevenson, 1997; Moraes, 2021; Tucker, 2007).

In this essay, we attempt to answer some of these questions from a standpoint where Buddhism and science intersect. In Buddhist teachings, the stream of consciousness after bodily death becomes one of the conducive causes for the arising of a new life. At the death of a being, another one comes into existence, similar to a flame of a dying candle can aid to light another candle. Therefore, the consciousness in the new being is neither identical to nor completely different from that of the deceased but both form a causal continuum or stream (Narada, 1988).

The Buddhist notion of rebirth differs from those other religious teachings in that there is no everlasting soul or unchanging “self” but only a stream (evolving) consciousness that conditions one life with another. According to Buddhism, the process of transition from one life to the next is called *punarbhava* (Sanskrit), which literally means “becoming again”. The early Buddhist literature mentions techniques for recalling former births by developing higher levels of meditative states. The Buddha expounded a unique concept of rebirth constrained by the notion of ‘selflessness’, that there is no irreducible “self” linking lives or “becoming’s” together. This transition from one life to next is conditioned by *karma* (Sanskrit) or volitional action. The fundamental cause for “becoming’s” is the ignorance of the nature of metaphysical reality and when ignorance is uprooted rebirth ceases (Walpola, 1974).

By examining phenomena associated to consciousness functioning outside the boundaries of the physical body, and phenomena that indicate the continuation of consciousness after physical death, we can attempt to understand the nature and properties of consciousness. One such phenomenon that suggest the continuous nature of consciousness is the phenomenon of remembering past-lives.

The Swiss professor of psychology, Théodore Flournoy was a pioneer in studying claims of past-life recollection, however he attributed the phenomenon to cryptomnesia, the reappearance of a long-forgotten memory as if it were a new experience (Alvarado et al., 2014). Later, Swiss psychiatrist, Carl Jung showed the importance of the persistence of memory in study of past-lives. Canadian-American psychiatrist Dr. Ian Stevenson was a modern day authority in scientific research on reincarnation. Dr. Stevenson investigated reports of young children claiming to remember a past life. Over a period of forty years, he investigated more than two-thousand five hundred cases and published twelve books. Dr. Stevenson systematically collected each subject's accounts and then identified the deceased person whom the subject identified with, and confirmed the facts of the deceased person's life that matched the subject's recollection. He also examined birthmarks and birth defects of the subject and matched them with injuries or scars on the deceased person, verified by medical records such as postmortem reports. After the demise of Dr. Stevenson in 2007, Dr. Jim Tucker, his scientific successor continues the study of the past life phenomenon. A schematic depiction of some interesting findings by Dr. Tucker is shown in **Figure 1**.

In this work we employed rebirth research data as evidence for continuation of consciousness after physical death. We believe presenting objectively documented and rigorously analyzed empirical data collected from past-life experiences could be considered as proof that the consciousness may persist in measurable ways beyond permanent bodily death.

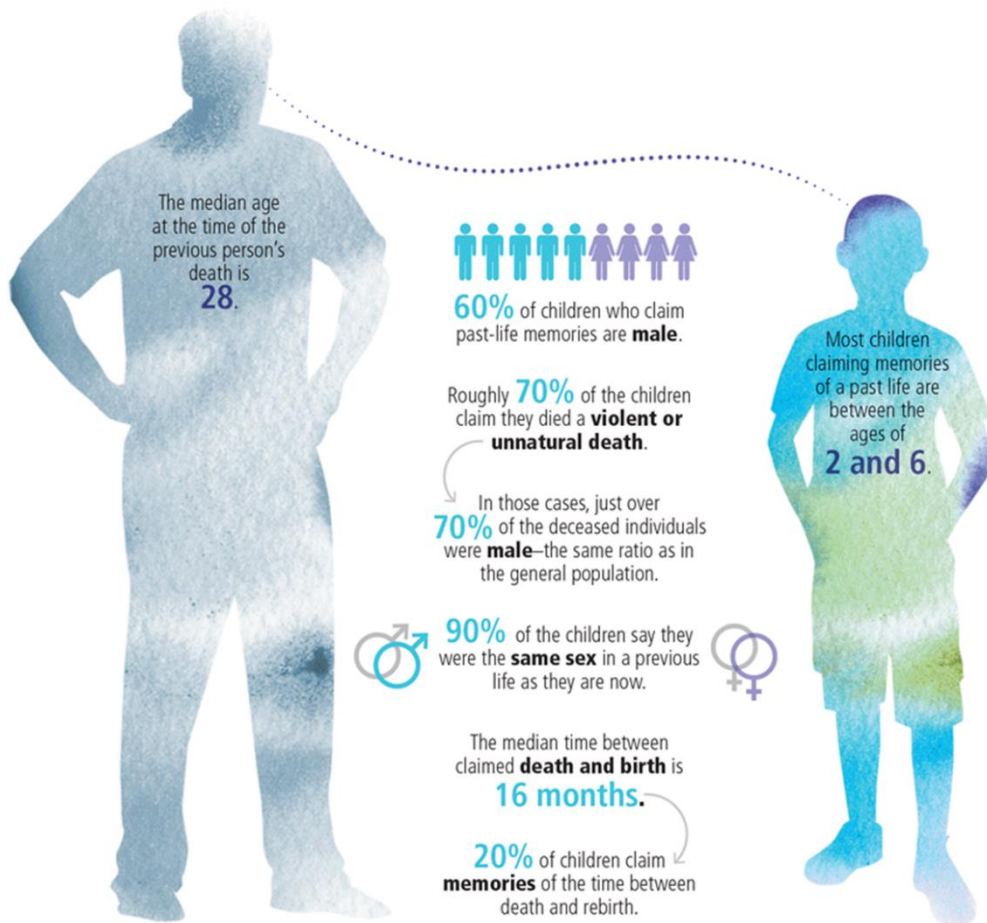


Figure 1: Rebirth by numbers. Dr. Jim Tuckers research has yielded interesting patterns within the cases of children claiming memories of a past-life (figure adapted from: Lyons, 2017)

In order to assess whether rebirth phenomenon can be reasoned for on the basis of empirical evidence, we must understand what such empirical evidence might be and how it should be investigated. In rebirth studies, we can find two types of cases: hypnotic and spontaneous. In hypnotic cases, a hypnotherapist collects information about an alleged previous-life of a subject (usually an adult) under hypnotic regression. The spontaneous cases occur seemingly from no specific reason when a child claims to remember a previous-life. In this work we present a spontaneous case with compelling evidence to support the survival of consciousness after bodily death.

The case of Esara Bhashitha Kauminda

THE BEGINNING

Esara Bhashitha Kauminda (EBK) was born on January 31st 2002 in *Dewundara, Matara*, in Southern Sri Lanka (**Figure 2A**). He was the youngest of four children born to his parents, Dr. G. G. Keman Kulasiri and his wife Padmalatha of Kiralawella Dewundara, both of whom with a Sinhalese-Buddhist background (**Figure 2B**). When EBK first started to speak, at the age of one and a half, he was trying to pronounce the name “Preethi Ayya” (Preethi brother). He began telling his parents that he wishes to visit Kandy, a large city in central Sri Lanka, about 300 km north of his birth place. On several occasions, he had also mentioned that he wanted to see his “Kandy-mother”. According to his parents, EBK’s first words were, *Nuwara* (Kandy), *Dalada Maligawa* (Temple of the Sacred Tooth Relic), a Buddhist temple in Kandy, *Walakulu Bamma*, a wall made in the shape of clouds surrounding the Kandy Lake in front of the Temple of the Tooth (**Figure 2C**) and *Perahera*, a historical procession also known as The Festival of the Tooth (**Figure 2D**) among other words and names of people. Furthermore, EBK had mentioned about the bomb explosion at the Temple of the Tooth which occurred on 25th January 1998, specifically that they ‘heard’ it from home and that their family friend, by the name of Preethi had taken photos of the explosion (**Figure 2E**). Moreover, he had talked about having two dogs, Jimmy and Chico. He had also mentioned that he wore a red shirt to a wedding and frequently went swimming in the *Mahaweli* river (longest river in Sri Lanka) and on one occasion he fell on to a rock and drowned. At this point in time, EBK had not been to Kandy. **Table 1** summarizes EBK’s past-life memories and **Table 2** includes the witnesses in this case.

