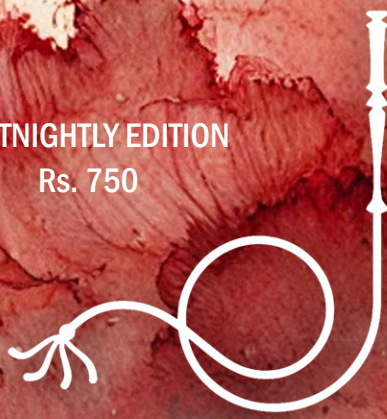


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How a Former LTTE Pilot and a
Female Ex-Commander Exploit
Innocent Ex-Fighters in a Bid
to Reignite a Deadly Cause

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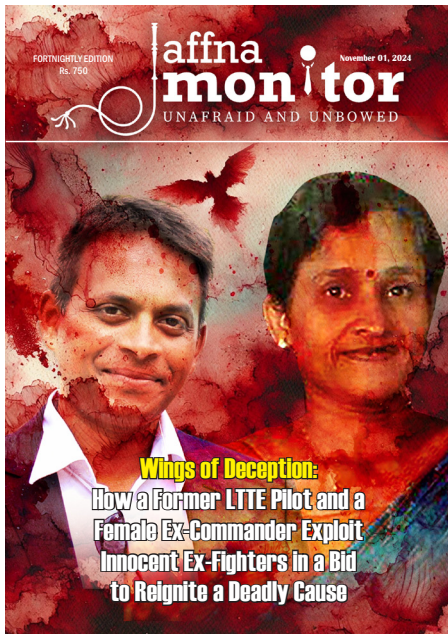
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A Year of Truth: Your Support Can Keep It Alive



This issue of Jaffna Monitor marks our first anniversary. In mid-October 2023, a small group of determined individuals united with a vision to launch an English magazine that amplifies the voices of the North and East of Sri Lanka. On November 1st, 2023, we released our first issue.

From the very beginning, we took a resolute stand not to seek donations or external funding, choosing instead to rely on the modest means at our disposal. Every article you've encountered is a product of relentless effort and devotion, free from external influence or hidden agendas—fueled solely by our steadfast commitment to authentic and fearless journalism.

Though a few generous individuals approached us with offers of donations, we redirected their support to our contributors, prioritizing the people behind the stories. However, now the reality is unavoidable: to keep Jaffna Monitor alive, we must ask for your help. We believe that over the past year, we have proven ourselves worthy of your trust—our actions and work speak louder than any appeal. But without sustained financial support, we stand on the brink of a difficult choice.

Some have suggested we introduce a paywall, restricting access to those who can afford it. But Jaffna Monitor was founded to serve the public, to amplify every voice—not to hide the truth behind subscriptions. Yet, without your support, continuing this mission at the same momentum becomes increasingly challenging.

In fact, we have turned down lucrative advertisements from presidential candidates during the last election. These offers—though framed as simple ad placements—would have provided us with enough funds to operate comfortably for a few months. But we refused and continue to refuse similar offers in the run-up to the parliamentary elections. While advertisements may

not explicitly endorse a candidate, the message they convey is subtle yet undeniable. We will not risk even the slightest perception that we are aligned with any political figure or party. Our commitment to neutrality is non-negotiable.

If Jaffna Monitor has informed, engaged, or inspired you, we ask for your support. But let us be absolutely clear: a donation is not a purchase of influence. We will never compromise our editorial independence in exchange for favors, no matter how generous the offer. Your support ensures our survival, but it will never shape our content.

The future of Jaffna Monitor lies in your hands. If you believe in independent journalism that refuses to bow to power, politics, or profit, stand with us. We have carried this mission forward for a year—with your help, we can continue it. Please donate, Your contribution will make all the difference.

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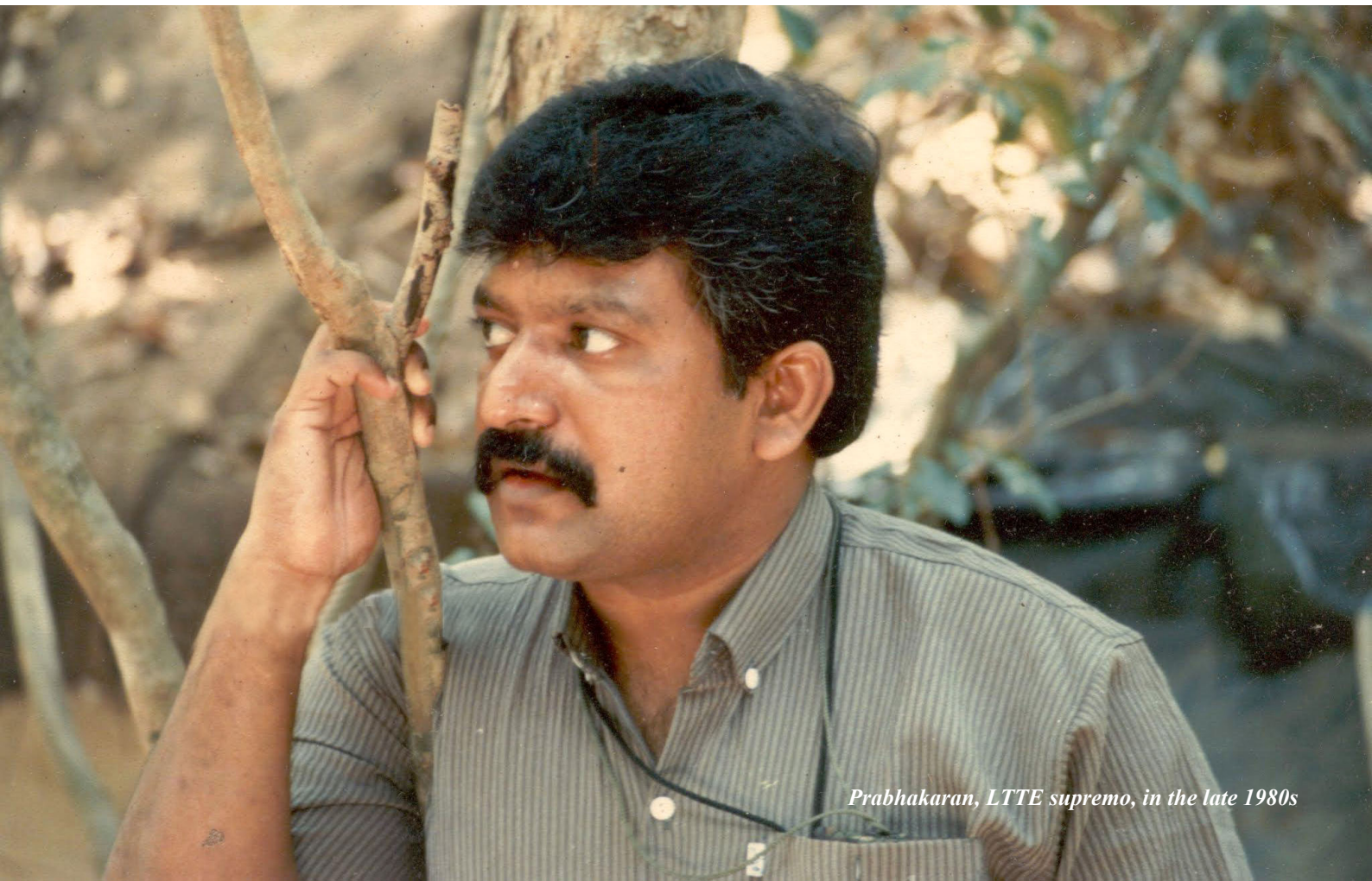
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Wings of Deception: **How a Former LTTE Pilot and a** **Female Ex-Commander Exploit** **Innocent Ex-Fighters in a Bid** **to Reignite a Deadly Cause**



BY:

Jaffna Monitor Investigation Team



Prabhakaran, LTTE supremo, in the late 1980s

Thenmozhi's Story

Thenmozhi (name changed) was a valiant LTTE fighter from the Sothiya Regiment. She fought fiercely for her cause, but on May 17, 2009, when everything fell apart, she faced a life-altering decision: either bite the cyanide capsule, as was expected of a Tiger fighter or surrender to the very army she had fought against for years. She chose the latter.

Surrender was never an option in the LTTE's lexicon, but Thenmozhi tells us she made that choice because there was nothing left to fight for. As a mother of two, with her husband already killed in battle, she felt there was no point in continuing the struggle. She joined the ranks of 12,000 other LTTE fighters, leaders, and cadres who laid down their arms and surrendered to the military. Thenmozhi entered a rehabilitation program and eventually settled on the outskirts of Jaffna, where she now ekes out a living doing menial jobs to raise her children.

Then, out of the blue, in early 2023, she received a call from an unfamiliar Indian number, +9199400194 (the last two digits are purposefully withheld). To her surprise, the voice on the other end belonged to Kavery Akka (Name Changed), one of her former senior commanders in the Sothiya Regiment—a woman she had always admired for her kindness and leadership. It was a pleasant shock. Kavery seemed genuinely interested in Thenmozhi's well-being and, in an unexpected gesture, asked for her bank details. Being a self-respecting woman, Thenmozhi initially refused, but after repeated calls, she reluctantly shared them. Days later, she received a deposit of a few thousand rupees from Kavery.



Emblem of the Sothiya Regiment

Kavery began asking Thenmozhi to reconnect with other former female fighters in her village and nearby areas, saying that she wanted to help them. Moved by the gesture, Thenmozhi poured her heart into it, reaching out to her former comrades, many of whom were now leading quiet, unremarkable, and impoverished lives. She managed to locate around 30 former fighters. True to her word, Kavery helped the majority of the fighters Thenmozhi introduced. Kavery insisted that her name not be mentioned. Instead, Kavery asked Thenmozhi to tell the fighters that the help came from generous Tamil diaspora members.

Thenmozhi was astonished—she had always thought the diaspora, who once funded their fight, had abandoned them after the war. Yet here they were, quietly offering support. Though the financial assistance was modest, it brought a sense of relief and

hope to the women who had felt forgotten. Kaveri continued to encourage Thenmozhi to build her network, and each time she found someone new, Kaveri would send more funds.

However, as the presidential election approached, things took a darker turn.

Kaveri urged Thenmozhi to rally her network in support of the so-called common Tamil candidate, convincing her that it was crucial to show Tamil solidarity through their vote. Feeling a sense of duty, Thenmozhi took time off from her menial job to tirelessly campaign for the candidate, never questioning her motives. It wasn't until after the election that she began to have doubts.

One day, kaveri called again, this time with a troubling request. She wanted information about someone who was known to be a vocal

critic of the LTTE. That's when alarm bells rang in Thenmozhi's mind. She began to realize that she might have been caught in a carefully laid trap, with her emotional and financial vulnerabilities being exploited for a larger agenda.

Fearing what might come next, Thenmozhi cut all ties with Kaveri. She stopped using the phone number linked to their communications and distanced herself from the network she had helped build. What became of the group of former fighters is unknown to her.

Kayalvizhi's Story

Kayalvizhi—let's call her that—was once a committed fighter in the Malathi Regiment of the LTTE. After the war ended in May 2009, she surrendered to the Sri Lankan army alongside thousands of other fighters. She



LTTE leader Prabhakaran with early female fighters of the LTTE at Nithikaikulam forest, Manalaru. This photo was taken on December 25, 1989—Christmas Day.

spent several years in a rehabilitation program before resettling in Vavuniya (place changed), the town she and her husband called home. Life after the war was peaceful—perhaps too peaceful. They focused on farming and raising livestock, building a modest but quiet life free from the shadows of conflict.

Kayalvizhi had made a conscious decision to bury her past and spend the rest of her life in peace. Her only goal was to care for her family, raise her children, and avoid anything that might disrupt the fragile stability they had built. But that peace was about to be tested.

A few years ago, Kayalvizhi received a call from 077657... (the last four digits of the phone number have been withheld deliberately) that would soon upend her meticulously crafted life. On the other end was a familiar voice—Bhuvana (name changed), a former leader from one of the LTTE's non-combatant divisions. Once an LTTE fighter, Bhuvana told Kayalvizhi that she was now collaborating with diaspora contacts who were offering financial assistance to struggling ex-combatants.

At first, Kayalvizhi was deeply suspicious. Accepting funds linked to the LTTE felt like inviting trouble, and the last thing she wanted was to endanger her family. For years, she had intentionally kept her distance from former comrades, following her instincts to avoid unnecessary complications. Yet, the timing of Bhuvana's offer was hard to ignore—her family needed funds for urgent home repairs and to rebuild their hen coops. Though they lived frugally, times were tough.

Kayalvizhi voiced her reservations to Bhuvana, explaining that she was reluctant to accept money from any LTTE-affiliated diaspora group. But Bhuvana was persistent. She assured Kayalvizhi that the funds came from a genuine, independent diaspora family with

no political strings attached. "There's nothing to worry about," Bhuvana insisted. Reluctantly, and with some hesitation, Kayalvizhi agreed. A few days later, 20,000 rupees were deposited into her bank account.

After the first deposit, Bhuvana asked Kayalvizhi to reach out to other former female fighters in her area, saying she wanted to help them as well. Kayalvizhi hesitated. She had deliberately avoided contact with her former comrades for years, not wanting to stir up old memories or draw unwanted attention. But Bhuvana continued to encourage her. Eventually, motivated by the idea that she could make a difference in the lives of other ex-fighters, Kayalvizhi gave in.

