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A CASE OF THE REINCARNATION TYPE
IN CEYLON

BY

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INTRODUCTION

We have studied cases of the reincarnation type in Asia separately and together for a number of years. I.S. visited Asia on several occasions to study cases of this type and has published reports of a number of the Asian cases that he investigated (3). F.S., an Englishman by birth, has lived for the past twenty years in south-east Asia, chiefly in Burma and Ceylon, with periods in India, Thailand, and elsewhere. As a student of oriental religions and a writer and lecturer on Buddhist philosophy, he has had occasion to study a number of cases in which memories of a previous life have been claimed, most of them in Burma and Ceylon. In 1959 he gave a short account of some of these cases in a booklet dealing with the Buddhist doctrine of rebirth (4). The cases he mentioned were representative of those in which certain evidential items such as spontaneous recognitions of persons and places occur, and they included two which he had observed in Burma.

The majority of people in the West seem to be unaware of the number of such cases occurring in the Asian countries, and also of the fact that they are found, though with less frequency, in the West. Among those who have taken note of them, it is commonly supposed that the belief in reincarnation promotes the development and bringing forward of cases of this type. It is true that the belief itself is bound to favor the uninhibited expression of what appear to be prenatal memories in young children when they occur, and to encourage their retention over a longer period. But it is equally true that the cases also contribute to and strengthen the belief in reincarnation, for to those who observe them they usually appear to provide confirmation of this belief. We can evaluate the merits of such widespread convictions only by a careful

¹ Thanks are due to the Parapsychology Foundation, Mrs. Eileen J. Garrett, President, for generous financial support of the investigations of I.S. We also acknowledge gratefully the assistance of Venerable U. Dhammajoti, Mangala College, Colombo, Ceylon, who translated from English into Sinhalese the list of statements and behavior shown by Warnasiri Adikari according to the informants, which list the two principal witnesses signed as accurate. Mr. Godwin Samararatne, Mr. Amarasiri Weeraratne, Mr. L. F. Panangala, Mr. T. B. Disanayake, Mr. Rajah Weeraratne, Mr. P. Premaratne, and Mr. E. C. Raddalgoda all gave valuable assistance as interpreters at different stages of this investigation.

study of the cases themselves, and preferably at first hand. For whatever final interpretation we put on the cases, a great number of them seem to provide evidence of some paranormal experience. Hitherto, the investigation of this type of case has been neglected—in the East because it is taken for granted, and in the West because it is less freely discussed than other kinds of paranormal experience.

In 1961 we collaborated in the investigation of three cases of the rebirth type in Ceylon (3). Since then we have been able to investigate some more cases both there and in Thailand. Of these, only the case of Warnasiri Adikari, here presented, has yielded material that justifies a separate report now. Other cases are still under investigation. Apart from the fact that this case shows various features similar to those we have found in other examples in Ceylon and elsewhere, thereby suggesting a common ground of experience, the case of Warnasiri deserves attention because F.S. was able to investigate it at a time when the main events relating to it had only recently occurred. Thus errors of memory due to lapse of time, which have left some other cases open to doubt on certain points, are likely to have distorted the testimony of the witnesses of this case very little. Care has been taken to check the reports of different witnesses against one another in order to eliminate individual errors of memory as far as possible.

CASE REPORT

Brief History of the Case and its Investigation

Warnasiri Adikari was born on November 9, 1957, and lives at Kirikita, near Weliweriya, about twenty miles northeast of Colombo, Ceylon. When he was about four years old, Warnasiri began to talk to his father, Julis Adikari, about a previous life in the village of Kimbulgoda, some six miles away from Weliweriya. The boy's father knew nothing of the person Warnasiri claimed to be, but after some delay decided to take his son to Kimbulgoda. Before he could do this, however, word of the child's statements spread to the neighboring community of Kimbulgoda. A resident of Kimbulgoda, Mrs. Emma Nona, had some relatives who lived in Weliweriya and she heard about the statements of Warnasiri and mentioned them to her sister, Mrs. T. Ranaweera. Mrs. Ranaweera recognized similarities between the statements of the boy and facts in the life of her son. This son, Ananda V. Mahipala, was born on October 26, 1926, and died suddenly on October 26, 1956. She visited Weliweriya in the spring of 1962 and met Julis Adikari, but not at that time his son, Warnasiri. The latter was then away, but he had said earlier that his former mother would visit him

in three days' time, an accurate prediction of the visit and time interval. Her conversation with the boy's father increased her wish to meet Warnasiri and she invited him and his father to visit Kimbulgoda.