Table 1

Memory	Verification
An older male called Preethi	Not able to identify in Sri Lanka, had migrated to Italy
Preethi was a photographer	According to sources he was an amateur photographer
Preethi used to take EBK to school on a bike	Not able to verify
Preethi had a red colored van	Not able to verify
An older male name Daminda	Identified as a friend/colleague
An older male referred to as <i>Podi Ayya</i>	Not able to verify

<i>Podi Ayya</i> fell in the bathroom	Not able to verify
<i>Podi Ayya</i> suffered from fever and died	Not able to verify
An older male referred to as Siri uncle	Identified as the father of a past-life sisters friend
Lived in a double-storey, five bedroom house	Verified
There was an old temple near home	Verified
School was near home	Verified
Kandy mother	Identified (Figures 3B-C)
There was a banyan tree in front of home	Verified (Figure 3A)
An older male who worked in Japan	Verified as a teacher
He (above) taught him to write Japanese	Verified
He (above) knew how to use chop sticks	Verified
Family owned a van, two colored, one was red	Family owned a green car
Had two dogs, Jimmy and Chico	Verified (had more than two dogs)
Remembers the bomb attack on Temple of Tooth	Verified
Went to a wedding wearing a red shirt	Verified (Figure 4B)
Played cricket at high-school	Verified (Figure 5B)
Went on a cricket tour to India	Verified (Figure 4B)
Hit his chest on a rock and drowned	Verified

Table 2

Witnesses to EBK's Claims	Relationship to TMR
Piyananda Ranasinghe	Father
Mangalika Kasthurarachchi	Mother
Shasika Ranasinghe	Elder sister
Shalika Ranasinghe	Younger sister
S.K.P Matararachchi	Cricket coach (Dharmaraja College)
Thamara Wijekoon	Class Teacher (Dharmaraja College)
Chamara Kapugedera	SL national cricketer/TMR's colleague (Dharmaraja College)
G.H. Premadasa	General Manager, Devon Hotel ,Kandy

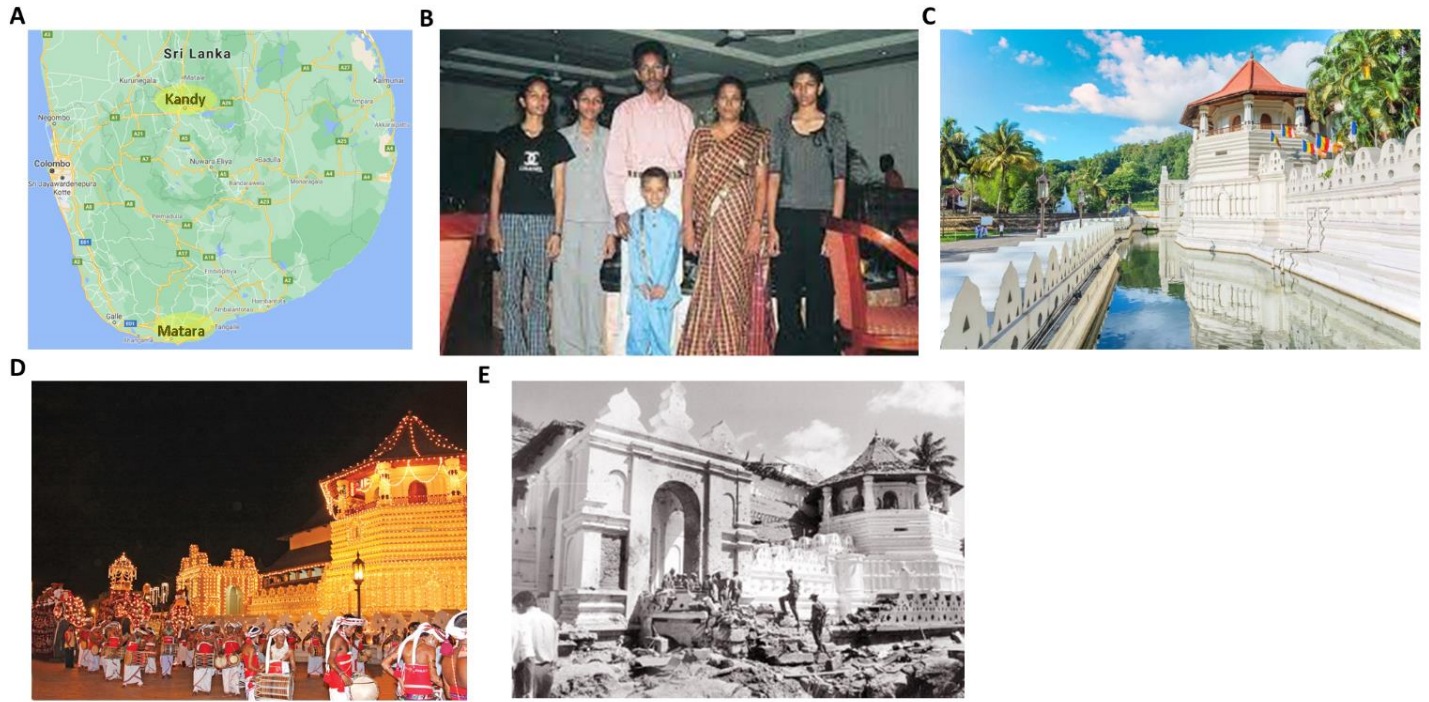


Figure 2. (A). Map of Sri Lanka, cities Matara (EBK’s home town) and Kandy (EBK’s previous- life hometown) are highlighted. (B). EBK (middle) when he was five-years old with his family. (C). Temple of the Sacred Tooth Relic and the Clouds Wall around the Kandy Lake. (D). The Kandy *Esala* Perahera (the Dalada procession of Kandy) also known as The Festival of the Tooth is a festival held in July and August in Kandy (source: Wikipedia). (E). On January 25th 1998, Liberation Tigers of Tamil Eelam (LTTE) suicide bombers crashed through a gate and set off a truck bomb in front of the Temple of Tooth.

THE VISIT

Realizing that their son is probably talking about a previous-life account and after repeated requests by EBK, he was taken to Kandy by train on 15th September 2006. On the way he told his parents that they should get down near the Temple of Tooth and he will show the way to his previous home. After getting down near the temple, the first thing he wanted to do was to visit the temple and worship the Sacred Tooth Relic. While inside the Temple of Tooth, he behaved as if he was a regular pilgrim to the Temple and identified the Kandy Lake and the ‘cloud wall’ around it. Inside the Temple of Tooth, he had moved about without any assistance as if he knew everything about the shrine and rituals of the sacred place. At this time the daily rituals performed for the Sacred Tooth Relic was almost over and the temple was about to be closed to the public, realizing this, in a hurry EBK told his family to go down stairs to see the Buddha statue before the premise is shut down. After visiting the statue, he had given everyone a brief “history lesson” regarding the statue, overhearing a four year-old explaining the back-

story of the statue, a Buddhist monk approached them and had asked how come such a small child knew all these details. At this point EBK's father shared the son's story and purpose of their visit with the monk. The monk, carefully listening to the story, pointed to north and asked if EBK knew what was in that direction, where EBK replied, "a stuffed tusker-elephant", referring to the tusker elephant, famously known as *Raja Atha*, which belonged to the Temple. The tusker had died in 1989 due to illness and its stuffed remains are presently kept in a special museum within the grounds of Temple (**Figure 3A**). Next, the monk pointed to the east and asked EBK if he knew what was in that direction, where EBK replied, "a place you pay money to see", referring to the International Buddhist Museum, also within the grounds of the Temple (**Figure 3B**).

After the Temple visit, EBK had said he wished to see the statue of the Buddha on a hilltop, pointed towards the direction of the statue, and led the way to the statue by foot, the statue was identified as the *Bahiravokanda Vihara* Buddha Statue (**Figure 3C**). Later, EBK walked towards the Kandy Central Market and pointed at a large Banyan tree by the roadside, he had mentioned this tree prior to his visit, saying there was a large Banyan tree near his home (**Figure 3D**), seeing rubble and debris next to the tree, he became quiet and emotional, with tears in his eye he said this was the place he had lived before, even though no house existed at the time. Later on, it was confirmed that indeed there was a family that ran an eatery in a line of houses near the Banyan tree, which were later demolished to accommodate the Kandy Municipal Car Park. Further inquiry revealed, the Ranasinghe family, who had run the eatery from the ground floor and used the upper floor as their residence, had gone into occupation to a house at *Singharagama*, about 10 km away from Kandy center. The following day, with the help of former neighbors, arrangements were made to meet the Ranasinghe family at Devon Hotel Kandy. The owner of the eatery, Mr Ranasinghe was unable to attend the meeting due to sickness, however, his wife, Mangalika Kasthuriarachchi and their two daughter were present. When Mangalika entered the hotel, EBK seemed to recognize her and cried '*amma*' (mom) and placed his head on the table and avoided eye contact, as if he was guilty of doing something wrong. Upon meeting the Ranasinghe family, EBK's parents explained the reason for their visit and everything led up to the event. During their information exchange, EBK's mother mentioned his memory of wearing a red shirt to a wedding, at which point, Mangalika started to cry saying this is indeed my son, Thilanga Madhushan Ranasinghe, who drowned in the *Mahaweli* river five years ago and the red shirt was the last shirt I bought him to attend a wedding (**Figure 4B**).