She reached out to former fighters in her village and neighboring areas, gathering their phone numbers, addresses, and other personal information. Over time, she built a small network of ex-LTTE fighters. Once she shared the information with Bhuvana, she was asked to take on a leadership role, coordinating the group and acting as a liaison between the fighters and Bhuvana. With Bhuvana's occasional financial support, Kayalvizhi was able to assist several women in the group by distributing modest but essential aid.

For a while, things seemed to be going smoothly. But everything changed when the presidential election was announced.

Bhuvana returned with a new request—she wanted Kayalvizhi and her group not just to vote for the "common Tamil candidate" but to actively campaign for him. Bhuvana, in an attempt to entice her, also drew a parallel between the conch symbol used by the so-called common Tamil candidate and the emblem of the Malathi Regiment, which also features a conch. Kayalvizhi was taken aback. This was far from what she had signed up for.



Emblem of the Malathi Regiment

She had left politics behind long ago, believing that their struggle had ended the day their leader, Prabhakaran, was killed.

Kayalvizhi explained to Jaffna Monitor that her sole purpose in building the network was to support former fighters—not to engage in political activism. To her, politics was a dead end, and she had no faith in the so-called common Tamil candidate. "It's not right for me to get involved in politics," she told Bhuvana. "I don't trust these candidates, and I don't believe any of this will benefit our people."

That's when Bhuvana's tone changed. The warmth and kindness in her voice vanished, replaced by a cold, commanding edge. She reminded Kayalvizhi of the financial help she had accepted, subtly implying that it came with unspoken obligations. In that moment, Kayalvizhi felt trapped. A Tamil proverb perfectly encapsulates her predicament: "நக்குண்டார் நாவிழந்தார்"—loosely translated as, "Once you've accepted help from someone, you lose the right to speak against them."

Under mounting pressure and a sense of indebtedness, Kayalvizhi reluctantly agreed to support the campaign. Despite her better judgment, she threw herself into

canvassing for the Common Tamil candidate. Her network of former fighters also joined the campaign, driven by the same sense of loyalty and the weight of the proverb. What began as a simple support for her comrades turned into a political mission she never intended to undertake.

After the election, however, Kayalvizhi sensed that something far more sinister was unfolding. It became clear that Bhuvana's motives went beyond simply helping former fighters—she was quietly assembling a network that could be activated at any moment, advancing the hidden agenda of LTTE diaspora elements long intent on stirring unrest in Sri Lanka. Kayalvizhi also realized that Bhuvana wasn't acting alone; she suspected a mastermind within the diaspora was orchestrating the operation from behind the scenes. Their ultimate objective seemed to be creating a tightly-knit network of former LTTE fighters, offering just enough aid to secure their loyalty—only to manipulate them later for a far larger and more dangerous agenda.

Kayalvizhi told us that if she stayed involved, she risked being drawn deeper into a web of dangerous schemes, jeopardizing both her family and the fragile peace she had

fought so hard to protect.

Without a second thought, Kayalvizhi severed all ties with Bhuvana. She changed her phone number and abandoned the network she had painstakingly built. What became of the group of former fighters she organized remains a mystery to her. She suspects that Bhuvana found someone else to step into her place, continuing to exploit others under the guise of help.

Baited by Poverty: The Sinister Plan to Ensnare Former Fighters into a Dangerous Agenda

A former fighter—let's call him Thuyavan—who had direct dealings with these elements revealed unsettling details to Jaffna Monitor. He recounted how he was pulled into this sinister scheme by Janaki, the former administrative head of the LTTE's Sothiya Regiment, who now resides comfortably in Chennai. "It all started innocently," Thuyavan said, "but before I knew it, I was entangled in something."

According to Thuyavan, the person overseeing operations on the ground—essentially functioning as a team leader—was Mani, a former LTTE fighter (a pseudonym used to protect her identity). "She was my primary contact, running the show," he explained. "But

Mani wasn't just a go-between; she led the local network cell I was involved with." He added ominously, "And there may be many other cells—many other Manis."

Thuyavan revealed that all coordination with Mani took place through a specific phone number—077334... (we've withheld the last four digits for privacy). However, what troubled him most was her current situation. "The saddest part," he said, "is that Mani still does menial jobs—cleaning to make ends meet."

He couldn't help but wonder if Janaki had manipulated Mani into the network. "It feels like she's been brainwashed," Thuyavan reflected. "It's hard to believe that someone like Mani, working herself to exhaustion just to survive, is now



Prabhakaran in Chennai, 1984/85

trapped in this web—doing whatever the network demands, without question."

But what struck Thuyavan the most was when Janaki created a WhatsApp group to organize the network's activities. As new members were added, one number immediately caught his attention—+33 652 853 895, a French number. "I had a bad feeling," he admitted. "When I looked into it, I found out that the number belonged to Achchuthan, a former operative from the LTTE's air wing. From what I know through friends, Achchuthan is hell-bent on reviving the LTTE," Thuyavan revealed.

This discovery deeply unsettled him. "That's when I realized," he said grimly, "this wasn't just about helping ex-fighters. There was a much darker, far-reaching agenda at play—something far more sinister than I initially thought."

With regret heavy in his voice, Thuyavan acknowledged how deeply the network had grown. "I see now that poverty and promises were just tools to lure us back into a world we thought we'd escaped. And if this keeps going," he added, "it won't be long before everything unravels, dragging us back into the chaos we fought so hard to leave behind."

"It's clear that influential LTTE figures, who escaped the war and now live comfortably abroad, are working to establish a well-organized network of former fighters to serve their personal agenda—the revival of the LTTE," said a former LTTE leader, speaking on condition of anonymity. He elaborated further: "They know full well that without Prabhakaran, the LTTE cannot truly be revived. But these individuals, now settled overseas and benefiting from both leftover LTTE funds and fresh diaspora money, want to fuel unrest in Sri Lanka. Chaos allows them to thrive abroad, collecting more funds under the pretense of a renewed struggle."

"For years, these diaspora elements relied heavily on local politicians—particularly the TNPF and factions within the TNA and ITAK—to push their agendas. But even these politicians have their limits. Realizing this, the diaspora now aims to build a tightly controlled network of former fighters—people they can manipulate from afar, whether for political gain or something far more dangerous," the source, who is deeply knowledgeable about the situation, told Jaffna Monitor.

"Most of the former LTTE fighters living in Sri Lanka are innocent," he explained. "They fought for a cause they once believed in, but they've since buried their past and moved on. Now, they live simple, ordinary lives. For them, the war, the struggle—it's all behind them. All they want is to live in peace." However, the source stressed that this longing for peace is being cynically exploited by LTTE figures abroad.

"These former fighters aren't willingly stepping into the carefully crafted web. The diaspora uses their poverty as bait—offering small financial aid and token gestures, pretending to care, while slowly ensnaring them emotionally. It's a calculated manipulation, reeling them in little by little, only to use them later for hidden agendas," he said, his tone grim.

The ex-fighter expressed deep sorrow over the potential consequences for those being manipulated. "These men and women already lost everything in the war. They've rebuilt fragile, quiet lives, free from violence, hoping never to return to that darkness. But now, these diaspora LTTE figures are dragging them back into a game they don't want to play. If this continues, they won't just lose the peace they've fought so hard to find—they'll lose everything all over again."



Janaki

Janaki: Builder of a Network of ex-Fighters

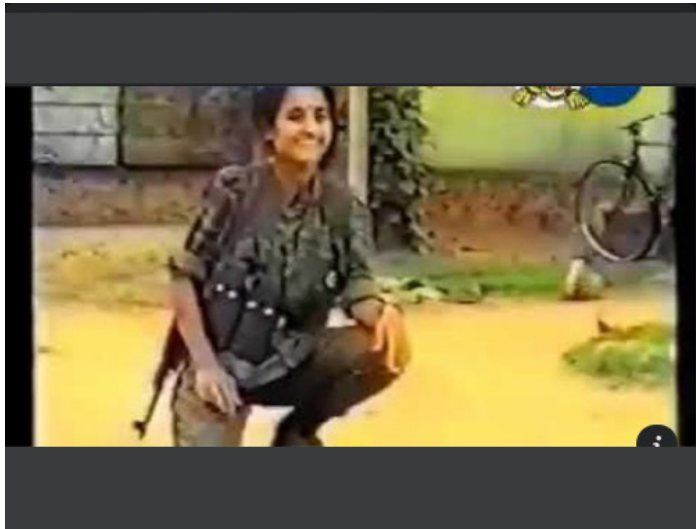
At the center of these covert operations—manipulating former combatants and pushing the LTTE diaspora's agenda to incite instability in Sri Lanka, thereby endangering the hard-earned peace and stability of thousands of ex-fighters—stands Janaki, a pivotal figure in the LTTE's Sothiya Regiment.



Brig. Thurga, commander of the Sothiya Regiment, with LTTE supremo Prabhakaran

Janaki served as the administrative head of the regiment, holding a rank just below that of the special commander, Brigadier Thurga. Both Brigadier Thurga and her deputy, Colonel Mohana, were killed during the Battle of Anandapuram in April 2009. This devastating battle marked the near-collapse of the Sothiya Regiment, leaving the remaining female fighters scattered into small, disorganized groups.

After Thurga's death, Mathuram was appointed as the new special commander, but she too perished in the final days of the war. Throughout this chaos, Janaki remained at her post as the administrative head, maintaining her authority and influence within the regiment, even as it crumbled around her. Janaki, whose real name is Chithranjani (சித்ரஞ்சனி), was born in Achchuveli. Her involvement with the LTTE began during the Indian Army's presence in Sri Lanka. Before officially joining the LTTE, she worked



Cropped image from an LTTE song featuring Janaki, from the early 1990s

with the "Suthanthira Paravaigal" ("Birds of Freedom"), a group primarily comprised of students and women under the LTTE's political wing. This organization, composed of LTTE supporters and sympathizers, was not part of the formal military structure but played a vital role in assisting the movement. It was during this time that Janaki decided to become a full-time member of the LTTE in 1988, at the height of the conflict between the Indian Army and the LTTE.

Janaki's military journey began with the fourth women's batch at Manal Aru, where she trained under the watchful eye of Sothiya (Michael Vasanthi)—a disciplined and highly skilled commander whose unwavering dedication to the cause left an indelible mark on her trainees. Tragically, Sothiya's life was cut short by illness, passing away on January 11, 1990. In recognition of her legacy, LTTE supremo Prabhakaran immortalized her by establishing the Sothiya Regiment on July 14, 1996.



Sothiya with her fellow fighters at Vidiyal Camp, in the Nithikaikulam forest, 1989

When the regiment was formed, Janaki officially enlisted, swiftly rising through the ranks as both a formidable fighter and an astute leader. Her battlefield prowess earned her respect among her peers, and her reputation grew with every mission. Credible sources affirm that Janaki played a crucial role in several key offensives, including the decisive battle at Elephant Pass, where she showcased her tactical acumen and unyielding determination, solidifying her status as a force to be reckoned with on the frontlines.

Janaki was widely recognized as a highly capable leader within the LTTE's administration. Credible sources state that she had a natural talent for managing people efficiently while fostering warm and friendly relationships with her colleagues. Her genuine kindness earned her the respect and trust of the female fighters, making her one of the most well-regarded figures within the organization.

A former female fighter who served under

Janaki fondly described her as "அக்கா சிக்கல் இல்லாத ஆள்" ("a leader without complications"). Similarly, a male fighter remarked, "She had no conflicts with us or the female fighters—she was a calm and balanced person."

Thinesh Master: The Trusted Advisor Who Chose Loyalty Over Escape

In 1992, Janaki married Thinesh Master (Sockalingam Senthilyogan), also known as 'Vedi' Thinesh, a senior LTTE member and one of Prabhakaran's most trusted military advisors. Thinesh, born on December 3, 1961, in Pannalai, Tellippalai, hailed from a well-educated and highly respected family. His father, Sockalingam, had served as Mannar's Assistant Government Agent (AGA), earning the family a solid reputation within their community.

All of Thinesh's siblings went on to become distinguished professionals. His elder brother, the late Senthilkumar, was a doctor in London,



Thinesh Master explaining a military strategy to LTTE guards in the late 1990s



Sockalingam, former Assistant Government Agent (AGA)



Thinesh Master (standing at the extreme right) with his siblings and relatives

while another brother, Dr. Senthill S. Mohan, is the Founder and CEO of Medcentre Health in Canada. His sisters also achieved notable success: one sister, Senthilvathana Sriskandarajah, holds a doctorate and resides in London, while another, Senthilkumari Gunachandran, an accomplished professional, lives in Australia.

A credible source who studied with Thinesh Master told Jaffna Monitor that he was an intelligent student in his school days. However, like many youths of his generation, Thinesh's life was profoundly altered by the mindless July 1983 pogrom orchestrated by the then UNP government. The violence pushed countless Tamil youths toward militancy, seeking self-respect and justice. Thinesh was no exception—he abandoned his studies and, driven by

the need to resist oppression, became a committed member of the LTTE.

Thinesh was known for his English fluency and deep understanding of military strategy. Yet, like many within Prabhakaran's inner circle, he was expected to be a compliant "yes-man." In 1983, Thinesh underwent specialized explosives training under Indian officials in New Delhi, India. He later worked closely



Thinesh Master with LTTE leader Prabhakaran (cropped from an LTTE propaganda video)

with Anton Master, the head of the LTTE's military office. When Anton Master parted ways with the LTTE in 1988 after a fallout with Prabhakaran, Thinesh stepped into his role, officially taking over the leadership of the military office in 1990.