They returned her visit some two weeks later. Warnasiri had previously indicated the general location of the house of his claimed previous life in Kimbulgoda. When Warnasiri and his father arrived at the village, the boy led the way to the site of the previous house, but it had been torn down. They then went to a neighbor's house. Amid a crowd of women who assembled there, Warnasiri recognized Mrs. Ranaweera as his mother of the previous life, despite attempts by other women in the crowd to draw him toward them. Warnasiri asked Mrs. Ranaweera about some of the former possessions of Mrs. Ranaweera's deceased son, correctly identifying several of them.

Shortly after this first meeting between Warnasiri and Mrs. Ranaweera, the case came to our attention and F.S. journeyed to the two villages on two occasions in July and August, 1962, to investigate the case at first hand and to witness a test of Warnasiri's ability to recognize other members of the deceased man's family, chiefly his sisters. In this test, Warnasiri initially failed. At the time F.S. (and the crowd) was watching what Warnasiri would do when asked to recognize Ananda's sisters, he definitely did not do so. But in 1965, two of these sisters asserted that when the tension and attention abated and people were attending to other things, someone again asked Warnasiri if he could recognize his sisters. Thereupon he went to Irangani Mahipala, and Vinitha, two of Ananda's sisters, and took their hands. F.S. did not see this episode. Irangani Mahipala, the informant about it, was satisfied that Warnasiri had, by his gesture and behavior, recognized her.

Warnasiri met Mrs. Ranaweera on one other occasion in 1962 (before the first visit of F.S.) and at that time asked her about another of the possessions of the deceased Ananda.

In 1965 F.S. returned to the area (with some different interpreters) to recheck the testimony and learn of developments in the case since his earlier visit. He learned that Warnasiri had made a few additional statements about the life of Ananda Mahipala and also some additional statements about another life in Kelaniya.

In July, 1966, we again reviewed the case together during a visit of I.S. to Ceylon. We visited both the family of Warnasiri Adikari and the family of Ananda Mahipala, the deceased personality Warnasiri claims to have been. Prior to this review of the case, we had obtained a translation into Sinhalese of an earlier draft of this report, including the list of statements and behavior reported of Warnasiri with regard to the previous life. This list we give

in the Tabulation to follow. We showed this translation to the two chief witnesses of the cases, the father of Warnasiri and the mother of Ananda. They read the list, made a few minor changes of unimportant details, and signed it as according with what they remembered of the facts.

In 1966 a few further items were added to the testimony and some (usually minor) corrections of previous testimony made.

Warnasiri also claims to recall a brief life as the first baby of his mother, Mrs. B. A. Roslin Nona Adikari, which baby died an hour after birth. And he further claims to remember still another life anterior to the one in Kimbulgoda when he lived at Kelaniya, near Colombo, worked as a dental technician, and died in a boating accident. The few details of this life which Warnasiri has given are consonant with circumstances in Kelaniya, but because verification of some of these continues, we shall not list them in the tabular summary which we furnish of the declarations and recognitions of Warnasiri.

Relevant Facts of Geography and Possible Normal Means of Communication of Information to the Subject

As already mentioned, the two villages of Kirikita and Kimbulgoda lie about six miles apart. Access from one to the other is not difficult, although in Ceylon this does not mean that wide acquaintanceships occurred between persons in the two villages. Julis Adikari had visited Kimbulgoda on one or two occasions before the first visit with Warnasiri. However, he stated that he and his wife knew no one in Kimbulgoda and had never spoken to Warnasiri about the place prior to his declarations about his alleged previous life there. Mrs. Ranaweera similarly had known nothing of the family of Julis Adikari, and she knew no one connected with this family. She had been to Kirikita, but had no connections there and no interest in the village. As already mentioned, her elder sister had some relatives in Weliweriya from whom she first heard of Warnasiri's statements.

Persons Interviewed During Our Inquiries. At Kirikita, we interviewed:

Warnasiri Adikari

Mr. Julis Adikari, father of Warnasiri

Mrs. B. A. Roslin Nona Adikari, mother of Warnasiri (interviewed only in 1965 and 1966)

Mrs. Isabella Kumarapellie, mother of Mr. Julis Adikari and grandmother of Warnasiri

At Kimbulgoda, we interviewed:

Mrs. T. Ranaweera, mother of deceased Ananda V. Mahipala
(This informant's correct married name is Mrs. T. Mahipala, but she is known in her community by her maiden name and so called Mrs. Ranaweera.)