Thilanga Madhushan Ranasinghe (TMR), born April 2nd, 1986, was the only son of Piyananda Ranasinghe and Mangalika Kasthurarachchi. He had an elder sister, Shasika and a younger sister, Shalika. TMR was a student at Dharmaraja College, Kandy. He had many friends and a popular character among his peers. At school, TMR was well known as an excellent cricketer. According to Mangalika, they indeed had two dogs named Jimmy and Chico. While swimming with his friends in the *Mahaweli* river at *Tennekumbura*, on January 31st, 2001¹, TMR had drowned at the age of fifteen (**Figure 4C**).

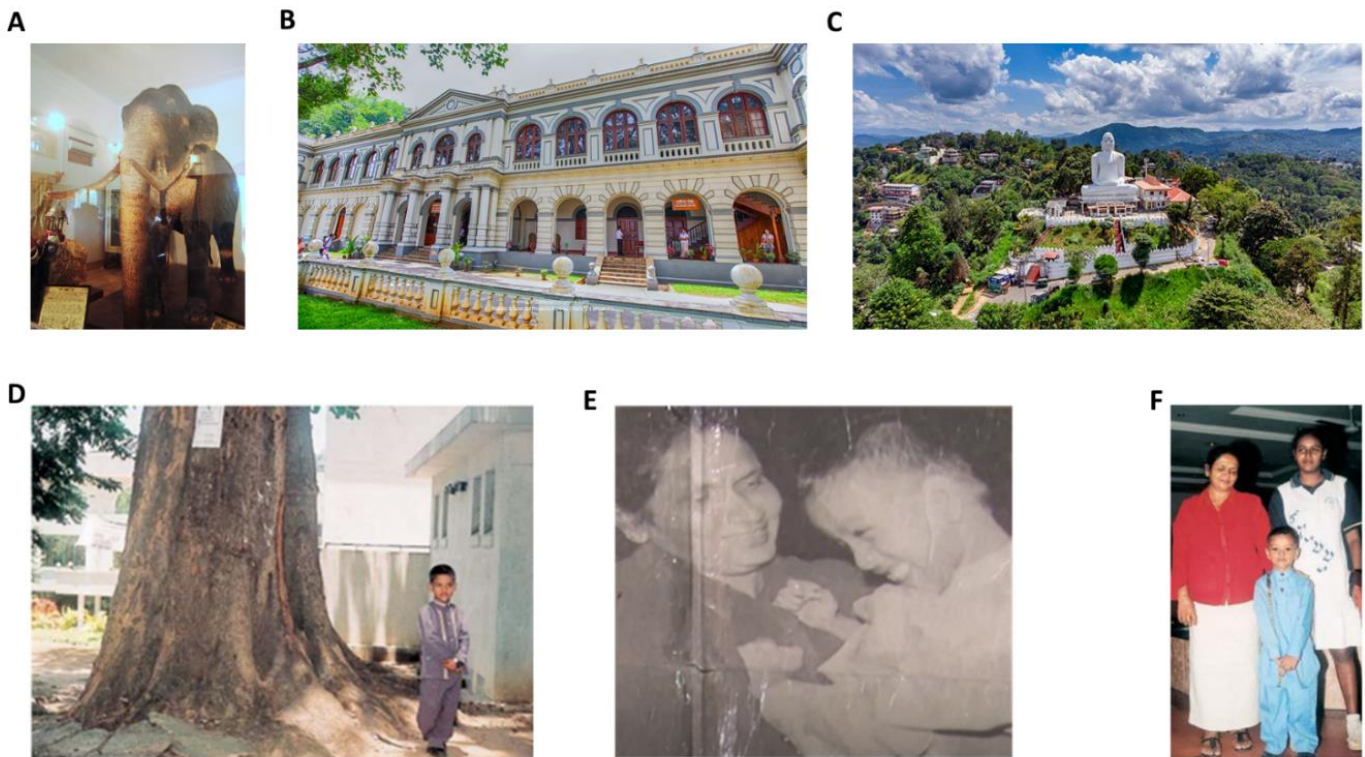


Figure 3. (A). The stuffed tusker popularly known as the 'Raja Atha', currently on display at the Temple of Tooth. (B) The International Buddhist museum in Kandy. (C) *Bahiravokanda Vihara* Buddha Statue (hilltop) in Kandy. (D) EBK standing near the Banyan tree. (E). EBK's first meeting with previous mother. (F). EBK with previous mother and sister.

¹ Of Note: EBK was born January 31st, 2002, exactly one year after TMR's death.



Figure 4. (A). Thilanga Madhusa Ranasinghe (TMR). (B). TMR at a wedding, last photograph taken of him, wearing the red shirt mother bought him. (C). TMR's death notice (date of death is highlighted). (D) EBK's ID card, (date of birth is highlighted).

UNEXPECTED DEATH

On the morning of January 31st, 2001, TMR said goodbye to his parents and left for school around 7:30 am. After school was over, around 2:30pm, his mother was getting anxious since he was not home by the usual time. Around 3:30 pm the mother was contacted by the Kandy Police, notifying that two young male bodies were discovered in the *Mahaweli* river, and one was believed to be of TMR. According to officials, two bodies were found in a ditch upriver off the far bank from *Lewella*. Bodies were recovered from the river and transported to the Kandy Hospital. Later, bodies were identified the victims as TMR (15) and D.R. Weerasekera (14).

POLICE INVESTIGATION

Authors were able to obtain police reports, statements from TMR's colleagues. The following is based on the two witnesses, Prasanna Mahesh, Dinusha Sanjaya (the original reports, in Sinhalese can be found in the supplementary materials).

On the morning of January 31st, 2001, Prasanna Mahesh, Dinusha Sanjaya, TMR, D.R Weerasekera and a friend only identified by his nick name 'pottaya' met near the Dharmaraja College. They decided to skip school that day and go swimming in the river. Five of them went to another friend's (Nalaka) house, however, since Nalaka's father was home, 'Pottaya' suggested that he will go by himself to Nalaka's and others should go to the river, where he will meet them. Around 9:30 am, Sanjaya, Mahesh, Thilanga and D.R were at the banks of *Mahaweli* river and looking for holes (eddies) with fish. According to Mahesh and Sanjaya, D.R jumped into a hole and did not come up, where then TMR also jumped into the same hole to save D.R from drowning, however, neither came up. Realized both friends must have drowned, panicked Sanjaya and Mahesh called for help, however, no one was willing to help saying the river is too deep in that area. Both Sanjaya and Mahesh ran to Sanjaya's house, The time was around 11am. According to the police reports, Sanjaya and Mahesh left Kandy and went into hiding at a cousins house in a town called *Nuwara Eliya*. When police questioned them why they did not inform anyone of the incident and why they left town, both said, "since we skipped school and two friends drowned, we were scared that our dads will get mad and punish us". Bodies of TMR and D.R. Weerasekera were recovered by the police from a ditch later that day.

The authors were able to track down the following persons and documents:

- Coroner: Mr. Gamage (coroner's report)
- Judicial Medical Officer (JMO): Dr. Lalith Perera (postmortem report)

Coroner's and postmortem reports of TMR stated the cause of death was accidental, due to drowning (death as caused by suffocation) (**Supplementary material: medical reports**).

EBK'S PAST-LIFE MEMORY OF TMR'S DEATH

EBK's older sister stated that, when EBK was a child he often talked about how he died in the previous life. He had mentioned that he went swimming with friends, he was pushed, fell on to a rock and hit his chest, became unconscious and drowned.