Thinesh was also among the few trusted operatives who accompanied Prabhakaran on his secret return to Sri Lanka from India in 1987. As the war neared its bloody end, Thinesh had several chances to escape. However, he chose to stay by Prabhakaran's side, ultimately embracing death alongside him. His body was never recovered, fueling speculation among remnants of the LTTE that he may have surrendered and vanished into the ranks of the "disappeared."



Thinesh Master



*Thinesh Master
on a battlefield*

Yet, credible sources who worked closely with him offered a different account. According to them, Thinesh expressed a deep resolve to remain with Prabhakaran until the end. Given his expertise with explosives, these sources speculate that Thinesh may have detonated himself, leaving no trace behind—his final act of loyalty, reducing himself to unidentifiable fragments.

In March 2009, as the war entered its devastating final phase, the ICRC sent a ship to Puthumathalan to evacuate injured civilians. Although Janaki's children—a girl and a boy—were not injured, she used her and her husband Vedi Thinesh's influence to secure their escape. She managed to have them included on the list of wounded evacuees, alongside her brother Aingaran—now residing in Australia—who posed as their father.

As the LTTE crumbled in May 2009, Janaki moved into army-controlled territory. She openly identified herself as an LTTE leader and surrendered to the military. What followed was highly unusual—while most female LTTE leaders and fighters endured lengthy detention and harsh interrogations, Janaki's time in custody lasted less than six months. This stark contrast raised suspicions among former fighters and observers.

Sources suggest that Janaki paid substantial bribes to key officials, ensuring her swift transfer from military custody to an IDP (Internally displaced people) camp. Once inside the camp, Janaki quietly orchestrated her escape. With the aid of bribery and corrupt officials, she acquired a passport and fled Sri Lanka, eventually making her way to Chennai.

The Troubling Self-Centeredness of Janaki

After fleeing Sri Lanka and starting anew in India, Janaki began her life in Chennai. A few years later, she relocated to one of the prestigious Villas, situated near the Anjanasutha Sri Yoga Anjaneya Swami Mantra temple in Kirugambakkam, Porur—a temple founded by renowned Tamil actor Arjun. She made this villa her home, a residence best described as independent and refined—not exactly opulent by high-end standards, yet far more comfortable than the average household in Chennai.



Thinesh Master (left) with his siblings in the mid-1970s

Her children's education reflects the privileges she managed to secure. Janaki enrolled her son and daughter at Padma Seshadri Bala Bhavan (PSBB), an elite institution renowned for its rigorous academics and steep fees. Admission to PSBB is difficult, not only because of the high costs but also due to the influence needed to secure a spot. The school's alums list reads like a who's who of Indian success stories: Sundar Pichai, CEO of Google; A.R. Rahman,

Oscar-winning composer; Naga Chaitanya, a leading Telugu actor; Ravichandran Ashwin, celebrated Indian cricketer; and Narayana Murthy, co-founder of Infosys, among others.

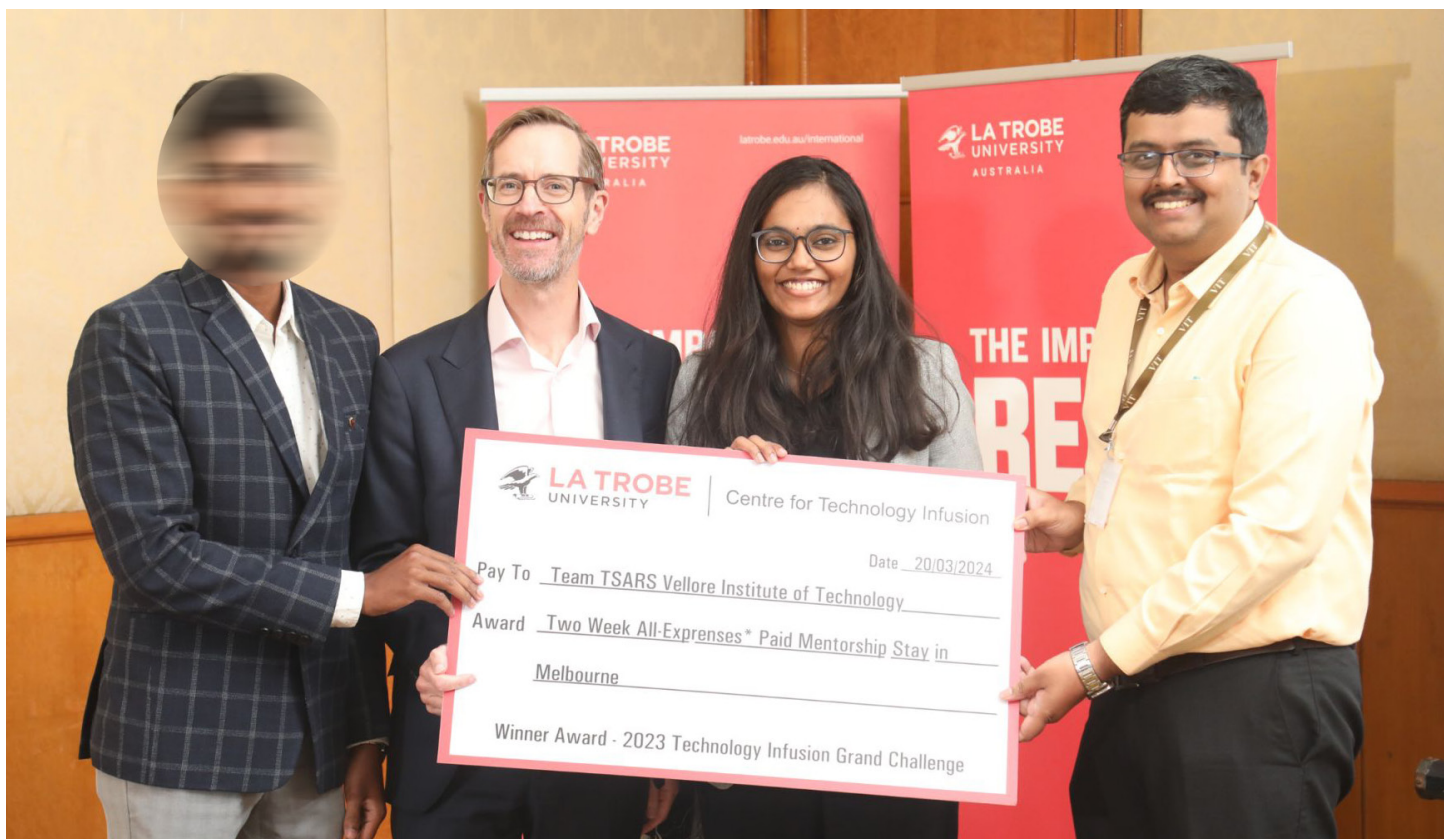
Janaki's eldest daughter, who has the name of a female character from ancient Tamil literature, was once a classmate of Balachandran Prabhakaran, the son of LTTE leader Velupillai Prabhakaran, in Kilinochchi. She has pursued a career in medicine and currently works as a duty doctor for a multinational company. Credible sources indicate that she is also working toward an MD in psychology, adding yet another dimension to her accomplishments.

Meanwhile, Janaki's son, whose name includes the word "Tamil," recently completed his B.Tech in Mechatronics, Robotics, and Automation Engineering in 2023 from the renowned Vellore Institute of Technology (VIT), Chennai campus. Enrolled in 2020 under roll number 20BMH1084, Janaki's son quickly distinguished himself through

his academic and technical excellence. (For privacy reasons, we have chosen not to publish the names of Janaki's son and daughter.)

On March 20, 2023, La Trobe University's Vice-Chancellor, Professor Theo Farrell, announced the winners of the Technology Infusion Grand Challenge in India. Among the standout participants was Team Tsars from VIT Chennai, who were crowned overall winners for developing an innovative product—a smart breathalyzer called SafenSober, designed to reduce alcohol-related two-wheeler accidents, addressing a major safety concern in India.

Janaki's son was a key member of Team Tsars, where he showcased exceptional technical brilliance and dedication. Their project earned top honors at the award ceremony held on March 20, 2024, in New Delhi. As part of their prize, the team received an all-expense-paid, two-week mentorship at La Trobe University's campus in Melbourne, Australia.



Team Tsars from VIT Chennai receiving an award from La Trobe University's Vice-Chancellor, Professor Theo Farrell (Janaki's son is on the extreme left – his face has been blacked out to conceal his identity).

Interestingly, Janaki's son, still holding Sri Lankan citizenship, recently returned to Sri Lanka on a temporary passport to finalize his travel documents for the upcoming trip to Australia. During this visit, however, Jaffna Monitor uncovered that he met with key members of Janaki's network, delivering speeches infused with Tamil nationalist rhetoric. He urged them to "work hard" for the cause—even though he himself was preparing for a luxurious mentorship in Melbourne and eyeing a possible master's degree at a prestigious university abroad.

Those familiar with India's education system understand just how exorbitant private medical education and specialized degrees like Mechatronics, Robotics, and Automation Engineering can be—often costing crores of Indian rupees. Janaki managed to finance these staggering expenses, reportedly with support from her late husband Vedi Thinesh's siblings and through her own business ventures in Chennai.

Janaki's Sources of Income

According to credible sources, Janaki's primary source of income is linked to her close



Dr. Senthill S. Mohan

Dr. Subhathini Senthill Mohan



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Online advertisement showing Dr. Subhathini Senthill Mohan consulting patients at Sri Ramachandra Medical Centre, Porur

connection with her brother-in-law, Dr. Senthill S. Mohan, the founder and CEO of Medcentre Health in Canada. An alumnus of Madras Medical College and Chennai Medical College, Dr. Senthill S. Mohan also served as a resident physician at the Batticaloa Teaching Hospital.

He is a highly regarded consultant in the healthcare industry, having built an impressive career. After an early stint in cardiology (2000–2001), he transitioned to emergency medicine, where he worked as an emergency physician in Canada for 14 years (2001–2015). In 2012, he founded Medcentre Health, a venture offering comprehensive healthcare services across the Greater Toronto Area (GTA).

Sources reveal that medical tourism has become a cornerstone of Dr. Senthill's business model. Over the years, he has facilitated treatment for hundreds of patients from more than 20 countries, arranging world-class healthcare in India—primarily in Chennai—where costs are significantly lower than in Western countries.

Even before Janaki settled in Chennai, Dr. Senthill had been referring patients to India for major medical procedures, leveraging the region's affordability and high-quality care. His wife, Dr. Subhathini Senthill Mohan—an MD, CCFP, and FCFP-certified family doctor and general practitioner—manages these business ventures. She frequently travels to India and, when in Chennai, consults patients at Sri Ramachandra Medical Centre, Porur.

According to sources, Janaki now handles the logistics for these international patients, overseeing everything from accommodation to transportation. This arrangement has evolved into a highly profitable venture for her, as she meticulously orchestrates every aspect to ensure a seamless and comfortable experience for patients during their stay.

This allows her to maintain a comfortable lifestyle while expanding her influence among Tamil Nadu's elite and beyond. In addition to her business ventures, Janaki has cultivated a network of powerful contacts in Chennai, building close ties with controversial, pro-LTTE politicians such as Nedumaran, Seeman, and Vaiko—figures who continue to wield significant influence in Tamil Nadu's political landscape.

The Question of Betrayal

"While Janaki ensured the best education for her children and secured them a comfortable, affluent life in Chennai, why is she now trying to use us for her pro-LTTE diaspora-sponsored agendas?" several former female LTTE fighters expressed their frustrations to Jaffna Monitor. One ex-fighter remarked bitterly, "For years, Janaki kept a low profile, staying silent and uninvolved. Now that her children are settled and thriving, she's suddenly rekindled her obsession with Tamil Eelam."

These women acknowledged that it is natural for any mother to want the best for her children. "That's understandable," one fighter admitted. "She gave them a good education and built a secure life for them. But why should our children have to suffer, face imprisonment, or even die for these diaspora-sponsored schemes?"

"It's perfectly fine that she ensured her children's bright future," another ex-fighter added. "But why did she manipulate us to serve the agendas of her sponsors? Why are we being treated as mere tools for these plans?"

The fighters expressed deep frustration with Janaki's attempts to exploit them, especially after guaranteeing the safety and success of her own family. "We fought. We lost everything. All we want now is peace," one fighter

declared. "Why should we—or our children—pay the price for these diaspora-funded schemes? Haven't we lost enough already?"

A former Sothiya Regiment LTTE fighter, her voice tinged with sadness, shared her account with Jaffna Monitor.

"Janaki's husband, Thinesh Master's personal bodyguard, now lives in abject poverty," she revealed. In the LTTE, a 'bodyguard' wasn't merely tasked with protecting the leader. He was expected to serve the family in every possible way—washing clothes, cleaning the house, and even ferrying the children to and from school. It was more akin to being an unpaid servant than an elite protector.

"This bodyguard devoted himself to Janaki's family and children, ensuring their safety and comfort," the former fighter recalled. "I personally saw him working in her home." Yet, after the war, his life unraveled into poverty. Despite Janaki's powerful connections and access to diaspora funds from pro-LTTE elements, she has never once extended a helping hand.

"He gave everything to her family, but now, with all the influence and resources she possesses, she hasn't lifted a finger to support him," the former fighter lamented.

Another former female LTTE leader shed light on what she described as Janaki's opportunistic behavior. She pointed out that Janaki's mother and her younger sister both live comfortably in Kilinochi, while other close relatives remain safe in Jaffna. The ex-fighter accused Janaki of ensuring her family's safety while using vulnerable former fighters to push her pro-LTTE diaspora agenda.