Mrs. Irangani Mahipala Pieris, sister of deceased Ananda V. Mahipala (interviewed only in 1965 and 1966)

Mrs. Swarna Jayawardena, sister of deceased Ananda V. Mahipala

Mr. H. Albert Pieris, brother-in-law of deceased Ananda V. Mahipala (interviewed only in 1965)

Mr. D. A. Ranaweera, a relative of Mrs. Ranaweera, who witnessed Warnasiri's recognition of her

Mr. R. K. Dharmaratne, a neighbor

When F.S. visited the Adikari family in 1962, Mrs. B. A. Roslin Nona Adikari, Warnasiri's mother, was extremely shy and withdrew from the room where he was talking with her husband. (Such behavior is common among Oriental women in front of strangers, especially among rural women.) Her testimony was therefore not presented at that time. In 1965, however, she was less timid and F.S. was able to talk with her through interpreters. In 1966 she was even more affable and gave testimony freely. On the common points touched upon, her testimony corroborated that of her husband as to the statements and other behavior of Warnasiri.

We present below in tabular form a summary of all the statements and recognitions made by Warnasiri with regard to his claim to be Ananda Mahipala reborn. The *Informants* column gives the names of witnesses to what Warnasiri did or said in relation to the previous life, while the *Verification* column lists the names of those who testify to the accuracy of what Warnasiri said or did with regard to the previous personality. We have listed at the end of the tabulation those statements and recognitions (items 22 through 29) which occurred after the first study of the case in 1962.

SUMMARY OF STATEMENTS AND RECOGNITIONS MADE BY WARNASIRI ADIKARI

<i>Item</i>	<i>Informants</i>	<i>Verification</i>	<i>Comments</i>
1. The mother of his previous life lived in Kimbulgoda, but his father had died.	Julis Adikari, father of Warnasiri B. A. Roslin Nona, mother of Warnasiri	T. Ranaweera, mother of Ananda	Ananda's father, D.M.N. Mahipala, had died in 1953, three years before Ananda died.
2. The mother of his previous life was fairer and fatter than his present mother.	Julis Adikari B. A. Roslin Nona	Verified by our observations and comparisons of the two women.	
3. His former mother had more money than his present parents. Request to his father to buy a car.	Julis Adikari	T. Ranaweera	Ananda himself had had a car. This was also verified by several persons who had known Ananda. Mrs. B. A. Roslin Nona confirmed that Warnasiri had asked his father to buy a car.
4. In his previous life he had stored some money in a drawer at home.	Julis Adikari T. Ranaweera	T. Ranaweera	Some money had been stored in a drawer at the time of Ananda's death as indicated by Warnasiri. According to Mrs. Ranaweera, however, the money was hers, not Ananda's.
5. The home of his former life was beside the main road near the school.	Julis Adikari	T. Ranaweera	This house had been taken down after the death of Ananda. The verifications therefore came from Mrs. Ranaweera only and we could not examine the house.
6. The house was blue, and had a tile roof.	Julis Adikari B. A. Roslin Nona	T. Ranaweera	See comment for item 5.
7. The house was a better one than the house of his present parents.	Julis Adikari B. A. Roslin Nona	T. Ranaweera	See comment for item 5. From our knowledge of Warnasiri's house and the description of the house that was torn down, we believe that this was an accurate statement.

<i>Item</i>	<i>Informants</i>	<i>Verification</i>	<i>Comments</i>
8. A guava tree grew in front of his previous house.	Julis Adikari	T. Ranaweera	See comment for item 5. The guava tree had been planted by Ananda and another boy. In 1965 Mrs. Ranaweera stated that Warnasiri still talked much of the guava tree.
9. The house was near a culvert.	Julis Adikari	T. Ranaweera	See comment for item 5. Also verified by F.S. when he visited the old site.
10. Recognition of the school in Kimbulgoda on his first visit there.	Julis Adikari	T. Ranaweera	Mrs. Ranaweera has taught at this school for many years. The school might be recognized for what it is from the road. It is, however, set well back from the road and does not look conspicuously like a school.
11. Recognition of the site of home in previous life.	Julis Adikari	T. Ranaweera	See comment for item 5. Passing the school, Warnasiri led his father on the way to the house another quarter of a mile and when they reached the site of the house, he said: "The house is not here."
12. Recognition of mother of previous life, Mrs. T. Ranaweera.	Julis Adikari	T. Ranaweera	Warnasiri picked her out of a crowd of women in response to the question whether his former mother was in the group. The only other comments or suggestions made consisted of efforts of other women present to draw him to them, saying, "Come here. I am your mother." All these he ignored, going straight to Mrs. Ranaweera. Mrs. Ranaweera and her deceased son had been extremely fond of each other. In 1962, Mr. D. A. Ranaweera said that he had witnessed the unprompted recognition by Warnasiri of Ananda's mother. In 1966, however, he denied that he had been present at this recognition. We cannot explain this change of testimony.