EBK's statement of the incident:

On the morning of January 31st, 2001, TMR had arrived at the school for a soccer match, around 7:30 am, there he had changed his clothes, school uniform to soccer attire, shorts and a jersey (according to TMR's mother he went to school wearing the school uniform, white pants and white shirt), however the soccer match was postponed. Soon after, on the school premise he had met Prasanna Mahesh and Dinusha Sanjaya, where both suggested TMR to skip school and go swimming with them. TMR agreed and left with the two friends and on the way they met D.R. Weerasekera, who also joined them. According to EBK's memory, they never visited anyone else's home, which contradicts the statements given by Prasanna Mahesh and Dinusha Sanjaya to the police. Moreover, If they had indeed decided to go swimming, one would expect them to remove personal items such as wallets bus passes ashore before going in to the water. However, when the bodies were recovered from a ditch later that day, TMR and D.R Weerasekera had their bus passes and wallets with them.



Figure 5. Recovered personal items of TMR. (A). Wallet (B). Tuition class passes (C) Bus pass

The discrepancies between the police statements given by Prasanna Mahesh/Dinusha Sanjaya and EBK's memory of what happened suggest foul play or criminality were involved in the deaths of TMR and D.R. Weerasekera. **However, our examination revealed that the police had not further investigated the case.**

An interesting account was that when EBK visited Kandy (when he was four years old) and shown photos of TMR's former friends, he was able to identify all friend and colleagues, however when he saw photos of Prasanna Mahesh and Dinusha Sanjaya, the two friends with TMR on 31st January 2001, he

had punched the album into the ground and did not want to look at it anymore. This suggest that at the time of his death TMR might have known what exactly happened and who was involved.

EBK'S BEHAVIOR RELATED TO THE PREVIOUS LIFE

When EBK was young, he seemed to show no strong emotion as he talked about the previous life. Overall, EBK was able to separate the past life to which he referred from his own life.

Cricket

EBK is a talented cricket player, who played for a cricket club in his home town and at one point was selected to tour India (**Figure 6H**). TMR was also a gifted cricketer who played for the Dharmaraja College under fifteen cricket team and toured India (**Figure 6A-D**). During one of his visits to Dharmaraja College (TMR's high school), EBK was able to identify his former cricket coach, Sarath Mataraarachchi (**Figure 6D**).

Acting

Today EBK is a talented theater and a television drama actor, who won the Special Skills award at the Raigam Tele'es Jury Awards in 2017 (**Figure 6F**). Similarly, TMR was a member of the Dharmaraja College theater society and won all-island 2nd place in Junior National drama festival in 1998 (**Figure 6E**).

Kandyan Dancing

Kandyan dancing or *Udarata Natum* as known in Sinhalese is a traditional dance form specific to the central region of Sri Lanka. Kandyan dancing is performed in a rigorous way while describing the movement of the cobra (*Naiyandi*), elephant (*Gajaga*), peacock (*Monera*), eagle (*Ukussa*) displaying the spectators a description of the animal. In the course of the recitation, adoration to the Buddha and the great qualities he had possessed is highlighted (Source: Wikipedia: Kandyan dancing). Esara, born in the southern region of Sri Lanka, where Kandyan dancing is not much popular, had a strong liking to perform Kandyan dancing. Once he was taken to a Kandyan dance school where, without any training he performed in front of a teacher, the teacher was amazed by his movements and knowledge of the art form, EBK was immediately enrolled in the program (**Figure 6I**). Our investigation revealed that TMR was also a talented Kandyan dancer when he was a teenager, and performed at school and other religious events.

Special handshake

During one of his visits to Kandy in the early days, six years old EBK met his former classmate, Gayan (in his mid-twenties at the time) at his home. Gayan's home seemed a quite familiar place to EBK, where he found his way to Gayan's room without any guidance. Just before departing, Gayan gave his hand to say goodbye to EBK, at which point EBK gave him a unique handshake which included a series of gestures being performed in a specific and choreographed order. TMR supposedly shared this special handshakes with all of his close friends, including Gayan, astonished by this Gayan had become extremely emotional.

Other

- In the younger years of Esara, his parents noted that he tended to wake up in the morning around 4 am every day, which was a bit unusual for a child. We found out from TMR's mother that TMR also used to wake up in the morning around 4 am every day to prepare to go to the Temple of Tooth.
- In Sri Lankan households, milk tea is often made with milk powder rather than fresh milk. As a first step in making milk tea, sugar and milk powder is mixed, this mix has a semi-liquid consistency and a sweet flavor. Usually not consumed as is, some people have a craving to taste some of it before the tea is prepared. We were told that until his early teen years Esara was somewhat addicted to this mix, as was TMR who had a habit of eating the mix every morning according to his mother.



Figure 6. (A). TMR with his cricket bat. (B). 1999 'Tour of India' Cricket plaque, TMR's name is encircled. (C). TMR with Dharmaraja College under 19 cricket team (TMR is highlighted in yellow), cricket coach Mr. S.K. P Matararachchi is seen far right. (D). TMR and college cricket team leaving to tour India. (E). TMR's certificate for all island 2nd place in Junior National drama festival in 1998 (the name on certificate is in Sinhalese : වි.එම්.රණසිංහ = T.M Ranasinghe). (F). Certificate for 'excellence in acting performance' awarded to EBK at the Raigam Tele'es Jury Awards in 2017. (G). Article about EBK in a Sri Lankan newspaper. (H). EBK at cricket practice. (I). EBK at Kandyan dancing practice.

FEARS AND PHOBIAS

Aquaphobia

When EBK was younger, he had a severe fear of water. He was afraid to have a bath or stand under a shower fully immersed. EBK's older sister told the authors that whenever he was taken to bathe, he screamed and ran away from the bathroom. However, right after his first visit to Kandy (when he was four years old), where he met with his previous family, he was able to go to the bathroom and shower himself without any fear, so the fear of water ended after this visit.

Claustrophobia

EBK told us that when he was a child, removing or putting on a T-shirt over the head (face temporarily covered) or someone putting hands over his face, made him feel claustrophobic and panicky.

Furthermore, even today, he seems to experience chest tightening, shortness of breath when face gets temporarily covered. It should be noted that, apart from claustrophobic feeling, he did not show any other types of phobias, as child or an adult.

Fear of funerals and funeral drumming

EBK's family mentioned that as a child EBK had a strong fear of funeral homes and attending funeral ceremonies. Even passing a funeral ceremony had made him anxious and fearful.

Drumming at funerals has been a long-standing practice in Sri Lanka, especially among the majority Sinhalese-Buddhists. According to Buddhist folklores the origin of funeral drum (*Mala beraya*) dates back to a historic times. In addition to having a fear of funerals, EBK had also developed a fear of funeral drumming. Hearing funeral drumming had made him emotional and scared, often covered his ears with hands. This too had passed as he became a teenager.

BIRTH DEFECT

A few days after EBK's birth his mother noted a depression on the middle-left side of his chest. Pediatric cardiologists confirmed this and stated that this could be a case of pectus excavatum, a congenital chest wall deformity that occurs in one in about four-hundred children. **Figure 7** shows EBK's chest (at age 19); a growth abnormality of the cartilage that connects the ribs to the sternum, causing a depression of the sternum giving a "funnel chest" appearance. No other family member had a similar defect.

A chest examination conducted by a medical doctor revealed a muscle development abnormality in the left anterior appearing as an indentation (**supplementary material: medical records**).

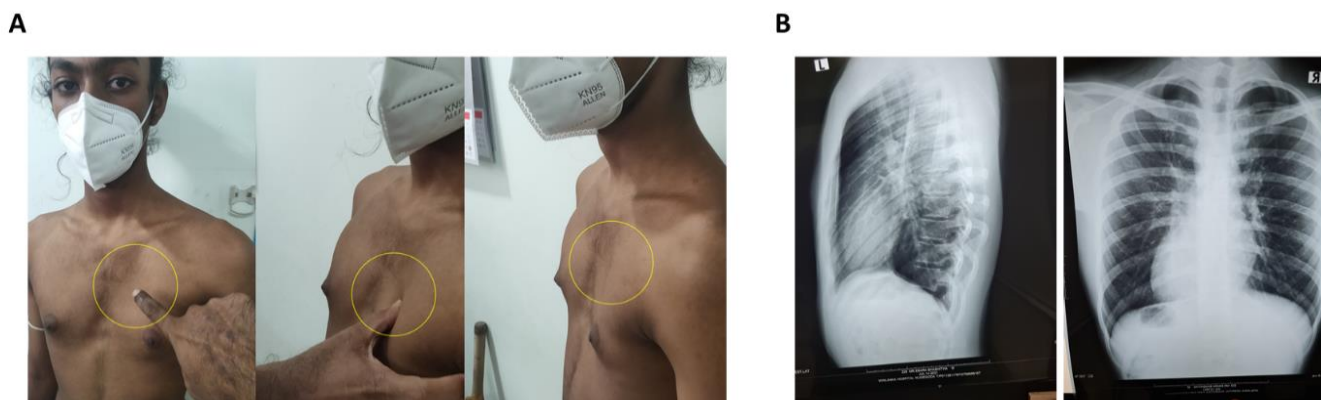


Figure 7. (A). EBK's chest examination by conducted by Dr. C.B Weerasinghe. Yellow circle shows the area with abnormal muscle growth. (B). EBK's chest x-rays.