"If Janaki were truly sincere, why wouldn't she involve her own mother, sister, or other relatives in these schemes?" she asked. "Deep

down, she knows that their involvement would invite trouble. To avoid that risk, she shields them while exploiting us—those of us without any protection."

"Janaki's attitude seems to be—'Who cares about the rest of us?'" the ex-fighter concluded bitterly.

"If Janaki were truly sincere, why doesn't she involve her own mother, sister, or any of her close relatives in these schemes?" she asked, her voice heavy with frustration. "Deep down, she knows their involvement would invite trouble—trouble she's not willing to face. To avoid that risk, she keeps them shielded and safe, while exploiting us—the ones with no protection, no safety net. We're disposable to her, mere pawns in her game."

Her tone sharpened, bitterness dripping from every word. "Janaki's attitude seems to be—'Who cares about the rest of us?' As long as she gets what she wants, we can suffer for all she cares." The ex-fighter's words cut deep, exposing the betrayal and abandonment that had simmered beneath the surface for years.

She paused, her gaze distant, before delivering her final point with unwavering clarity. "Janaki knew it all along—Prabhakaran was the LTTE, and the LTTE was Prabhakaran. Without him, there is no LTTE, no structure, no cause left to hold on to. She knows that all too well. And yet, here she is, rekindling dead embers, using us to chase a dream that ended long ago. She's playing with our memories, reopening old wounds—not for justice, but to keep her Tamil Eelam fantasies alive—dreams we can no longer afford to follow."

Her voice dropped into cold resolve. "In the end, it's not about us. It never was. We're just tools—used, discarded, and now summoned again to serve her agenda. And this time, she doesn't care if we shatter completely."

The Real Masterminds Behind Janaki's Operations

Achchuthan's Empire: Unmasking the LTTE's Covert Revival Network

Janaki is not the mastermind but acts as the central hub and chief organizer for former LTTE elements looking to stir unrest in Sri Lanka, a credible source revealed. While she coordinates operations from Chennai, the true masterminds behind the scenes are two high-ranking former LTTE figures: Sivarasa Pirunthapan, also known as Achchuthan/Suresh, a former LTTE Air Force pilot, and Pukalenthil Master, a key figure from the LTTE's Intelligence Wing. These two individuals are believed to be the real architects of the clandestine network, pulling the strings from abroad while Janaki manages on-ground activities.

One of the masterminds, Sivarasa Pirunthapan, also known as Pirunthapan Rajah, Achchuthan, and



Sivarasa Pirunthapan, also known as Pirunthapan Rajah, Achchuthan, and Suresh

Suresh, was born on January 17, 1972 in Alaveddy, Jaffna. A former LTTE Air Force commander and pilot, he is an alumnus of Jaffna Hindu College (1988 O/L batch).

Achchuthan's connection to aviation runs deep—his grandfather served in the Royal Air Force in Malaysia during World War II, and his elder brother, Pathipan Sivarasa, holds a prominent role as a Senior Aerospace Engineer at General Dynamics Mission Systems – Canada. However, Pathipan is



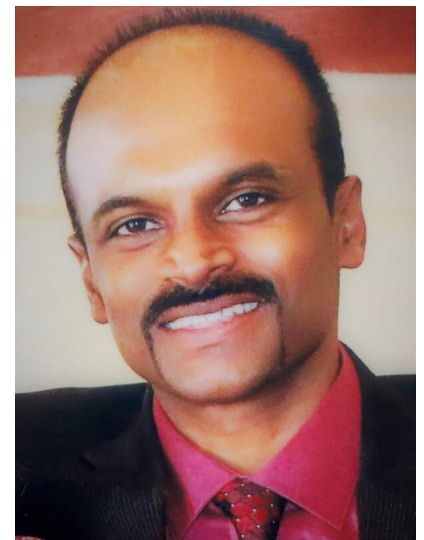
Sivarasa Pirunthapan, also known as Achchuthan, with his fellow LTTE Air Tiger commanders in 1998

more than just an aerospace engineer—he is also a creative innovator.

Pathipan developed a specialized machine for making Idiyappam (string hoppers), a popular South Indian and Sri Lankan delicacy, and even secured a patent for the design.

The design registration details reveal that the machine was officially registered on April 4, 2011, following a priority filing in India on October 10, 2010, under OHIM (now known as the European Union Intellectual Property Office - EUIPO).

Sivarasa Pirunthapan's/ Achchuthan's listed address is 6A Rue Rognon, Saint-Pierre-d'Autils, La Chapelle-Longueville (Eure), and he holds French nationality. He has married Sakalya Sivarasa since October 4, 2004, in Kilinochchi, Sri Lanka.



Pathipan Sivarasa

Achchuthan pursued his initial flight training in France, using a cover story as a team leader at a restaurant in Disneyland Paris. He traveled extensively across Europe, Africa, Malaysia, Singapore, and the Far East to enhance his piloting skills and aviation knowledge. During one of these visits to the Far East, Achchuthan was reportedly arrested while carrying a substantial sum of money. However, he managed to escape by disguising himself as a businessman.

Credible LTTE sources informed Jaffna Monitor that Achchuthan provided combat flight training to LTTE suicide cadres. His technical expertise played a crucial role in preparing pilots for air suicide missions as early

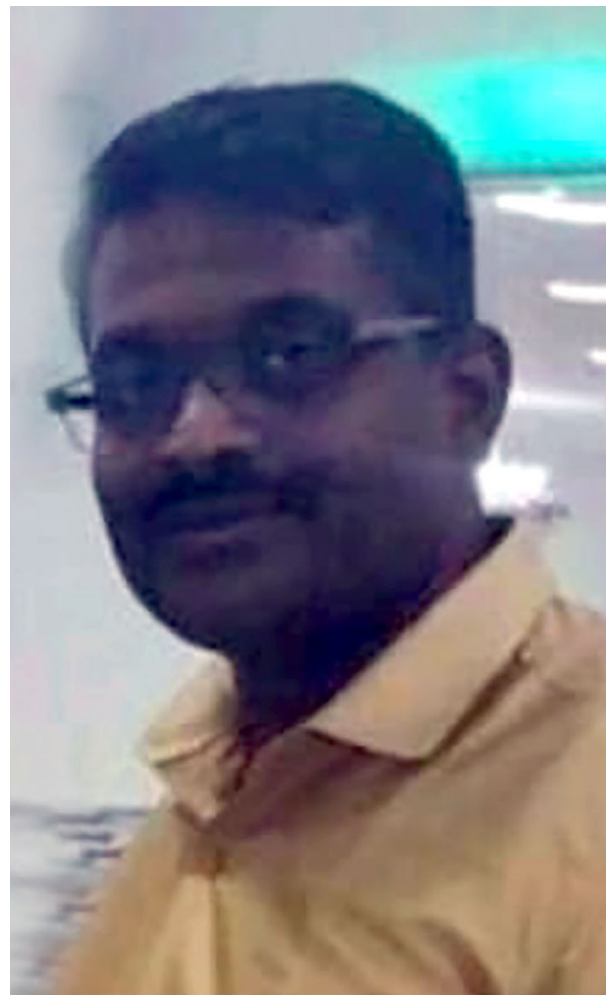
as 1998, including during the 2003–2004 ceasefire period.

Sources further disclosed that Achchuthan coordinated and commanded LTTE air raids on Colombo via satellite communication from an overseas base. Reports also indicate that Achchuthan controls multiple aviation-related assets abroad, bolstering the LTTE's operational capabilities and expanding its international reach.

After the assassination of Colonel Shankar—the LTTE air wing's leader—on September 26, 2001, in a Claymore attack, Achchuthan briefly took over the leadership of the air wing, consolidating his authority and influence within the organization. Now, Achchuthan is responsible for funneling large sums of money to Janaki, enabling her to build and expand the network of former LTTE fighters across Sri Lanka. Achchuthan operates alongside his brother, Sivarasa Langeswaran, a software professional who, according to sources, was formerly associated with the LTTE under the nom de guerre 'Barathy.' In a symbolic gesture,

he later named his daughter after this alias. His daughter, an accomplished archer and chess player, is a member of both the Dourdan Archery Club and the Pierre Perret Chess Club.

A credible source revealed that during the peace period, Ilangeswaran was sent abroad with two other LTTE operatives to study advanced technology. Renowned for his technical expertise, Ilangeswaran now leads what remains of the LTTE's cyber-attack team from France.



Sivarasa Langeswaran, also known as Barathy

In early 2010, the Sri Lankan Ministry of Defense reported that information regarding several international LTTE operatives was uncovered through diaries and notes found at the office of Castro, the former head of the LTTE's international wing, in Visvamadu. Documents seized during the investigation included records related to front organizations funding the LTTE and details about Tigers' ships and foreign trade operations. It was during this period that the name Sivarasa Pirunthapan, also known as Achchuthan or Suresh, gained prominence.

During the same period, Interpol issued a Red Notice for him on March 22, 2010 (Control No. A-1994/3-2010), signifying a request for international law enforcement to locate and provisionally arrest him, pending extradition or other legal action based on serious criminal investigations. His name was later added to the List of Designated Persons under paragraph 4(2) of the United Nations Regulations No. 1 of 2012. He was officially listed on February 25, 2014, marking his inclusion in international monitoring for sanctions and restrictions. A classic Vadivelu joke goes: “நான் தேடுற மாதிரி தேடுறேன்,

Wanted

SIVARASA PIRUNDABAN, Pirundaban



Legal Status	
Present family name:	SIVARASA PIRUNDABAN
Forename:	PIRUNDABAN
Sex:	MALE
Date of birth:	17 January 1972 (38 years old)
Place of birth:	JAFFNA, Sri Lanka
Language spoken:	English, French, Tamil
Nationality:	France, Sri Lanka
Physical description	
Height:	1.79 meter <-> 70 inches
Weight:	75 kg <-> 165 pounds
Colour of eyes:	BLACK
Colour of hair:	BLACK
Offences	
Categories of Offences:	TERRORISM
Arrest Warrant Issued by:	CHIEF MAGISTRATE COURTS NO 08 COLOMBO / Sri Lanka
IF YOU HAVE ANY INFORMATION CONTACT	
YOUR NATIONAL OR LOCAL POLICE	
GENERAL SECRETARIAT OF INTERPOL	

©Interpol, 23 July 2010.

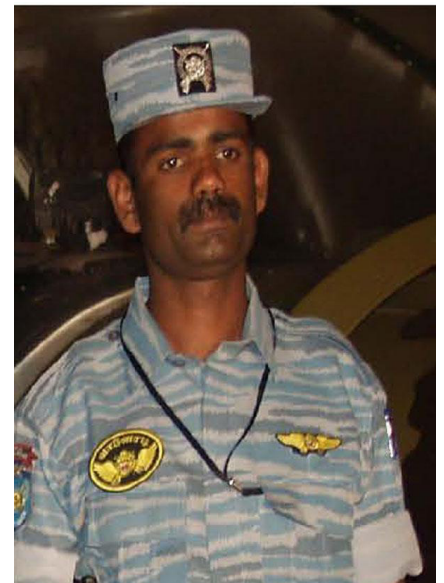
Interpol Red Notice against Sivarasa Pirunthapan (Achchuthan)

நீ ஒளியுற மாதிரி ஒளி” (I pretend to search for you, and you pretend to hide). In a similar fashion, Achchuthan seems entirely unfazed by the Interpol red notice against him—and Interpol, for its part, appears satisfied that issuing the notice was more than enough.

Following the notice, Sivarasa Pirunthapan made a subtle shift in identity, rebranding himself as Pirunthapan Rajah. However, this nominal change did little to diminish his influence, and he remains a key figure at the helm of the LTTE's surviving business empire.

Meanwhile, Achchuthan has taken control of several businesses and supermarkets across France and Europe—remnants of the LTTE's once-expansive financial network. Outwardly, he appears to be just another businessman leading a normal life. Yet, beneath this facade lies a deliberate and insidious effort to destabilize Sri Lanka. For years, he and his network have quietly sown unrest, jeopardizing the fragile peace and manipulating former militants still tied to the conflict.

The 2014 LTTE revival attempt stands out as one of the most serious and well-coordinated efforts to resurrect the group since its military defeat in May 2009—allegedly funded by



Suntharalingam Gajatheeban, also known as Theiveegan

Achchuthan. The operation was led by three seasoned operatives: Suntharalingam Gajatheeban (alias Theiveegan), Navaratnam Navaneethan (alias Appan), and Ponniah Selvanayagam Kajeepan (alias Gobi). All three were killed in a military operation carried out by Sri Lankan forces. Among the trio, Theiveegan shared a particularly close bond with Achchuthan, as both had served as LTTE pilots during the conflict.