13. Request to Mrs. Ranaweera for bicycle of previous life.	Julis Adikari	T. Ranaweera	Ananda had had a bicycle during his childhood. Mrs. Ranaweera had sold it subsequent to Ananda's death.
14. Request to Mrs. Ranaweera for almirah of previous life.	Julis Adikari	T. Ranaweera	An almirah is a wooden closet or cupboard used for keeping personal possessions. If used to keep a child's toys, it would, like a cupboard in the West, become an important place and source of memories for him. Mrs. Ranaweera had given the almirah to one of her daughters as a present. Mrs. B. A. Roslin Nona stated that Warnasiri had said he had had an almirah, but she was not a witness to this particular request of Warnasiri's to Mrs. Ranaweera.
15. In the previous life he had died from the effects of eating some "beautiful fruits."	Julis Adikari B. A. Roslin Nona	Unverified	Ananda died suddenly, and his death was attributed to heart failure. ² Mrs. B. A. Roslin Nona said that Warnasiri had said he had died after eating "small fruits."
16. After eating the fruits, he had gone home, eaten breakfast, and died suddenly.	Julis Adikari	T. Ranaweera	Ananda did become ill after eating some food and died quickly. Ananda ate the meal in question about 10:00 A.M. It was in fact an early lunch rather than a breakfast, but Julis Adikari stated that Warnasiri had said he died after eating breakfast.

² The detail of some food taken or some other seemingly unimportant event occurring just before death occurs quite often in the cases suggestive of reincarnation, for example, in the cases of Ravi Shankar and Parmod Sharma (3). Perhaps food taken or something done just before death becomes specially fixed in the memory because of the intensity of the experience of dying. Dostoevsky commented on the trivial details noted by men about to be shot of which he himself had personal experience. In the present case, a surviving Ananda, finding his body dead, might have cast around for a plausible explanation of such a sudden death and attributed this superstitiously to something he had recently eaten. Such misplaced assignments of blame in illness and death occur commonly in the East, but also in the West. I.S. has drawn attention to incorrect, or at least unsubstantiated, assignments of causes of death by the present personalities in the cases of Swarnlata and Jasbir (3).

<i>Item</i>	<i>Informants</i>	<i>Verification</i>	<i>Comments</i>
17. His previous mother had had teeth.	T. Ranaweera	T. Ranaweera	Warnasiri said to Mrs. Ranaweera at their first meeting: "Where are your teeth, mother? You used to have teeth." Mrs. Ranaweera had had her teeth extracted after the death of Ananda.
18. Request for a toy drummer of the previous life.	T. Ranaweera Julis Adikari	T. Ranaweera B. A. Roslin Nona	Mrs. Ranaweera at first did not know what Warnasiri meant when he asked for the drummer, but on searching through some old things she found two clay toys that had belonged to Ananda, and one of these was the figure of a Kandyan drummer. According to Mrs. B. A. Roslin Nona, Warnasiri had kept the drummer among his toys and it was shown to us in 1965 and 1966.
19. In Kimbulgoda there is a person who sells gutukola and who is known as "Uncle Gutukola."	Julis Adikari	Julis Adikari	Gutukola is a local vegetable. A gutukola seller in Kimbulgoda was called "Uncle Gutukola." We were unable to verify this item independently. No informant in Kimbulgoda could in 1966 recall a person known as Uncle Gutukola, but Julis Adikari insisted that earlier Mrs. Ranaweera had verified the item to him. His wife, Mrs. B. A. Roslin Nona, also said it had been verified.
20. Initial failure to recognize sisters of Ananda when presented to him in a group of other young women. Later (1965) reported to have recognized two	Initial failure observed by F. S. on the occasion. Irangani Mahipala Pieris, informant for Warnasiri's correct (later) recognition of her and her sister, Vinitha.	T. Ranaweera	Initial failure possibly due to anxiety aroused in the child by the stilted, artificial manner of the participants and by a considerable crowd of persons who stared at the child. According to Mrs. I. M. Pieris, Warnasiri did later correctly recognize her and her sister after the initial tension of the staged event had

sisters of Ananda Mahipala.