We expect to attain the full post-mortem report to further verify the exact location of the lacerations, we were told by the JMO that since the document is involved in court proceedings, it will take some time to obtain.

ACCENTS AND DIALECTS

Sinhala language, spoken by majority Sinhalese in Sri Lanka has diverse types of variations which are commonly identified as 'dialects and accents'. Among those variations, 'regional variations' are prominent (source: Wikipedia: Sinhala language). Some of the well-known regional variations of Sinhala language are; up-country variation, for example, Kandy (home town of TMR) and southern variation, for example Matara (home town of EBK). Sri Lankans living in the up-country traditionally address their father as “*Appachchi*”, whereas in the south the word “*Thaththa*” is used to address the father. According to EBK’s family when referring to his past-life father, EBK used the word “*Thaththa*” instead of “*Appachchi*”, in addition, he never used the Kandyan regional dialect when he spoke about his previous-life. During our investigation we found out that TMR’s father, Piyananda Ranasinghe was originally from the south and after marriage to TMR’s mother settled in up-country region. Because of his southern background TMR and his sister’s never developed the up-country accent.

ACCOUNTS OF PREVIOUS-PRESENT LIFE MOTHERS

After the tragic death of her son, Mangalika Kasthurarachchi turned to spirituality and religion to cope with her loss. She told the authors that she visited the Temple of Tooth every day for months and prayed that her son (TMR) be born somewhere else and return to her. Furthermore, from this time onwards she had become a vegetarian², donated food, clothing to the poor and given alms to Buddhist monks and done many more charitable work in the hopes of her child be born somewhere else and return to her.

At the same time, two-hundred kilometers south of Kandy, Padmalatha of *Kiralawella Dewundara*, already blessed with three daughters, was also visiting the Temple of Tooth in Kandy to pray to have a son. Soon, her prayers were answered, however, in the middle of her pregnancy, she was told by her

² Of note: EBK is a vegetarian since childhood. When EBK began eating solid food as a child, he always threw up when meat or fish was included, almost an allergic reaction.

gynecologist that an abnormal cell growth in the uterus was detected and that they highly recommend the pregnancy be terminated. However, Padmalatha ignored the doctors' advice and went on to give birth to EBK without any complications on January 31st, 2002, exactly one-year after the death of TMR.

TMR'S CLASS TEACHERS ACCOUNTS

Authors were able to track down and interview TMR's class teacher at Dharmaraja College, Ms. Thamara Wijekoon. According to her, on 31st January 2001, during her first class-period, she was informed that TMR and a friend met with an accident while swimming in the river. She mentioned that, in her attendance sheet for the class, TMR was indicated as "absent", and she was unaware that TMR was attending a soccer match that day. She was also called to identify the bodies at the river shortly after the first class in the morning and had to give a statement to the police.

She further mentioned that in 2009, while preparing for a school sports-day, a young child by the name of EBK came to meet her, when she asked him if he knows her he said, "yes, you're Thamara madam".

UNUSUAL EVENTS SURROUNDING TMR'S DEATH

Event 1 (Apparition)

On January 31st, 2001, a student, a colleague of TMR was walking home after school to his home near the *Mahaweli* river. Between 2:30-3pm, while he was passing the location where TMR had drowned earlier that day, he claims that he met and had a brief conversation with TMR. He further mentioned that TMR was in his uniform and going back to his home. Later that evening, when the news of TMR's death spread among the community and when our witness heard that the death had occurred in the morning, he had collapsed in disbelief. On the day of the funeral, he had met with TMR's family to let them know of his encounter with TMR and expressed his incredulity regarding TMR's death. To this day, he believes what he witnessed that day was real.

Event 2 (Vision)

When EBK started talking about his past life at the age of one and a half, he shared most of his stories with his older sister, who had a hunch that her little brother might be speaking about a previous-life. On one occasion, EBK told his sister that on the day he was pushed to the river and struck by a rock and

drowned, he remembered an 'uncle' (unidentified) came on a horse carriage and took him up in to the clouds.

Event 3 (Supernatural attack)

When EBK was about 8-9 years old, he had suddenly developed breathing difficulties, the feeling of something blocking the airway. After visiting many doctors regarding the matter, no one was able to identify the underlying cause of the issue. At this point EBK's parents turned to alternative medicine, specifically traditional Sri Lankan medicine. They visited a Buddhist monk named, *Ambalangoda baddhiya* who had a good reputation and regarded as an expert in various alternative medical practices. The monk knew the family and EBK prior to this visit. Upon examining EBK, the monk had told the reason for EBK's breathing difficulty; the friend who died with him (D.R. Weerasekera) in his previous life is trying take him back by ending EBK's life via suffocation. Even though the monk knew EBK was telling his past life, he was unaware that a second person had died with him (TMR) on 31st January 2001. After performing certain rituals EBK breathing was back to normal and until today he had not experienced any other health issues.

PART 3: GENERAL DISCUSSION

INTRODUCTION

Here, we report a case-study of the past-life type with numerous unusual characteristics. According to previous life details EBK provided, such as names of people, locations, things and events, **we were able to verify that someone had died whose life matched the details.**

The subject in this case started to talk about a previous life at a very young age, around the age of one-and a half years, which is in-line with previous reincarnation research findings. EBK had made claims about his past life spontaneously, without the use of hypnotic regression. Typically, children who start to talk about previous lives at a young age usually stop describing past life memories by the age of 6 or 7 years. In this case, **today EBK at 19 years of age, still able to recall events from his previous life.** He describes his recollections as seeing a movie in his head.

EBK showed a **remarkable knowledge of places in Kandy**, a city he had not visited prior to first visit in September 2006 at the age of four. In fact, prior to the first visit he had drawn a detailed map of the city and his previous home on the computer using 'Paint' software. He also showed **exceptional knowledge of rituals, customs and ceremonies associated with the Temple of Tooth Relic**. His knowledge of the details of his previous self and family, friends, colleagues, teachers is quite impressive. During EBK's first visit to his previous-life home, he was able to **identify people in photographs, find his belongings and easily navigate the house** as if he was living there.

According to previous literature, the median interval between the death of the previous personality and the birth of the child is about 15 months, usually in the same country (Tucker, 2007). **TMR's death occurred on the morning of January 31st, 2001 in Sri Lanka and EBK was born on the morning of January 31st, 2002 in Sri Lanka** with a 12 month time period between the two events, however, if we consider EBK's mother's pregnancy period (9-10 months), the actual time gap is about 2-3 months. EBK does not recall any information regarding this time period. According to the vision EBK recalled during his childhood, we can speculate that he must have been born as a non-human entity during that time. We intend to apply hypnotic regression to recover memories of this time period in the near future.

In reincarnation research, one of the most consistent findings common among cases is the mode of death, where over 70% of the previous personalities had died by unnatural means, often with violent or sudden deaths (Tucker, 2007). TMR's cause of death is stated as drowning in the coroner's report, however, our investigation and EBK's past-life memories suggest that TMR was **intentionally killed by pushing him in to the river**.