Today, Achchuthan and his inner circle are weaving a dangerous web, using individuals like Janaki to reconnect with former fighters who had seemingly left their militant lives behind. Through manipulation and coercion, they aim to drag these individuals back into the vortex of violence. Their objective is clear: to revive

Thiruppathi Supermarché: Hub of Business, Cyber Attacks, and LTTE's Foreign Network



ATTESTATION D'IMMATRICULATION AU REGISTRE NATIONAL DES ENTREPRISES

Ce document récapitule l'état des inscriptions au Registre national des entreprises concernant l'entreprise **THIRUPPATHI** à la date du **28 octobre 2024**

Identité de l'entreprise

Dénomination : **THIRUPPATHI**

SIREN (siège) : 877 906 214

Date d'immatriculation au RNE : 08/10/2019

Début d'activité : 26/09/2019

Date de fin de la personne morale : 07/10/2118

Date de clôture : 31/12

Date de la première clôture : 31/12/2019

Nature de l'entreprise : Commerciale

Forme juridique : SARL, Société à responsabilité limitée (sans autre indication)

Activités principales de l'objet social : L'exploitation d'un supermarché et de tout fonds de commerce de vente de produits alimentaires en gros, demi-gros et détail, la vente d'articles se rattachant à l'alimentation générale et la réalisation de toutes affaires concernant les produits vendus en supermarchés

Code APE : 4711D - Supermarchés

Capital social : 5000 EUR

Adresse du siège : 5 RUE DE L'OUYE 91410 DOURDAN FRANCE

Complément de localisation/Distribution spéciale : 5-7 CTR COMM. LA CROIX ST JACQUES

Certificate of Registration in the National Business Register of France, showing that Thiruppathi Supermarché was owned by Pirunthapan Sivarajah, also known as Achchuthan

Dirigeants et associés

Nom, Prénom(s) : **PIRUNTHAPAN SIVARAJAH**

Nom d'usage : PIRUNTHAPAN

Qualité : Gérant

Date de naissance (mm/aaaa) : 01/1972

Commune de résidence : la chapelle-longueville

Établissements

Type d'établissement : Siège et principal

Date début d'activité : 26/09/2019

Siret : 87790621400011

Nom commercial : THIRUPPATHI

Enseigne : DIAGONAL

Code APE : 4711D - Supermarchés

Origine du fonds : Création

Nature de l'établissement : Commerciale

Activité principale : l'exploitation d'un supermarché et de tout fonds de commerce de vente de produits alimentaires en gros, demi-gros et détail, la vente d'articles se rattachant à l'alimentation générale et la réalisation de toutes affaires concernant les produits vendus en supermarchés

Adresse : 5 RUE DE L'OUYE
91410 , DOURDAN - FRANCE

Complément de localisation/Distribution spéciale : 5-7 CTR COMM. LA CROIX ST JACQUES

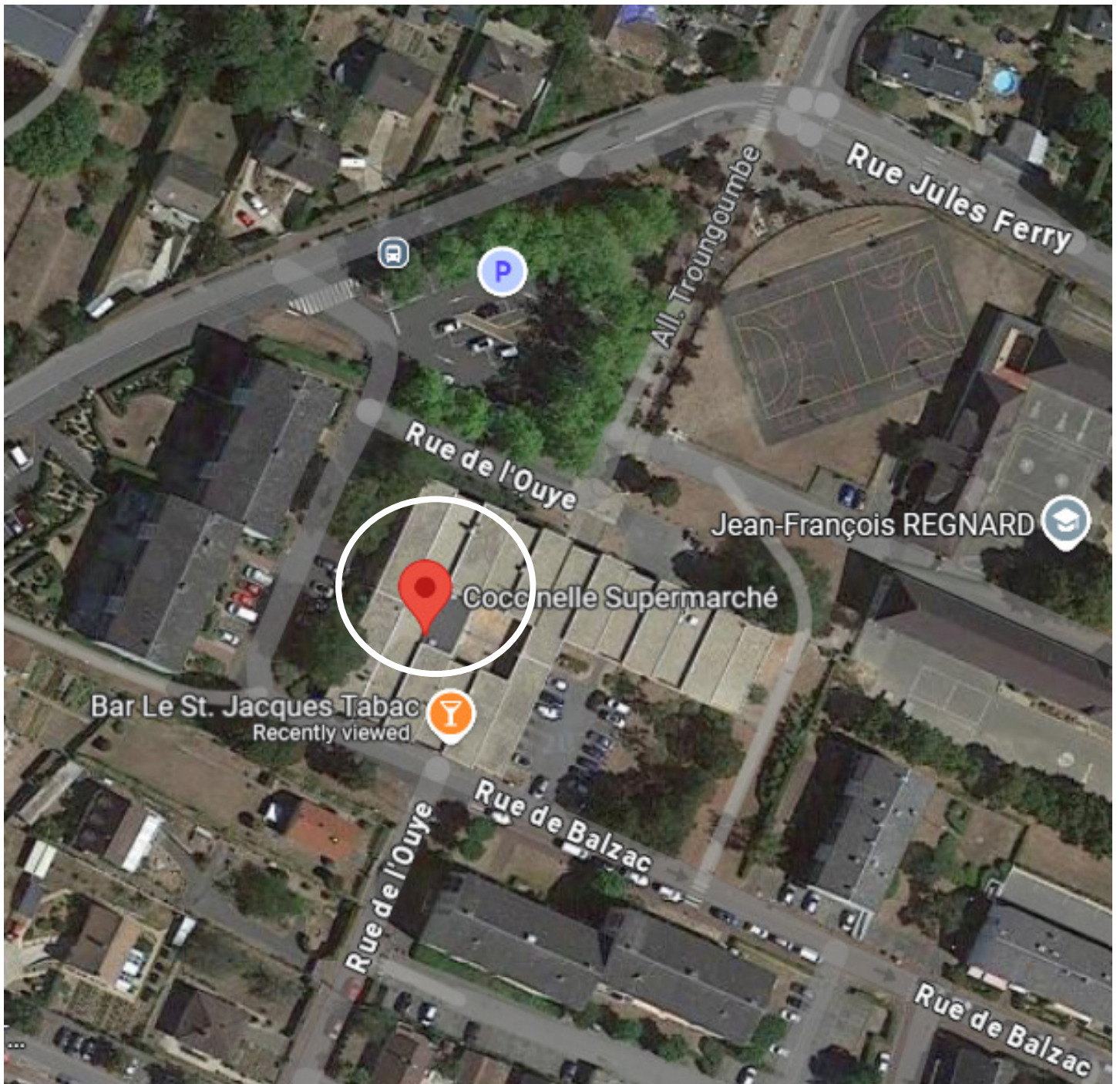
Certificate of Registration in the National Business Register of France, showing that Thiruppathi Supermarché was owned by Pirunthapan Sivarajah, also known as Achchuthan

the LTTE's legacy and plunge Sri Lanka into another era of bloodshed.

Sivarasa Pirunthapan, also known as Pirunthapan Rajah, Achchuthan, and Suresh, presents himself as a legitimate businessman and restaurateur. One of his key ventures is Thiruppathi Supermarchés et Hypermarchés (English: Thiruppathi Supermarkets and Hypermarchés), located at 5 Rue de l'Ouye, 91410 Dourdan, France.

The supermarket was established on September 26, 2019. It functions as a small-scale supermarket (SARL). Conveniently situated near the Château-Musée de Dourdan, the location benefits from accessible public transportation links. The provided phone number for the supermarket is +33 1 64 94 77 67.

The SIREN (Système d'Identification du Répertoire des Entreprises) number for Thiruppathi Supermarket is 877 906 214, while its SIRET (Système d'Identification du



Google Map showing the exact location of Thiruppathi Supermarchés et Hypermarchés (Coccinelle Supermarché)

Répertoire des Établissements) number is 877 906 214 00011. (In France, these numbers are used to uniquely identify businesses: SIREN: A 9-digit identifier assigned to a business upon registration, representing the company as a whole. SIRET: A 14-digit number that includes the SIREN, plus 5 additional digits to specify the exact branch or establishment location.)

The company holds an intra-community VAT number (FR68877906214) and is registered under NAF/APE code 4711D (Supermarkets).

While its official registration date is October 8, 2019, the supermarket began operations on September 26, 2019. Meanwhile, Thiruppathi Supermarché became a franchisee of Coccinelle Supermarché, a renowned French supermarket chain. ('Coccinelle' is the French word for a ladybug or ladybird.)

But this supermarket is more than just a business. It serves as a front for the covert operations of Achchuthan and his team, helping to sustain and expand the remnants

THIRUPPATHI (DIAGONAL)

877 906 214 • Active

Address : 5-7 CTR COMM. LA CROIX ST JACQUES, 5 RUE DE L'OUYE, 91410 DOURDAN

Activity : Supermarkets

Staff: Between 3 and 5 employees (2021 data)

Creation: 26/09/2019

Leader : PIRUNTHAPAN Sivarajah

Extrait Papiers du registre national des entreprises

à jour au 27 octobre 2024

IDENTITÉ DE LA PERSONNE MORALE

Immatriculation au RCS, numéro	877 906 214 R.C.S. Evry
Date d'immatriculation	08/10/2019
Dénomination ou raison sociale	THIRUPPATHI
Forme juridique	Société à responsabilité limitée (sans autre indication)
Capital social	5 000,00 Euros
Adresse du siège	5 RUE DE L'OUYE 5-7 CTR COMM. LA CROIX ST JACQUES 91410 DOURDAN
Activités principales	L'exploitation d'un supermarché et de tout fonds de commerce de vente de produits alimentaires en gros, demi-gros et détail, la vente d'articles se rattachant à l'alimentation générale et la réalisation de toutes affaires concernant les produits vendus en supermarchés
Durée de la personne morale	Jusqu'au 08/10/2118
Date de clôture de l'exercice social	31 Décembre
Date de clôture du 1er exercice social	31/12/2019

DIRIGEANTS OU ASSOCIÉS

Gérant	
Nom, prénoms	PIRUNTHAPAN Sivarajah
Nom d'usage	PIRUNTHAPAN
Date et lieu de naissance	Le 01/1972 à JAFFNA SRI LANKA
Nationalité	Française
Domicile personnel	6- Rue Rognon 27950 la chapelle-longueville

RENSEIGNEMENTS SUR L'ACTIVITÉ ET L'ÉTABLISSEMENT PRINCIPAL

Adresse de l'établissement	5 RUE DE L'OUYE 91410 DOURDAN
Nom commercial	THIRUPPATHI
Activité(s) exercée(s)	L'exploitation d'un supermarché et de tout fonds de commerce de vente de produits alimentaires en gros, demi-gros et détail, la vente d'articles se rattachant à l'alimentation générale et la réalisation de toutes affaires concernant les produits vendus en supermarchés
Date de commencement d'activité	26/09/2019
Origine du fonds ou de l'activité	Création

Legal documents showing that Thiruppathi Supermarchés et Hypermarchés was registered under Pirunthapan Sivarajah, also known as Achchuthan

of the LTTE abroad. The supermarket building also doubles as the hub for their cyber operations. From this location, Achchuthan and his brother Ilangeswaran coordinate online attacks and manage digital operations, collecting funds in the name of Tamil Eelam.

From this base, Achchuthan and his team maintain strong connections with members of the LTTE's foreign branches and key diaspora networks, furthering their influence and activities abroad.

Thiruppathi Supermarket: The Nerve Center of Achchuthan's Operations

According to credible sources, Thiruppathi Supermarket—now operating under the name Coccinelle Supermarché—serves as the nerve center for Achchuthan and his team's operations.

Interestingly, Thiruppathi SARL was registered under Achchuthan's real name, Sivarajah Pirunthapan, who is listed as the official owner. The owner's address provided for the registration is 6 A Rue Rognon, 27950 La Chapelle Longueville, France.

Achchuthan's younger brother, Lankeswaran Sivarasa, is married to Suganthiny Rajaratnam, a civil engineering graduate from the University of Peradeniya and an alumna of Mahajana College, Tellippalai. Born in

July 1975, Suganthiny plays a key role in the operations of Thiruppathi Supermarket. She held a shareholding position in the business, actively managing its day-to-day operations while maintaining an ownership stake in the venture.

While her husband, Lankeswaran, was sent abroad by the LTTE during the peace period to study technology, Suganthiny—who married him in May 2003 in Colombo—accompanied him to Malaysia. There, she worked as an engineer at Avcom Design Solutions from 2007 to 2014.

During her tenure at Avcom Design Solutions in Selangor, Malaysia, Suganthiny specialized in AutoCAD design work for a telecommunications company. Her responsibilities included developing technical designs and layouts essential to the company's projects across Malaysia.

A visitor to the supermarket shared a revealing observation: the workforce consists of 15 to 20 employees, all Sri Lankan Tamils, many of whom are former LTTE guards. Most of these workers are reportedly undocumented, lacking proper work permits, and are exploited with low wages, their vulnerable status leaving them at the mercy of the management.



Suganthiny Rajaratnam / Suganthini Lankeswaran



One of the LTTE's early aircraft, with the founder of the LTTE Air Force, Col. Shankar (left), and LTTE supremo Prabhakaran (right) standing in front of it

A credible source who previously worked with Achchuthan provided further insight into the supermarket's hidden agenda: "If you go downstairs," the source revealed, "you'll find a concealed world—Tiger flags, LTTE propaganda materials, books, and notices scattered everywhere. It's as if time stopped for the LTTE here. Stepping into that basement feels like entering a space still firmly under Tiger's control."

In addition to Thiruppathi Supermarket, Achchuthan oversees a network of multiple businesses, supermarkets, and restaurants, many of which were once integrated into the LTTE's financial network. His web of enterprises spans across France and other countries, with operations sustained through a tight-knit group of associates and family members, each playing a pivotal role in maintaining and expanding the businesses.

Diversity Cuisine: A Culinary Facade for Covert Operations

Though Achchuthan was a skilled pilot with a Private Pilot License (PPL) from DGAC, France, and an Agent de Trafic certification from Aeroform International, he also excelled as a restaurateur and chef. His aviation studies were concealed under a cover story of hotel management studies. A credible source reveals he attended the Singapore Institute of Hospitality and completed HACCP training at CCI Évreux, a French chamber of commerce offering professional programs.