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| 21. After his death he was reborn as the first baby of his present mother, but died soon after birth and his body was placed in a cardboard box at the hospital. | Julis Adikari | Julis Adikari | Ananda died October 26, 1956. In the same month, Mrs. B. A. Roslin Nona did give birth to a baby boy who died an hour after birth at the Government Hospital in Dompe. The infant was born in the seventh month of the pregnancy. Warnasiri was born a little more than a year later on November 9, 1957. ³ |
| 22. He drove a Morris Minor car. | Warnasiri | H. A. Pieris
Irangani Mahipala Pieris
R. K. Dharmaratne | Testimony of 1965. Ananda had owned a car, but it was an Austin 40 model. His father, however, had owned a Morris car and Ananda had driven this car. |
| 23. He had been in an automobile accident, running into a bus. | Julis Adikari | | Testimony of 1965. Unverified. Mrs. Ranaweera said her son had never been in a serious automobile accident. She might not have known of a minor accident. |
| 24. His names had been "Sudu Mahattaya" and "Ukkung Mahattaya." | Julis Adikari
Warnasiri | T. Ranaweera
D. A. Ranaweera | Testimony of 1965 and 1966. These names were, in fact, nicknames by which Ananda had been called. |
| 25. Failure to recognize a photograph of Ananda. | Julis Adikari | | Testimony of 1965. Details of attempt to test recognition of photograph not given. |

³ The hypothesis of reincarnation by itself implies nothing as to when a personality assumes occupancy of a new physical body. In most of the Asian cases now under study, the interval between the death of the previous personality and the birth of the body of the new personality is more than a year, although it is rarely more than ten years. But in a small number, the interval seems shorter so that conception and some embryonic development of the body of the second personality must have begun before the death of the first. In one (unpublished) case in India studied by I.S., the death of the first personality occurred three days after the birth of the second personality, and in the case of Jasbir (3) the death of the previous personality occurred about three years after the birth of the present personality.

<i>Item</i>	<i>Informants</i>	<i>Verification</i>	<i>Comments</i>
26. Recognition of another photograph of Ananda.	F. S. witnessed this himself in 1965.		Testimony of 1965. A photograph of Ananda as a young man was shown to Warnasiri. He was asked: "Who is that?" and he at once said: "That is myself." Witnesses of the two families said he had not been shown this photograph before.
27. Recognition of photograph of Ananda's sister, Padma Perera.	F. S. witnessed this himself in 1965.		Testimony of 1965. On being shown a photograph of Padma Perera as a child, Warnasiri said: "That is she," and pointed towards Padma Perera, who was present. Padma Perera had grown up and her features had changed considerably since this photograph was taken. F.S. would not himself have been able to identify Padma Perera from this photograph. Witnesses of the two families said that Warnasiri had not previously been shown this photograph of Padma Perera. We are certain that no person present told or hinted to Warnasiri (at the time) the identity of the persons in the photographs of items 26 and 27.
28. He had sisters at his home.	B. A. Roslin Nona	We met several of Ananda's sisters.	Testimony of 1966. This item was not given earlier, but Mrs. B. A. Roslin Nona indicated that it was among the statements Warnasiri had made before any verification had taken place. Ananda had had five sisters.
29. His former mother was a school teacher.	B. A. Roslin Nona	T. Ranaweera	Testimony of 1966. See Comments to Items 10 and 28.

Relevant Reports and Observations of the Behavior of the People Concerned

Warnasiri exhibits, according to his father, a considerable identification with Ananda. He has repeatedly asked his father to take him to Kimbulgoda. He insists that his former mother loved him more than does his present one. After the first meeting with Mrs. Ranaweera, Warnasiri insisted on seeing her again and refused to eat until his father agreed to take him. Once when another boy said he would attack Warnasiri's "good mother," (i.e., Mrs. Ranaweera), Warnasiri became angry and attacked this boy. Mrs. Ranaweera affirms that Warnasiri's personality closely resembles that of Ananda at the same age.