COMMENTS ON BEHAVIOR

Children who talked about previous-lives had showed behaviors that seemed connected to the previous lives such as particular talents/skills, likings/dislikes, attractions/aversions and emotional attachment to the previous family. Furthermore, many of the children exhibited behavior that seemed linked to the previous life. **The continuity of behavior/personality traits from one life to another is clearly observable from our study as well**. In our case-study, we observed such common characteristics among EBK and TMR. Both have shown strong talent in playing cricket. Cricket is the most popular sport in Sri Lanka, where most kids play cricket on any patch of spare ground. However, getting selected to represent Sri Lanka on international level is rather difficult due to high competition. Therefore, **both TMR and EBK getting selected to represent Sri Lanka in International Under-15**

Cricket, to tour India is an outstanding achievement. Another strong similarity in behavior among them is their talent for acting and traditional Kandyan dancing. **Today, EBK is a famous young actor in Sri Lanka, he is also a skillful Kandyan dancer, he strongly believes that his talents came from his past-self where TMR was also an accomplished stage actor and a Kandyan dancer.**

Another common behavioral feature frequently reported in past-life research is the phobia toward the mode of death of the previous personality (Tucker, 2007). According to a University of Virginia study, more than 35% of children showed phobias in cases involving deaths by unnatural means. These are predominantly in drowning cases, with about 60% displaying a fear of being in water (Tucker, 2005). In agreement with previous findings, EBK as a child, up until four years old had showed **fear of water or being immersed in water. However, immediately after his reunion with his previous family, the fear of water stopped.** We can speculate from EBK's memories that TMR was pushed on to a rock, and struck unconscious before drowning. Even though he probably did not have a conscious experience of drowning, he somehow developed a fear of water in the subsequent life. It is also possible that during this time he may have had a subconscious traumatic suffocation experience. This experience may explain his childhood (to some extent as an adult as well) claustrophobic feeling and emotional discomfort when the face was temporarily covered. This raises an interesting question regarding phobias; does **a conscious experience necessary to develop fears or phobias in a subsequent life?**

With regards to rebirth studies, some children show likes and dislikes that are similar to those of the previous personality. **Both TMR and EBK had a habit of waking up at 4 am in the morning**, which is somewhat unusual for children. They **both enjoyed (almost addicted) consuming sugar milk powder mix** early in the morning. This habit is also not too common among most children in Sri Lanka.

COMMENTS ON THE BIRTH DEFECT/MARK

Additionally to the recalled memories, a number of the individuals have had birthmarks or birth defects that seemed to match injuries, usually fatal ones, suffered by the previous personalities. Dr. Stevenson published a 2,000-page book that documented over 200 such cases [Stevenson, 1997]. Examples for such cases include a girl, born with markedly malformed fingers, who seemed to remember being a man whose fingers were cut off, and a young boy, born with stubs for fingers on his right hand, who recalled the life of a boy in another village who lost the fingers of his right hand in a fodder-chopping machine (Tucker, 2007).

When EBK was born his mother was the first to **notice a depression of the left-mid sternum region and doctors were unable to explain the cause of the depression**. During their first meeting in Kandy, upon hearing about this chest abnormality, Mangalika, the mother of TMR told EBK's mother that TMR suffered an injury to his chest area due to the accident at the river and it may well be a birth defect cause from the previous life. EBK's recent medical examination revealed **clear signs of lower muscle growth in the left anterior part of the chest**. As mentioned before, EBK as a child, had told his family that in his previous life he was pushed on to a rock, where his chest was injured, became unconscious and drowned. The post-mortem-cause of death report states several lacerations found on TMR's body, however, at this time, we are unable to pin-point the exact locations of the lacerations, as we are still waiting for the full postmortem report to clarify/verify.

COMMENTS ON THE EVIDENCE OF PARANORMAL PROCESSES IN THE CASE

Phenomenon such as apparitions (of a person not physically present to the experiencer) and visions (visions that a dying person may have in the last moments or in some cases reported after death in the subsequent life) are somewhat frequently reported in reincarnation cases [Stevenson, 1982]. Here we focus on a particular type of visual apparition referred as a "crisis apparition", a term that is used to describe a range of experiences occurring at or near the time that a distant loved one or acquaintance was dying, involved in an accident, or experiencing some other unexpected event (Crisis apparitions). For example, many have reported that they have witnessed a lifelike apparition of a friend or relative at about the time the person was dying or involved in an accident, though the person experiencing the apparition had had no way of knowing about the occurrence at the time [Cadoret, 2005]. An example of a crisis apparition similar to that of TMR's was published on CNN website: Nina De Santo, a hair salon owner from New Jersey, was closing her shop one night and saw her customer Michael standing outside the shop's glass front door. When she opened the door, Michael, who was going through a rough patch in his life at the time, said to her "Nina, I can't stay long, I just wanted to stop by and say thank you for everything." After a brief chat Michael left and Nina went home. The next day Nina gets a strange call from one of her employees. She was told that Michael's body had been found the previous morning, at least nine-hours before she talked to him at her shop. He had committed suicide [Blake, 2011].

In our case, a colleague of TMR had reported that he **not only saw TMR but also had a conversation with him at a time after TMR's death**. During the time of the encounter the witness had no prior knowledge of what had happened to TMR. According to the witness, the incident took place between

2:30pm and 3pm during his walk home from school and TMR's death had occurred earlier in the morning between 8am and 9am. The body of TMR was discovered at about 4pm in the afternoon. Furthermore, the apparition had appeared close proximity to the river area where TMR had been drowned. Another interesting fact is that the **witness was not a close friend of TMR**. One could assume that since TMR's death was sudden and occurred while he was unconscious, his consciousness was still rooted with the physical body, identifying itself with the body (unaware that he had died) could physically manifest and some people may be able to see these manifestations regardless of their relationship with the deceased person.

Psychophore

In an attempt to explain how memories of the previous personality convey to the next life, Dr. Ian Stevenson envisioned a vector (vehicle) for memories between lives. He proposed the word psychophore ("soul-bearing") to denote this vector. Although he was unable to say exactly of what this psychophore is made of, he believed it was made of *some* substance. Dr. Stevenson speculated that immediately after death the psychophore's form would resemble closely to that of the deceased physical body, which he called the *tautomorph*, meaning a duplicate in form of the most recent physical form. He further says that in the case of birth defects due previous-lives, the psychophore would retain the form of the *tautomorph* and act as a template affecting the form of the developing fetus. The physical form of the baby would then correspond to the shape of the *tautomorph*. For example, hands or fingers cut off from the past personality's body would be missing or malformed in the subsequent personality [Stevenson, 1997].

Buddhist literature reports many examples of consciousness "traveling" with a subtle form outside the physical body. In the western culture such phenomena is often referred to "astral body travel". The subtle form is known as manomaya-kāya (Sanskrit) or the "body made of mind" and is the means for synchronizing the body and the mind, particularly during meditation (Simmer-Brown, 2002). The subtle form consists of thousands of subtle energy channels which are conduits for energies and converge at chakras (energy points in the physical body) (Samuel et al., 2013).

Is there any evidence for the existence of a psychophore? According to Dr. Stevenson, features of apparitions may suggest the existence of a psychophore. Especially crisis apparitions may suggests the detachment of a psychophore from the physical body. Finding out details of the encounter with the apparition is key to understanding the phenomena. For example, what was the apparition wearing at the time

In addition to the apparition, EBK's sister mentioned to us an instance where EBK had told her about a previous-life vision he had during his last moments in the river. He had told that a man, **who he did not recognized** came with a horse carriage and took him up in to the sky. This incident could be regarded as a near-death-experience (NDE), which occurred during his unconscious state or as a way of the consciousness conditioning a future life, possibly in a higher celestial realm. In Sri Lankan history, one of the most famous kings, *Dutugemnu*, who ruled the country several centuries ago, in his death bed, had seen six deities in chariots calling from six different heavens in order to accompany him to heaven [Bullis 2005]. TMR's vision during his last moments may also explain the time gap of 2-3 months between death of TMR to birth of EBK.

FUTURE WORK RELATED TO THE CASE

Reincarnation and genetics

If we were to consider the common notion that the re-birth consciousness is drawn to their future parents (according to Buddhism this is due to *Karma*), then we can speculate that the consciousness might tend to find some continuity in the DNA profile formed by conception. This could include DNA-determined general features of appearance, behavior and abnormal characteristics as well. As for future work, we intend to compare EBK and TMR's sister's DNA profiles.

Hypnotic regression

Past life regression is a technique that uses hypnosis to recover what is believed to be memories of previous lives. Using this method we aim to obtain more information about what had happened between the time between TMR's death and EBK's birth.

Medium study

Mediumship is the practice of supposedly facilitating communication between the dead and living human beings. Practitioners of this communications are known as "mediums" [Brandreth , 2002; Gilmore, 2005]. There are numerous ways of mediumship, including tarot cards, through possession, seance tables, trance, and using Ouija boards. Many mediums are also empathic, and so are presumably able to share the experience of those on both sides.

In order to better understand the nature of consciousness we propose an experiment using mediumship. The schematic diagram below summarizes the experiment (**Figure 8**).