Achchuthan and his wife, Sakalya, founded Diversity Cuisine on August 18, 2015, in the Galerie Marchande at Carrefour, located

at 5 Boulevard Isambard, 27200 Vernon, France, adjacent to the bustling Carrefour hypermarket. Vernon is a charming historical town nestled along the scenic banks of the Seine, situated halfway between Paris and Rouen, far from areas with significant Tamil populations. The restaurant enjoys a prime location, just 10 minutes from the nearest railway station, making it easily accessible to travelers and locals alike.

Staying true to its name, Diversity Cuisine showcases an eclectic selection of dishes from around the world, attracting food lovers from far and wide. As one enthusiastic visitor described it: *"From India to Japan, from Texas to Brussels—this is the kind of culinary journey every foodie dreams of!"*

Established as a **Société à responsabilité limitée (SARL)**, Diversity Cuisine holds the following legal credentials:

- **SIREN:** 812 832 855
- **SIRET (head office):** 812 832 855 00017
- **RCS registration:** Registered at the Evreux registry on August 12, 2015
- **Registration with the RNE:** Registered on August 12, 2015
- **VAT number:** FR57812832855
- **RCS number:** 812 832 855 RCS Evreux
- **Share capital:** €10,000

While the restaurant exudes a vibrant and inviting atmosphere, a more elusive story lies beneath the surface. Sivarasa Pirunthapan—also known as Achchuthan, Pirunthapan Rajah, and Suresh—a fugitive reportedly evading Interpol, has found sanctuary in Vernon, using Diversity Cuisine as his front. Hidden in plain sight, he operates the restaurant with his wife, Sakalya, seamlessly blending his passion for gastronomy with covert efforts to foment unrest and violence in Sri Lanka, jeopardizing the lives of thousands



Sivarasa Pirunthapan, also known as Achchuthan, at his Diversity Cuisine restaurant in Vernon, France

of former fighters who now lead peaceful, innocent lives in the country. While his daughter, born in 2005, enjoys the privileges of a stable life, studying in high school and excelling as a competitive swimmer.

One of our sources, who visited the restaurant, reported being warmly welcomed by a man named "Raja," who introduced himself as the owner. However, our facial recognition expert later confirmed that "Raja" is, in fact, Achchuthan, who is reportedly evading Interpol.

Aathi and Sanjana: Businesses Fueling LTTE's Covert Operations Abroad

Another key associate of Achchuthan is Thananayagam Kamalanathan, also known by his alias Thileepan, a former LTTE fighter. Kamalanathan is married to Shobana Kamalanathan, the sister of Suganthiny (the wife of Lingeswaran, Achchuthan's brother). Kamalanathan holds leadership positions in two significant ventures—Aathi and Sanjana—both closely linked to LTTE operatives. Shobana also holds shares in Sanjana, further reinforcing the network's familial connections.

Born in 1979 in Ramanathapuram, Kilinochchi, to Mr. and Mrs. Thananayagam and Thilgavathy (née Mandaithivu Chinniah), Kamalanathan's deep-rooted ties to the LTTE continue to shape his activities and influence.

Kamalanathan oversees **Aathi**, a wholesale business registered under the official name **Thisho Exotique d'Ivry SARL**, located at **14 Rue Pierre Rigaud, 94200 Ivry-sur-Seine, France**. This venture serves as both a trading hub and a covert center for LTTE activities, playing a crucial role within key Tamil diaspora networks.

Founded on February 26, 2020, Aathi specializes in the wholesale trade of domestic goods under NAF/APE code 46.49Z. In 2022, it was classified as a small or medium-sized enterprise (PME). The company initially operated from Moissy-Cramayel but relocated its headquarters to Ivry-sur-Seine on September 12, 2023.

It operates under **SIREN 881 940 639** and **VAT number FR71 881 940 639**. Beyond commerce, Aathi provides logistical support for Achchuthan's network, aiding efforts to

CETTE RESOLUTION EST ADOPTÉE A L'UNANIMITÉ

L'ordre du jour étant épuisé et personne ne demandant plus la parole, la gérante déclare la séance levée.

De tout ce que dessus, il a été dressé le présent procès-verbal, lequel, après lecture a été signé par les associés.

M. PIRUNTHAPAN SIVARAJAH

MME PIRUNTHAPAN SAKALYA

Part of a legal document showing that Diversity Cuisine is owned by Sivarasa Pirunthapan, also known as Achchuthan, and his wife Sakalya Pirunthapan

DIVERSITY CUISINE

812 832 855 • Active

Address : CARREFOUR SHOPPING CENTER, BOULEVARD ISAMBARD, 27200 VERNON

Activity : Traditional restoration

Staff: 0 employees (2021 data)

Creation: 08/18/2015

Leaders: PIRUNTHAPAN Sakalya, PIRUNTHAPAN Sivarajah

Ownership details of Diversity Cuisine

SARL au capital de 10 000 euros

Centre commercial Carrefour

Boulevard Isambard

27200 VERNON

PROCES VERBAL DE L'ASSEMBLEE GENERALE ORDINAIRE DE 06/05/2020

L'AN DEUX MILLE DIX HUIT

LE SIX MAI A QUATORZE HEURES, AU SIEGE SOCIAL

Les associés de la SARL DIVERSITY CUISINES, au capital de 10 000 euros divisés en 100 parts de 100 euros chacune, se sont réunis en Assemblée Générale Ordinaire sur convocation de la gérance.

ETAIENT PRESENTS :

MME PIRUNTHAPAN SAKALYA	porteur de 51 parts
M. PIRUNTHAPAN SIVARAJAH	porteur de 49 parts

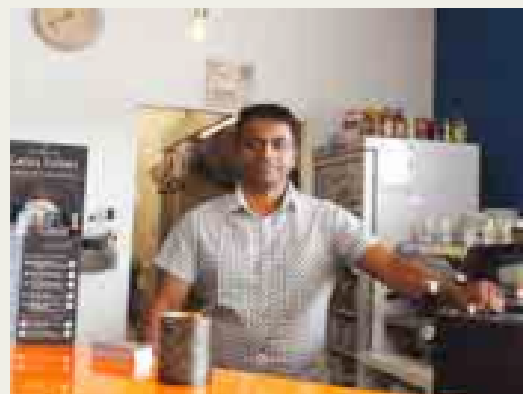
TOTAL

100 parts

Legal documents showing that shares of Diversity Cuisine are divided between Sivarasa Pirunthapan, also known as Achchuthan, and his wife Sakalya Pirunthapan

ÉCHO

The Diversity a ouvert ses portes



C'est dans la galerie commerciale du magasin Carrefour que The Diversity s'est installé.

Pirunthapan Rajah a déjà une belle expérience dans la restauration et l'hôtellerie notamment dans plusieurs restaurants des hôtels du parc d'attraction Disneyland Paris. Il avait envie de monter son affaire. Tandis qu'un cuisinier œuvre aux fourneaux, il est en salle avec son épouse. « J'ai voulu ouvrir la cuisine pour que les clients puissent la voir. » Le restaurant propose de la cuisine du monde ainsi que des plats végétariens et quelques plats vegan (même si 80 % des plats confectionnés à The Diversity comprennent de la viande). Un burger végétarien est aussi à la carte. Le restaurant étant ouvert de 9h à 22h, des petits déjeuners complets sont réalisés à la demande tout comme des smoothies, des glaces et des frappés.

+ D'INFOS : 09 67 74 11 29. Ouvert le lundi de 18h à 22h, du mardi au jeudi de 9h à 22h, le vendredi et le samedi de 9h à 23h. Fermé le dimanche.

A news publication called Vernon Direct featuring an article about Diversity Cuisine, along with a photo of the owner



Front view of Diversity Cuisine



Google Map image showing the exact location of Diversity Cuisine

destabilize Sri Lanka.

Notably, Achchuthan served as both a shareholder and former director of Aathi, further deepening the intrigue surrounding the company's operations.

Sanjana (Mini Market de Paris)

Sanjana, operating under the trade name Mini Market de Paris, is another venture managed by Kamalanathan. Located at 14 Avenue de Paris, 94380 Bonneuil-sur-Marne, France, it was established on April 16, 2018 and offers a wide range of products, including exotic goods, cosmetics, prepaid phone cards, ready-to-wear clothing, and import/export services.

Sanjana focuses on the retail trade of general food products and is registered under NAF/APE code 47.11B. It was formally listed with the Créteil Trade and Companies Register (RCS) on May 17, 2018.

Kamalanathan assumed leadership of Sanjana on June 11, 2024, further expanding his network of LTTE-linked enterprises. Before his tenure, the business was managed by his wife, Shobana Kamalanathan (née Rajarathnam), who played a pivotal role in the company's operations from 2018 to 2024. Ownership of Sanjana is equally split between Shobana Kamalanathan and Selvaruban Sujeeban, each holding 50% of the shares.

Born on March 26, 1982, in Jaffna, Shobana remains actively involved in the company's operations.

Legal and Financial Overview of Sanjana

- **SIREN:** 839 660 644
- **SIRET (Head Office):** 839 660 644 00015
- **RCS Number:** 839 660 644 RCS Créteil
- **VAT Number:** FR02839660644



Price list inside Diversity Cuisine (Special Arrangement)

- **Share Capital:** €3,000
- **Collective Agreement:** Retail and wholesale trade with a predominance of food (IDCC 2216)

Lankeswaran's Handyman & Equipments: A New Front for Hidden Agendas?

Much like Aathi, Sanjana serves more than just commercial purposes. The business is deeply intertwined with LTTE activities, functioning as a key hub within the organization's global operations. Its strategic importance underscores the persistence of LTTE elements



AATHI - Thisho Exotique d'Ivry

AATHI
(THISHO EXOTIQUE D'IVRY)
881 940 639 • Active

Address : 14 PIERRE RIGAUD STREET, 94200 IVRY-SUR-SEINE

Activity : Wholesale trade (intercompany trade) of other household goods

Staff: Between 3 and 5 employees (2021 data)

Creation: 26/02/2020

Leader : KAMALANATHAN Thananayagam

Part of a legal document showing that AATHI is owned by Thananayagam Kamalanathan

abroad, operating under the guise of legitimate businesses while pursuing covert objectives.

Lankeswaran's Handyman & Equipments: A New Front for Hidden Agendas?

In March 2024, Sivarasa Lankeswaran, brother of Achchuthan, launched yet another proxy enterprise—Handyman & Equipments, a specialized construction firm operating under the legal structure of a SASU (Société par Actions Simplifiée Unipersonnelle). Officially founded on March 22, 2024, the company is headquartered at 27 Allée de la Loire, 77178 Saint-Pathus, France.

While Lankeswaran serves as the company's President, it is widely believed that his wife, Mrs. Suganthiny Rajaratnam—a civil engineering graduate from the University of Peradeniya—plays a critical role in managing the business. Handyman & Equipments is classified under NAF/APE code 43.99C, signifying its expertise in general masonry and large-scale construction work. Operating within the artisan framework, the company adheres to the

IDCC 1597 collective labor agreement, governing building enterprises with more than ten employees.

The company's fiscal year will conclude on December 31, 2024.

Legal and Administrative Details

- **SIREN:** 925 255 077
- **SIRET (Head Office):** 925 255 077 00016
- **VAT Number:** FR51925255077
- **RCS Registration:** Meaux Registry, April 4, 2024
- **Address:** 27 Allée de la Loire
77178 Saint-Pathus, France

On April 4, 2024, Sivarasa Lankeswaran officially assumed leadership of Handyman & Equipments. His registered personal address is Résidence du Parc, Building Peupliers, Apartment 2, Dourdan (Essonne), France.

Key Players in Achchuthan's Web

The primary associates of Achchuthan (Sivarajah Pirunthapan) are his immediate family members and close relatives, all of whom play pivotal roles in supporting and expanding his ventures. His two brothers—Lankeswaran Sivarasa and Rajaputhiran Sivarajah—along with his sister, Mrs. Sumithirathevy Shivraja

Lankeswaran Sivarasa

Date of birth : 11/1975
Nationality : SRI LANKAN
Sector of activity: Specialized construction work
Related company: HANDYMAN & EQUIPMENTS

Part of a legal document showing that S Handyman & Equipments is owned by Lankeswaran Sivarasa

Navaratnam, and their spouses actively contribute to his operations. This tightly-knit familial network forms the backbone of their business empire, seamlessly facilitating both legitimate enterprises and covert activities tied to Achchuthan's efforts to incite unrest in Sri Lanka.

Family Involvement and Operations

- **Sakalya Pirunthapan** – Achchuthan's wife and co-manager of Diversity Cuisine since 2017, actively involved in running the business alongside her husband.
- **Pirunthapan, Lankeswaran, and Rajaputhiran** – All three brothers play crucial roles in the family's business

operations, serving as key facilitators in Achchuthan's covert mission to reignite unrest in Sri Lanka. Their coordinated efforts drive both the growth of their ventures and the manipulation of former **LTTE fighters**, putting the lives of these individuals and their families at grave risk.

- **Lankeswaran Sivarasa** (born November 18, 1975, in Jaffna, Sri Lanka) resides at Résidence du Parc, Building Peupliers, Apartment 2, Dourdan (Essonne), France, and retains Sri Lankan nationality. Married to Mrs. Suganthiny Rajaratnam since May 2003 in Colombo, Lankeswaran, a former LTTE guard, is the mastermind behind cyberattacks



Sivarasa Pirunthapan, also known as Achchuthan, at a pro-LTTE book release in London



Sivarasa Pirunthapan



Rajaputhiran Sivarajah

orchestrated by LTTE remnants. He works closely with Achchuthan to destabilize Sri Lanka, targeting vulnerable former fighters still living within the country.