As already mentioned, Warnasiri said he could recall three previous lives anterior to his present one as Warnasiri. He believed that prior to his birth as Warnasiri, he incarnated briefly in the infant baby of his own mother, Mrs. Roslin Nona in 1956; prior to that he lived as Ananda in Kimbulgoda, and prior to that he lived in Kelaniya and died in a boating accident. To his father, Warnasiri has several times expressed disgust with being reborn again and again and resolves to become a monk and make an end of it all.⁴ For a time he had the habit of throwing rubbish into a well at his home. When questioned about this, he said that he wanted to fill up the well, build a house at that site for his new parents, and then leave them to become a monk. His father had great difficulty in checking this habit. Indeed, at one point he thought he could not do so and sent Warnasiri away to stay with relatives in the hope that this would break his habit of throwing things into the well. Mrs. B. A. Roslin Nona Adikari said in 1966 that Warnasiri still wanted to become a monk.

When F.S. saw Warnasiri in 1962 he appeared to be an extremely serious, shy, and indeed withdrawn child. He seemed at times to be abstracted from his surroundings, staring blankly into space. He spoke reluctantly and in single, disconnected words. But his father testified that he is quite intelligent. In 1965 and 1966 Warnasiri was happier and more communicative.

For her part, Mrs. Ranaweera believes fully that Warnasiri is her deceased son Ananda reborn, and she exhibited during inter-

⁴ Buddhism teaches that release from the cycle of death and rebirth can be attained only by the development of non-attachment to the elements of sensory experience. The release from desire for the unrealities of incarnated existence may be sought and achieved in meditation which Buddhist monks practice and teach. (See, for example, Christmas Humphreys, *Buddhism*, Harmondsworth, Penguin Books Ltd., 1951; Francis Story, *Foundations of Buddhism: The Four Noble Truths*, Kandy, Ceylon, The Buddhist Publication Society, 1961.)

views with her all the emotions to be expected in a woman talking of her beloved son.

In 1965 we learned that the affection of Warnasiri and Mrs. Ranaweera had continued, as had the visits of Warnasiri from time to time to Kimbulgoda. Warnasiri's family were somewhat reluctant to have him visit Mrs. Ranaweera often, but permitted occasional visits. Warnasiri's mother stated that he often asked to be taken to Kimbulgoda and "worried her" about this. In 1965 F.S. took Warnasiri with him to visit Mrs. Ranaweera again. On this occasion, the boy was eager to go and delighted with the visit. In Kimbulgoda he showed a very definite affection for Mrs. Ranaweera (which she returned) and during the visit he obviously much preferred her company to that of other persons present whom he largely ignored.

In 1966 we again took Warnasiri (and his father) with us to Kimbulgoda. On this occasion no strong emotion was shown by either Warnasiri or Mrs. Ranaweera, but they seemed to enjoy seeing each other.

Up to 1966 Warnasiri had also continued a lively interest in automobiles, a passion difficult to account for solely on the basis of opportunities in his own family, which owns no automobile. He seemed also to have some precocious knowledge (for a boy of eight as he was in 1965) of how to drive an automobile. Ananda, we were told, was skilled as a mechanic. As for other behavioral traits which might have been related to the previous life, we found no evidence of these. Warnasiri, according to his mother, showed no fear of water (related possibly to drowning in the life at Kelaniya) or of fruits (related possibly to his idea of the cause of death as Ananda).

In 1966 we learned from Warnasiri's mother that he still spoke of the previous life when asked about it, but no longer spoke spontaneously as he had earlier. This fading of memories or at least of verbalizations occurs in most cases of the reincarnation type in children.

Comments on the Evidence of Paranormality in the Statements of Warnasiri

We have been unable to find any motives and opportunities for fraud on the part of the informants of the case. In 1965 the previous impression of their integrity was further strengthened when it was proposed to attempt hypnotic regression of Warnasiri. (This endeavor, which was conducted with interpreters, failed.) When F.S. explained and proposed this to his parents, they readily agreed. They understood the possible revelations of Warnasiri, if hypnotized, and would hardly have agreed to this procedure if they

feared that some information unfavorable to themselves would emerge from the experiment. Furthermore, our two principal informants, Mr. Julis Adikari and Mrs. T. Ranaweera, signed after reading (in Sinhalese) our Tabulation of items (1-27) of the case recording their testimony to the facts as they remembered them.