Medium Study

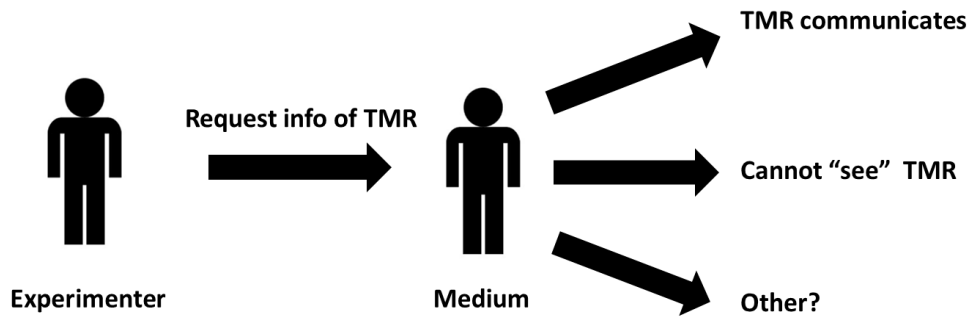


Figure 8: The schematic diagram of the medium study

The experiment

The experiment requires a credible, legitimate psychic medium who is not privy to any information regarding the deceased person (in this case TMR). For this experiment, the experimenter would be a family member of the deceased person (i.e., TMR's mother). Next the experimenter would meet with the medium and request information about the deceased person. The experimenter has knowledge that TMR is being reborn as EBK. Assuming the medium does not read the experimenter's mind, there could be two main readings by the medium:

1. Medium cannot "see" or communicate with TMR. This may be since TMR has "passed on" or reborn somewhere else. This is the expected reading for the experimenter who is aware that TMR is reborn.
2. Medium is able to communicate with TMR.

In the case of #2, if we control for the fact that the medium is legit, genuine and not deceitful then what could be the implications regarding the consciousness of TMR? Is it possible that a reborn consciousness could communicate with the medium and share previous-life information? Does this mean the consciousness is in a sort of a superposition state? We intend to conduct this experiment in the near future.

TV Documentary

Depending on sponsorship and funding we plan to make a several-part documentary of this case.

CONCLUSION

Research studies have been conducted to show rebirth phenomenon is a candidate for a scientific theory of consciousness on the basis of empirical evidence. This evidence includes the testimony of children who seem to have supernatural knowledge of a previous life and the associated behavior traits, physical traits and emotional states consistent with the supposed previous life.

Could we conclude anything substantive about rebirth phenomenon on the basis of observed data? Dr. Jim Tucker, the scientific successor of Dr. Ian Stevenson at University of Virginia has established a 'strength-of-case scale' (SOCS) to document their investigations (Tucker, 2000). The SOCS evaluates a rebirth case based on four criteria, which adhered to in the course of our investigation:

1. Whether the case involve birthmarks/defects that correspond to the claimed previous-life.

EBK case: a birth defect is present. According to his memory of past-life and the mentioning of lacerations on TMR's body in postmortem-cause of death report, it is highly likely that these defects corresponds to previous life.

2. The strength of the statements about the previous-life.

EBK case: majority of EBK's claims were verified by various individuals (family, friends, teachers, government officials), images and other documents. The claims we could not verify were mostly due to unavailability (deceased or left Kandy/country) of the persons mentioned in the claims.

3. The pertinent behaviors/physical traits related to the previous-life.

EBK case: behavior traits of EBK are consistent with those of the deceased person (TMR). These behavior traits include: phobias, preferences, habits, special interests, skills and abilities.

4. Assessment of the possible relationship between the child reporting a previous life and the previous life.

EBK case: we were able to make a clear connection between EBK and TMR by various accounts/items/persons. According to our investigation, the probability of EBK referring to items he did without any connection to TMR (previous personality) is extremely low.

The case-study we have presented here appear 'classic' in that it show the similar basic structure as most other cases in reincarnation research field, however, the availability/existence of people, places, documents to corroborate EBK's past-life accounts is insurmountable compared to most other past-life

cases. In our opinion, this case may be regarded as validating evidence of the concept of 'Cases of the Rebirth Type' as a natural phenomenon.

We believe that findings from the case we presented here may provide evidence for the "survival of human consciousness" after permanent bodily death. However, our findings may also suggest that the idea of a transmigrating soul or a consciousness from one-life to another may not be the most accurate way to describe the phenomenon of consciousness. According to our interpretation of the available data, we propose that the consciousness is not a single entity but a multilayered and interconnected field (MIF) that encompasses all of all beings (physical and nonphysical) memories, skills, abilities, behavioral/physical traits and other factors. **Figure 9** illustrates this view:

#1 A 2-dimensional isometric grid is used to illustrate the consciousness or MIF. The intersecting points of lines can be regarded as beings (life-forms) existing as potentialities. All memories, behaviors and other traits exist within in the MIF (the symmetry, nodes and dimensionality is shown only for illustration purposes, MIF may very well be dimensionless and transcendental).

#2 Existence of TMR is shown as a blue circle (on a node) within the MIF.

#3 Death of TMR is represented by the dimming (diffusing) blue circle, the accumulated "energy" of TMR causes another node within the MIF to be activated, shown as a green circle. The dimming or diffusing of the node (dying) may cause momentary hyper-interactions with other nodes which were previously activated by that, manifesting as near-death-experiences (seeing loved ones, visiting places), visions or even apparitions. The green circle may have been a birth in another realm (dimension). Next, cessation of this existence causes a subsequent node to be activated within the MIF, indicated as a red circle. (It should be noted that, even though only one node is shown to be activated between TMR's birth and EBK's birth, for all we know there may have been multiple activations). This model of consciousness does not require a transmigrating 'soul' or a vector carry information from one life to another. The medium study proposed earlier may provide additional support to the validity of this model.

knowledge from a previous life. Esara says he wishes to follow the Buddhist path and end this cycle of death and rebirth.

Esara is a staunch advocate on environmental protection and preservation. He has the following message to all humanity:

“Since re-birth might involve returning to earth, at least for some of us, we should strive to ensure that life on earth is pleasant, generous and sustainable. My experience tells us that death has a personal, stakeholder interest in the condition of the world to which we might return. Therefore, we must learn to live in peace and harmony with nature and each other, by moving away from anthropocentrism and self-centeredness, acting responsibly for the sake of all living beings.. Because if not, yourself might return to an unlivable toxic environment that you contributed creating in a previous life.”

FINAL NOTES

Recently, our investigation of EBK’s past-life case took an interesting turn. We have found evidence that several other members of EBK’s family (immediate and distant) are able to recall their past-lives as well. At the moment we are looking into these cases. Further information will be released in the form of a book or a TV documentary.

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- Kavisha Weerasekera

- Dr. Lalith Perera, former JMO, Menikhinna Hospital
- Chief-Inspector N.G.S Bandara, Kandy Police Station
- Mr. Gamage, former coroner, Wattegama Police Station.
- Dr. Chathura Weerasinghe

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SUPPLEMENTAL MATERIAL

VIDEO INTERVIEWS

Several video interviews can be seen with this YouTube link

<https://www.youtube.com/watch?v=KW7sPTba4co>

NEWS ARTICLES

Newspaper article about EBK's reincarnation story (in English)

<http://pdfs.island.lk/2006/09/25/p8.pdf>

<https://english.gosiplankanews.com/2012/11/kapugedaras-friends-rebirth.html>

Newspaper article about TMR's death (in Sinhalese)

News paper: Lankadeepa (Sinhalese)

Date: 2001 February 02 (two days after TMR's death)

Article mentions that two boys, identified as Thilanga Madhusan Ranasinghe and D.R Weerasekera drowned while swimming in the Mahaweli river





Eshara on the road to fame

By seeing my talents Mr. Okshan Wijerathne selected me for his tele drama Golu Thaththa which was telecast on Swarnawahini. The role I did - Kathika Koluwa was my first tele drama experience.

By
**Mandira
Wijerathna**



Self love is the magic that brings life to our spirit. Once self love starts to grow within you, your hidden talents would begin to emerge in a way you never thought

they would. Youth Observer caught up with the silver screen's rising star - Eshara Bhassitha Kawminla of Golu Thaththa fame, for which the young actor won a Merit Certificate at the Raigam Awards 2017.

Eshara was featured in the main role in the one episode tele film Srodhaka, which won the award for 'Best One Episode Tele Drama' at the State Film Awards 2018. It was also nominated for the 'Best One Episode Film' category at the Samathi Awards 2018.