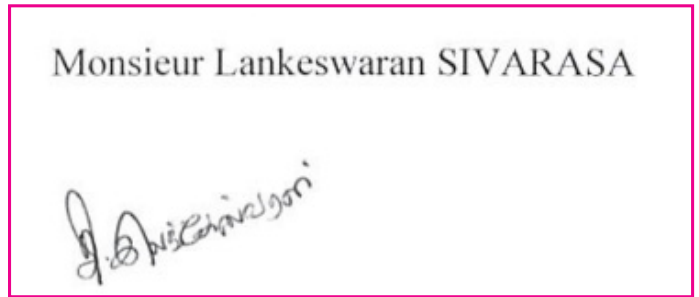
- **Rajaputhiran Sivarajah** (born September 17, 1982, in Jaffna) lives at 27 Allée de

la Loire, Saint-Pathus (Seine-et-Marne), France, holding a Sri Lankan passport. Married to Mrs. Sharmila Sarweswaran on August 22, 2016, in Gien (Loiret), France, Rajaputhiran plays a vital role in coordinating the network's activities across borders.

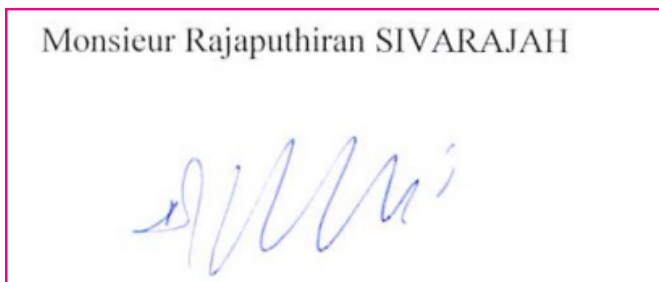
- **Mrs. Sumithirathevy Shivraja Navaratnam** (born June 29, 1978, in Tellippalai, Sri Lanka) is involved in one of the family ventures, SIVA ET SIVA, located at 17 Rue des Merisiers, 78711 Mantes-la-Ville, France. Specializing in retail and trade services, While Sumithirathevy retains her Sri Lankan nationality, there is little evidence to suggest her direct involvement in her brothers' malicious activities.



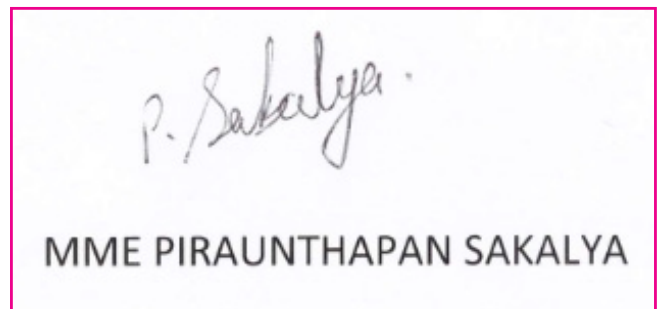
Signature of Sivarasa Pirunthapan (also known as Achchuthan)



Signature of Lankeswaran Sivarasa



Signature of Rajaputhiran Sivarajah



Signature of Sakalya Pirunthapan

Siren	Details	Manager(s)
812 832 855	DIVERSITY CUISINE (DIVERSITY CUISINE) CARREFOUR SHOPPING CENTER BOULEVARD ISAMBARD 27200 VERNON	Sivarajah PIRUNTHAPAN (PIRUNTHAPAN) Sakalya PIRUNTHAPAN (SIVARASA)
877 906 214	THIRUPPATHI (THIRUPPATHI) 5-7 CTR COMM. LA CROIX ST JACQUES 5 RUE DE L'OUYE 91410 DOURDAN	Sivarajah PIRUNTHAPAN (PIRUNTHAPAN)
881 940 639	AATHI (THISHO EXOTIQUE D'IVRY) 14 RUE PIERRE RIGAUD 94200 IVRY-SUR-SEINE	Sivarajah PIRUNTHAPAN Kugaseelan SIVANANTHARAJ Kobi, Kobikesavan THAYENDRAN

Part of legal documents showing the business ventures of Sivarasa Pirunthapan, also known as Achchuthan

Sivarajah PIRUNTHAPAN

Date of birth : 01/1972
Full name: Sivarajah PIRUNTHAPAN
Birth name: Sivarajah Pirunthapan
Nationality : French
Sector of activity: Catering, Retail trade, except of automobiles and motorcycles, Wholesale trade, except of automobiles and motorcycles
Related companies: DIVERSITY CUISINE , THIRUPPATHI , AATHI , SIVA AND SIVA

part of legal documents showing the business ventures of Sivarasa Pirunthapan, also known as Achchuthan

Additional Network Associates



Suganthiny Rajaratnam

- **Suganthiny Rajaratnam** – The wife of Lankeswaran, Suganthiny plays a key role in the network, managing Thirupathi Supermarket, one of the network's flagship enterprises. The supermarket plays a discreet role in sustaining financial flows across their operations.
- **Thananayagam Kamalanathan and Shobana Kamalanathan** – Further strengthening the network are Thananayagam Kamalanathan and his wife, Shobana—Suganthiny's sister—whose involvement reinforces the familial bonds underpinning the group's ventures. Together, they ensure unwavering loyalty and discretion, solidifying the foundation of the network's operations.

This well-coordinated family network drives Achchuthan's ambitions, with their influence spanning Europe and Sri Lanka. They seamlessly blend legitimate business enterprises with covert activities—all aimed at reigniting chaos and unrest in Sri Lanka.

Other Key Operatives within the Network

Several associates, including former LTTE fighters and sympathizers, remain actively involved:

- **Thayendran Kobi** – A former director of Aathi, Kobi played a critical role in overseeing the company's operations.
- **Sivanantharaj Kugaseelan** – Managed Aathi from 2020 to 2021.
- **Thavarajasingam Nishanthan** – Since 2024, Nishanthan has served as director and co-owner of SIVA ET SIVA, where he has played a pivotal role in managing the company and spearheading its expansion efforts.

These individuals continue to hold key roles within the network, reinforcing its operations and ensuring its reach across borders.



Achchuthan with fellow LTTE Air Force commanders in 1998

A few proxy business outlets operated or managed by Sivarasa Pirunthapan, also known as Achchuthan, his family members, or associates include:

- **Diversity Cuisine (Vernon):** Established in 2015, this restaurant has been under the management of Pirunthapan since 2017.
- **Thiruppathi (Dourdan):** A retail operation closely tied to the network's activities, playing a role in sustaining its commercial interests.

- **Aathi (Ivry-sur-Seine):** A wholesale company briefly managed by Pirunthapan in 2020, serving as a key part of the network's supply chain.
- **Siva et Siva (Mantes-la-Ville):** A retail business managed by Pirunthapan from 2021 to 2024, contributing to the network's expansion and operations.

These businesses represent only a fraction of the network's ventures—many more remain hidden under various fronts

Note from the Editor:

Let it be clear: we bear no ill will toward Achchuthan or Janaki. Despite the chaos and suffering endured by the Tamil people under the LTTE's leadership, we hold the fighters in high regard. These individuals, guided by what they believed was just, took up arms with the conviction that they were defending us. For that, we extend our gratitude—irrespective of whether the outcome was right or wrong. Their intentions, though burdened with consequence, were rooted in a profound desire for protection and a relentless will for freedom.

Achchuthan, in his youth, While many of his peers around the world indulged in leisure and youthful distractions, chose a path he believed in. he went abroad to study and become a pilot for the LTTE. Similarly, Janaki was drawn into a cause she believed in at a very young age, giving everything to what she saw as a noble fight. We recognize their sacrifices and do not take them lightly.

But May 2009 marked the end of that chapter. The LTTE was not only defeated but buried under the weight of its own inhumane mistakes. Thousands of LTTE fighters surrendered to the very military they had once fought against. After enduring unimaginable hardships, these former fighters have now found peace and lead quiet lives.

As responsible Tamils, we cannot allow this hard-earned peace and tranquility to be jeopardized by a handful of diaspora opportunists pursuing selfish agendas. For people like Achchuthan and Janaki, Tamil Eelam is little more than an itch they scratch whenever it suits them. But when they do, it is our former fighters and the Tamil community in Sri Lanka who suffer—not Achchuthan, not Janaki, nor the diaspora agitators enjoying comfortable lives abroad.

We will not stand idly by and allow this to unfold. We will do whatever it takes to prevent it—that is our resolve. Our duty and conscience are clear: to protect our former fighters, who—right or wrong—took up arms for us. And we will go to any length to ensure they are neither used, manipulated, nor put in harm's way.

கணியன் பூங்குன்றன்
Kaniyan Pungundran
Editor-Jaffna Monitor

"In Prabhakaran's Worldview, the Tamil People Must Either Achieve Tamil Eelam or Face Annihilation — 'If You Can Live, Live in Tamil Eelam; If Not, Then Die'"

Exclusive Interview with LTTE Co-Founder Ragavan

Part-2



BY:
**Our Special
Correspondent**

*Chinniah Rajeshkumar,
also known as Ragavan*



Chinniah Rajeshkumar, more widely known as Ragavan, remains a pivotal figure in the history of the LTTE and the broader Tamil liberation movement. As a co-founder of the LTTE and a trusted confidant of its notorious leader, Prabhakaran, Ragavan was instrumental in shaping the movement's formative years. However, by April 1984, disillusioned by the rising extremism, indiscriminate violence, and the cult-like reverence surrounding Prabhakaran, Ragavan made a pivotal decision: to sever all ties with the LTTE and seek exile in London.

Now a legal advisor and activist, Ragavan continues to be a formidable voice in the discourse on Tamil nationalism. In this rare, multi-part exclusive interview series with Jaffna Monitor, Ragavan offers unfiltered insights—revelations that only someone with his deep-rooted, insider perspective could share—delivering a sharp analysis of the LTTE's turbulent evolution, his departure from the movement, and his reflections on the political landscape today. Most importantly, he examines the lessons Sri Lankan Tamils have learned—or should learn—from the struggle. We present part two in this edition.

What do you think was the most profound ideological flaw in Prabhakaran's vision and the Tigers' strategy? In your view, which aspect of their beliefs or methods set them on an irreversible course, sealing their fate and making it impossible to turn back?

Before 1983, our political outlook was that we had initiated an armed struggle, and future generations would carry it forward. However, after the 1983 pogroms, the LTTE

transformed into a formidable military force, and this perspective became narrower. Prabhakaran emerged as the central figure, and his ideology became the dominant doctrine. His principles—such as the need for a single, unified organization, the rejection of internal criticism, the prioritization of a strong military structure, and the reduction of the political framework to merely justifying military actions, with the belief that anything could be done and anyone could be killed to achieve Tamil Eelam—took precedence. The constructive idea that politics should oversee and control the military was sidelined.

For example, Amílcar Cabral, a Marxist thinker from Guinea-Bissau, fought against Portuguese colonialism. Although he established an armed resistance movement to confront the Portuguese army, he recognized the danger of the liberation military force overstepping its authority over the people. To counter this, he emphasized the importance of political control over the armed struggle. Cabral dismissed soldiers who misused their power, insisting that political ideology was paramount—not merely the conquest of territory through warfare.

Cabral believed it was essential to communicate the political cause to Portuguese democratic and progressive forces, as well as to the general public, earning him influence and support beyond his own people. For him, the liberation struggle was fundamentally about the well-being of the people, not merely defeating the enemy or capturing land.

Moreover, he believed in collective leadership and revolutionary democracy. Cabral stressed: "Do not be afraid of the people, and persuade them to take part in all the decisions that concern them—this is the basic condition of revolutionary democracy, which little by little we must achieve in accordance with the

development of our struggle and our life." His ideology was rooted in consent rather than coercion, and he forged unity among different liberation movements rather than pursuing a policy of annihilation. Furthermore, he emphasized that in guerrilla warfare, the guiding principle should be to minimize casualties among both civilians and fighters.

In contrast, Prabhakaran did not adopt a strategy of leveraging military victories to establish revolutionary democracy. The LTTE lacked a political vision to gain support from progressive and democratic forces in the south. Its leadership was authoritarian, rooted in pure militarism. Prabhakaran's sole focus was on achieving Tamil Eelam at any cost, regardless of the heavy losses of cadres and civilians.

In this pursuit, he viewed the total annihilation of both himself and the LTTE as an acceptable outcome. While it may be justifiable for someone to sacrifice themselves for a cause they believe in, Prabhakaran extended this logic further—regarding mass casualties among the Tamil people as an inevitable and permissible price for achieving his goal. Whether it resulted in the realization of Tamil Eelam or complete destruction, Prabhakaran was willing to embrace either outcome. This was the most profound ideological flaw in Prabhakaran's thinking and the Tigers' approach.

What's your take? When Prabhakaran met his end, do you think he died a defeated man or one content with the path he chose?

It's difficult to say for certain. The fame, power, recognition, and the stature of leading an organization with formidable military

capabilities likely weighed heavily on him in his later years. From what I've heard, at some point, Prabhakaran realized they were heading toward total annihilation. However, he remained unwavering in his belief that they had to perish together—surrender was never an option. After building such a massive military structure, I believe that Prabhakaran felt trapped in a vicious cycle with no other path left for him.

He had little regard for the suffering of his own people, whom he claimed to be liberating from the Sinhala majoritarian state. For him, the equation was brutally simple: the Tamil people must either achieve Tamil Eelam or face annihilation. In his worldview, it was that straightforward—if you can live, live in Tamil Eelam; if not, then die.