Although Warnasiri's declarations of a previous life dwell on a more prosperous existence than his present one, we have found no evidence that he or his family have profited or can hope to profit from the narration of his apparent memories. If these represent only wish-fulfilling fantasies, they gain nothing for him by narration to others. But obviously he believes he has true memories of a previous life and frets against the restrictions of incarnated existence. Nor can we reasonably trace the impulse for Warnasiri's behavior to his parents, who certainly do not wish their child to prefer other parents or to fill up the family well.

The detailed and intimate information possessed by Warnasiri about the life of Ananda V. Mahipala can hardly have been known totally to anyone but Mrs. T. Ranaweera. And yet, according to the witnesses, she was a total stranger to Warnasiri's family until after he began talking of the previous life. Many villagers of Kimbulgoda might know the details of the subsequently destroyed residence of Mrs. Ranaweera and her son. But knowledge of the possessions of Ananda would hardly lie in the public domain. Even Mrs. Ranaweera had forgotten about the existence of the toy drummer belonging to her son when Warnasiri first mentioned this. In any case, no other villager of Kimbulgoda knew the Adikari family. We could find no person who could have acted as a carrier of information to Warnasiri.

We must regard the recognition of Mrs. Ranaweera as inconclusive since, although some ladies tried to divert Warnasiri to themselves, he was asked to identify his mother and glances toward her may have guided him. This explanation does not, however, account adequately for the affectionate behavior of Warnasiri toward Mrs. Ranaweera. The glances and even open encouragement of onlookers could hardly manufacture this behavior on the spot or sustain it over several years.

Warnasiri's initial failure to recognize the deceased man's sisters may have arisen from anxiety rather than ignorance. For despite efforts at dissuasion, a considerable crowd of onlookers gathered at the time for the attempted test of recognitions and this, together with the stilted artificial behavior of the principal participants, may well have made Warnasiri tense, as he seemed to be at the time, and inhibited the flow to consciousness of whatever information he had about the people there. This hypothesis of his initial failure is supported by the later testimony of one of Ananda's sisters who

said that after the initial failure, Warnasiri did in fact recognize her and another sister. Unfortunately, we did not observe this episode and only heard about it three years later; and leading questions seem to have played a part. F.S. did, however, witness in 1965 Warnasiri's recognition of photographs of Ananda and one of his sisters.

SUMMARY AND CONCLUDING REMARKS

We have reported a case of the reincarnation type in Ceylon which we had an opportunity to investigate within a few months of the occurrence of the main events of the case. The case contains features commonly found in other cases of this type in different parts of the world. For example, the child concerned gave out information about his claimed previous life in different utterances spoken at different times; the apparent memories focused on persons and possessions of the previous life and on the details of the death of the previous personality; the subject showed a longing to return to the family of the previous life, although some discontent also with this "pull" which he felt; and he showed affectionate behavior towards the mother of the previous personality appropriate for that personality, but most unusual in a small child meeting a strange older woman. He has, moreover, sustained this affectionate behavior over a period of four years.

We have outlined our reasons for thinking that the child showed paranormally derived information about the previous personality. There are, it seems to us, three important rival hypotheses for explaining the facts of the case if we allow that the child did in fact acquire the information he had about the previous personality through some paranormal process. These hypotheses are: personation of a previous personality motivated by a desire to escape the present environment (acknowledged by the child to be less desirable than the previous one) making use of extrasensory perception and sanctioned by a culture favoring the idea of rebirth; possession of the child by a discarnate personality, presumably that of the previous personality; and reincarnation.

The first of these three theories is favored by Chari (1) and by Murphy (2) as explanations of reincarnation type cases. I.S. (3) has argued elsewhere that this explanation may account for some cases of this type, but it fails, in our opinion, to account for several features of some of the cases, such as the strong and persisting claim of many of the subjects of a continuing identity linking the previous and the present personalities. If the behavioral features of these cases are to be accounted for by a combination of delusions of identity and paranormal processes, they certainly stand out from

any other cases of delusions of identity whether in the East or the West. Obviously, no firm conclusion can be drawn from any single case and we do not propose to do so in the case of Warnasiri. But we can state that its features, so similar to those of many other cases observed, make us favor reincarnation as the most reasonable way of accounting for all its aspects and details. Further studies of these cases, which are urgently needed, may turn up new information which will make us favor some other explanation. In the meantime, it seems to us that reincarnation ought to be taken seriously as an explanatory principle for cases of this type.

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