By the age of 11 Eshara had initiated his journey in to Media by choosing to learn the subject in distinct areas to broaden and enrich his knowledge. Eshara said, "As a kid I honed my presentation skills, acting skills, facial expressions and voice controlling. By seeing my talents Mr. Okshan Wijerathne selected me for his tele drama Golu Thaththa which was telecast on Swarnawahini. The role I did - Kathika Koluwa was my first tele drama experience. Okshan Sir was the person who taught me to live in the character and to bring out the best in me to become a true artiste. This journey will continue and you'll see me on the silver screen soon."

"Since childhood, curiosity made me to follow, learn and experience everything of the unseen world. So I started taking the paths which I thought could lead me to the places that I've never been. Dancing is one such path that expresses my true personality as a young artiste. I could bring home the All Island Awards from Kandyan,

Saharagamuwa and Pahatharata dancing competitions."

Even though he made himself to be a fine young dancer, at the end of the day he never was satisfied with what he learned. Participating in Model United Nations conferences (MUN) has exposed him into the environments where global issues were discussed by young delegates. Eshara said, "Sharing knowledge, researching and speaking on a particular global issue as a young delegate, taught me that youth could change the world's future for the better. This was one of the best experiences I had, which I consider every young person should have the chance to participate in to learn to become responsible in taking over the future of the country."

For him leisure is just moments of adding value to his inner self. Answering the question on how he spends his leisure time, he said, "I believe that reading, watching documentaries and photography opens my third eye. By self learning photography, I gained second place at the District Photography Competitions. This inspired me in creating a Photography Society in my school. I'm also interested in graphic designing, playing drums and the guitar. Leisure time is best for self studying 'acting'. So I study perfor-

mances of local actors such as Mahendra Perera, Roshan Ravindra, Jagath Chamila, Kalana Gunasekara and foreign actors such as Mark Wahlberg, Jim Carrey, Johnny Depp and Leonardo DiCaprio who are my role models."

If you think that nothing stops him from growth, you are correct. At present he is an Advanced Level student in the Science stream at St.Servatius College. He never forgets to improve his inner values while enhancing his outer shine. "I'm vegetarian. Don't ask me why, but ask yourself why you are not. I think every animal has the right to live. How long can you taste a piece of meat on your tongue? It may be 3-5 seconds. For a moment's pleasure we are taking their lives. Place your feet in their shoes and see how you would feel. You will realise that every living being has a right to live." Eshara elaborated on his principles of life.

When asked about the ones who helped make his dreams a reality, he said, "What could I do without my family? My father, mother and three sisters are the ones who have been there for me always. It is a never ending connection which makes me thrive to do my best, even at difficult times. For me there are no other heroes other than my parents."



Pic by Sham Rupasingha



Additional Photos of TMR and EBK

TMR (past-life)



EBK (present-life)



EBK's chest examination report



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Chest Examination of Mr. Eshan Bashitha, 19 years

Standing position

1. Inspection

An obvious less muscle development on left sided chest anteriorly making it appear as an indentation

2. Palpation

Less muscle mass palpable possibly due to underdevelopment of left sided pectoralis major muscle

3. Auscultation : bilaterally equal breath sounds with no added sounds

4. Chest X - ray AP view and lateral view

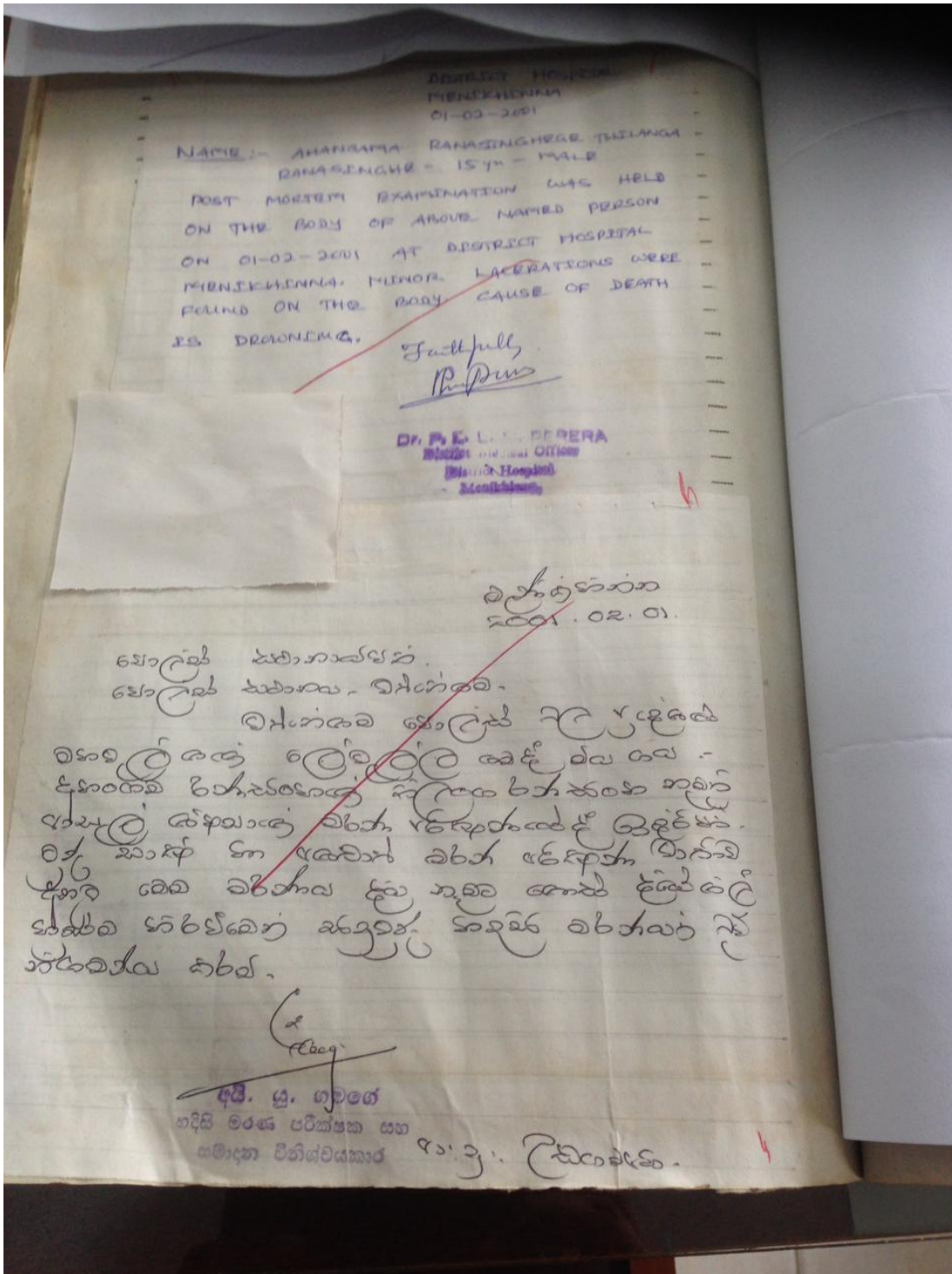
Normal chest X - ray

Conclusion: seemingly lesser developed left sided pectoralis major muscle giving an appearance of an indentation on the left sided chest wall. May need ultrasound scan / MRI of chest for confirmation

A handwritten signature in black ink, appearing to read 'Chatura Weerasinghe'.

Dr. Chatura Weerasinghe
M.B.B.S, MCOGP (Sri Lanka)
S.M.C Reg No 29483
Family Physician
Winlanka Hospital
129, S de S Jayasinghe Mawatha, Kohuwala
Tel: 011282440-2, 0112811767

TMR's Postmortem report (original in English, re-written in English for clarity below) and Coroner's report (original in Sinhalese, translated below)



POSTMORTEM-CAUSE OF DEATH REPORT

Divisional Hospital Menikhinna

01-02-2001

NAME: AHANGAMA RANASINGHGE THILANGA RANASINGHE – 15 -YRS – MALE

Postmortem examination was held on the body of above named person on 01-02-2001 at District Hospital Menikhinna. Minor lacerations were found on the body. Cause of death is drowning.

Faithfully,
Dr. P. Perera.
District Hospital Menikhinna

CORONERS REPORT

Menikhinna

2001.02.01

The Officer-in-Charge,

Wattegama Police Station,

According to the medical examination and the eye witness reports, f Ahangama Ranasinghege Thilanga Ranasinghe, a student, died while swimming in the Mahaweli river, Lewaya, belonging to police district Wattegama, the cause of death is determined as an accidental death by drowning, death caused by suffocation while swimming.

I.U Gamage
Medical Examiner

Police report: this report is in Sinhalese, if needed we are able to translate the documents. Here, only page one (p255) of 4 pages is shown.