Did Prabhakaran truly believe in his cause? How could he justify leading an entire ethnic group to destruction, including the forcible abduction of children as young as 11 during the final stages of the war and sending them to certain death?

Prabhakaran was unwavering in his belief that the struggle for Tamil Eelam was an all-or-nothing endeavor—either the realization of Tamil Eelam or total annihilation. He showed no hesitation in accepting mass casualties. The LTTE was fully aware that the Sri Lankan army was brutal and engaged in an all-out war, with little regard for civilian lives.

Even as the LTTE's territory dwindled to just a few kilometers, they persisted in forcibly recruiting children and sending them to the frontlines, fully aware that it meant certain death. From our perspective, such actions



Ragavan with Thol. Thirumavalavan, founder of Viduthala Chiruthaigal Katchi

seemed reckless and unnecessary, but to Prabhakaran and his comrades, they were considered essential.

To an outsider, these actions may seem irrational, even senseless. However, such sacrifices were necessary for someone like Prabhakaran, who believed that only the body dies while the soul endures. He lived by the uncompromising mantra of "Victory or Death," and under that belief system, the loss of lives, no matter how great, was not considered an issue. His mission, in many respects, was suicidal, yet he pursued it with unwavering conviction.

It would not be entirely fair to say that Prabhakaran felt no guilt for the destruction he caused. In a rare moment of reflection, he once admitted to me that if Tamil Eelam were achieved at the cost of so many lives, he might consider taking his own life. He also mentioned that he intended to step

down from leadership once Tamil Eelam was achieved, as he had no desire to govern the country. However, this was expressed in the early 1980s. Over time, as he was elevated to near-deity status with the "Sun God" label systematically bestowed upon him, one could question whether his outlook remained the same in his later years.

Was it not an issue for Prabhakaran to sacrifice his own family?

No, it wasn't. According to the LTTE's ideology, a member was not to form attachments to their family or anything else beyond their unwavering loyalty to the leader and the vision of Tamil Eelam. While this ideology was deeply problematic—essentially dehumanizing the fighters—it was considered strategically necessary. Instead of fighting for the people or the land they cherished,

members were taught to sever all personal bonds to remain fully committed to the cause.

In the early days, when someone sought to join the Tigers, Prabhakaran would ask, "If your father or brother opposes our cause, would you kill them?" Only those who answered "yes" were accepted. This absolute loyalty was seen as vital for the movement's survival.

I recall a chilling incident during the LTTE's annihilation of TELO, where a Tiger fighter shot his own elder brother, a member of TELO. In another case, an LTTE fighter exploited a personal friendship by luring a close friend from a rival group under the pretext of a conversation, only to murder him upon arrival. These incidents exemplify the extent to which loyalty to the cause was prioritized over personal relationships.

Wasn't betrayal—such as luring a friend to his death—or moral collapse—like killing one's own sibling in the name of Tamil Eelam—a problem for Prabhakaran and the LTTE?

For Prabhakaran, achieving Tamil Eelam was the only morality. There were no competing moral frameworks; every action was justified if it served the ultimate goal of Tamil Eelam. In this project, any obstacle—whether a person or principle—could be eliminated without hesitation or mercy. Anyone could be killed, regardless of their relationship, if it meant advancing the cause. The concepts of betrayal or moral collapse held no significance within the LTTE's framework because the only measure of right and wrong was loyalty to the struggle for Tamil Eelam.

In the eyes of Prabhakaran and the Tigers, they never betrayed anyone—only others betrayed them. Actions that might seem like treachery to outsiders were rationalized within the LTTE's ideological framework. For instance, when a Tiger fighter had to kill a family member or close friend, the LTTE taught him that the victim was a traitor to the Tamil Eelam cause. Thus, the act of fratricide was not only accepted but seen as necessary. This narrative enabled the LTTE to rationalize even the most brutal actions as morally justified.

How did Prabhakaran view other militaries, including the Sri Lankan Army?

Prabhakaran's worldview was deeply militaristic. He held the military in high regard, regardless of which army it was, valuing it as a disciplined institution that carried out orders without deviation. For him, the essence of a soldier's role transcended national or political boundaries. Even when it came to the Sri Lankan army, against which the LTTE fought relentlessly, he harbored respect. He believed that soldiers were fundamentally different from politicians—dedicated individuals who simply performed their duty. In his mind, this distinction set soldiers apart as honorable, irrespective of the side they fought on.

A telling example of this occurred in 1987, during the Indo-Lanka Accord period. At a time when the LTTE was fiercely propagandizing against the Sri Lankan military, Prabhakaran extended an invitation to a high-ranking Sri Lankan military officer for a meal. This gesture exemplified his reverence for the military as a sacred institution. To Prabhakaran, even those soldiers fighting against his cause were not



personal enemies—they were simply doing their duty, as all professional soldiers do.

What led Prabhakaran to order the mass abduction of children during the final stages of the war?

Whether Prabhakaran was fully aware of the brutal forced recruitment of children in the final stages remains uncertain. However, as the leader of the LTTE, he cannot escape blame. Organizations collapsing under extreme pressure—like a house of cards—often resort to desperate, unthinkable actions. In this context, the LTTE's recruitment of children reflects a breakdown in both strategy and ethics.

The very idea of recruiting children into armed conflict was fundamentally flawed—

not only morally but also logically. Yet, in the face of mounting desperation, logic seemed to take a backseat. Prabhakaran's mindset might have been along the lines of, "I joined the liberation movement when I was 16, so why shouldn't you?" But this reasoning was deeply problematic. There was no coherent strategy behind the recruitment—it was a desperate attempt to sustain a crumbling organization, no matter the human cost.

What were Prabhakaran's views on God?

Prabhakaran did have a belief in God, which was shaped by his ideological worldview. He was a devotee of Murugan, but this was a personal choice. It is fair to say that the LTTE was a secular organization. However, the Tamil language discourse has been influenced by Hindu rituals and practices, so

it's reasonable to suggest there were traces of a religious outlook.

Moreover, Prabhakaran's ideology drew influence from the Bhagavad Gita—not as an overt religious text but as a source of ideological strength. At the core of his belief system was the notion that extraordinary achievements could only be accomplished through uncompromising authoritarian leadership, akin to figures like Adolf Hitler.

Prabhakaran admired Hitler, viewing him as a leader who had successfully rebuilt Germany from ruins. The atrocities committed by

Hitler—the massacre of millions of Jews—did not trouble him. To Prabhakaran, these acts were not moral failures but necessary sacrifices for a greater cause. He would rationalize them by asking, "What's wrong with what Hitler did to establish a pure German nation?"

This same logic shaped his vision for Tamil Eelam: the belief that anything could be justified to achieve the goal, including killing anyone who stood in the way. Wars and massacres were deemed acceptable as long as they served the mission. Numbers were irrelevant to him. In Prabhakaran's view, if the



LTTE supremo Prabhakaran

soul is immortal and only the body perishes, the loss of life—no matter how large—was insignificant.

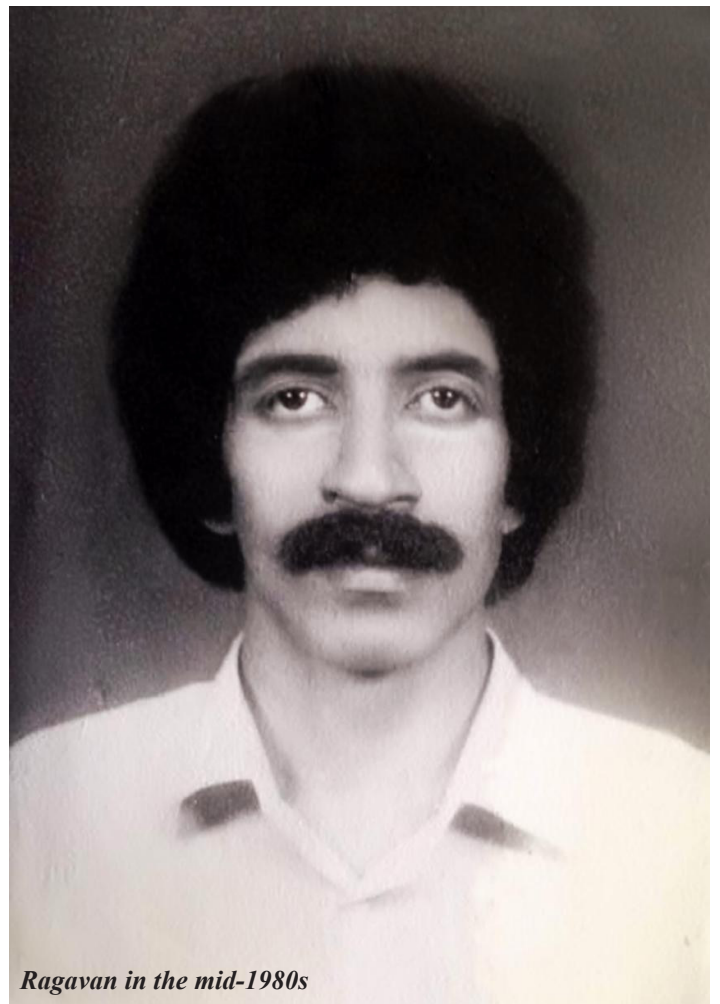
This ideological mindset was evident in some of Prabhakaran's most extreme actions. It was this way of thinking that drove him to expel the entire Muslim population from the Northern Province in a single day. His admiration for the story of the Jews establishing Israel coexisted with a disturbing respect for the man responsible for the Holocaust.

It would be simplistic to say that Prabhakaran was merely following Hitler. Instead, his ideology was a blend of Hitler's authoritarianism, Zionist exclusivist nation-state building, and the teachings of the Bhagavad Gita.

What were Prabhakaran's positive qualities?

I once remarked that if Prabhakaran had been born in the United States, he might have become someone like Bill Gates. Prabhakaran was an exceptional organizer, not just because of innate talent but also due to the skills he honed over the years. His attention to detail was extraordinary, and he was known to be a perfectionist. Even something as trivial as a leaflet couldn't contain a single spelling error without drawing his ire. As early as the late 1970s, he had already understood how to build an underground movement by analyzing the weaknesses and the collapse of organizations like the Tamil Student Federation. He was also an avid reader.

Prabhakaran was a tireless worker. Outside the realm of politics, he was a simple man—approachable and capable of being playful. He could engage in casual conversations,



Ragavan in the mid-1980s

showing warmth and humor to those who did not challenge his political ideology. However, if someone dared to question or oppose his beliefs, Prabhakaran would become an entirely different person.

He enjoyed good food and had a refined appreciation for well-prepared meals. That was one of the reasons he liked me—because I was a good cook. Although Prabhakaran could cook to some extent, whenever I was around, he would chop the necessary items for cooking and hand over the responsibility to me, saying, "Machan, please, you cook."

One of Prabhakaran's defining qualities was the care he showed toward his cadres, particularly injured fighters. He paid meticulous attention to their well-being, personally ensuring they received the treatment they needed. If wounded fighters were neglected or if regular fighters were not

provided with adequate food, Prabhakaran would not hesitate to express his anger. This deep concern fostered intense loyalty among his early followers.

However, this loyalty was conditional—if any of those same fighters went against his ideology, Prabhakaran would show no mercy. He would not hesitate to eliminate even those he had once cared for.

How did Prabhakaran differ from other leaders of the liberation struggle?

Among the prominent leaders of the armed liberation movements, I believe EPRLF's Padmanabha had a more well-rounded political vision rooted in revolutionary democratic principles. Padmanabha embodied a democratic mindset that Prabhakaran lacked. While Prabhakaran built unity based on ethnic and cultural nationalism, Padmanabha advocated for solidarity along class lines as well. The EPRLF viewed the Tamil national liberation struggle as the first step toward a socialist revolution in Sri Lanka and also established connections with southern progressive forces.

Prabhakaran and the LTTE, by contrast, called for unity based purely on ethnic lines, sidelining class, caste, and gender issues. In essence, as Benedict Anderson observes, nationalism is a powerful political force but often lacks intellectual rigor and philosophical depth. While nationalist movements against colonialism typically carried progressive and inclusive elements, I consider ethnic nationalism to be reactionary and exclusionary. There is, in my view, a thin line between ethnic nationalism and fascism. Prabhakaran was an ethnic nationalist who believed in the formation of a pure Tamil nation.

What were the key factors behind Prabhakaran's success?

Discipline, ruthlessness, and unwavering commitment were the pillars of Prabhakaran's success. He led with absolute focus, eliminating any obstacle—or individual—that stood in the way of his mission.

How did so many youths and your generation place their trust in Prabhakaran's singular leadership?

It can certainly be attributed to Prabhakaran—he was a man of action, not words. He achieved results through decisive military actions. However, I don't believe the credit lies with him alone. Sri Lanka's ethnocentric majoritarian governance played a crucial role. The state's failure to pursue inclusive politics that addressed minority concerns, along with brutal military attacks on Tamil civilians, fostered a powerful need for resistance, which the LTTE skillfully capitalized on.

Additionally, India, as a regional power, played a significant role by training militant groups, paving the way for the unprecedented growth of militant movements.

After 1986, when the LTTE had neutralized other Tamil militant groups, the Tamil people were left with only one option for resistance against the state: the LTTE. Those who wanted to continue the fight against state oppression had no choice but to align with the Tigers. For the youth of that era, scarred by state-sponsored violence, there were no alternatives but to join the LTTE. The momentum Prabhakaran sustained throughout the struggle also played a key role.



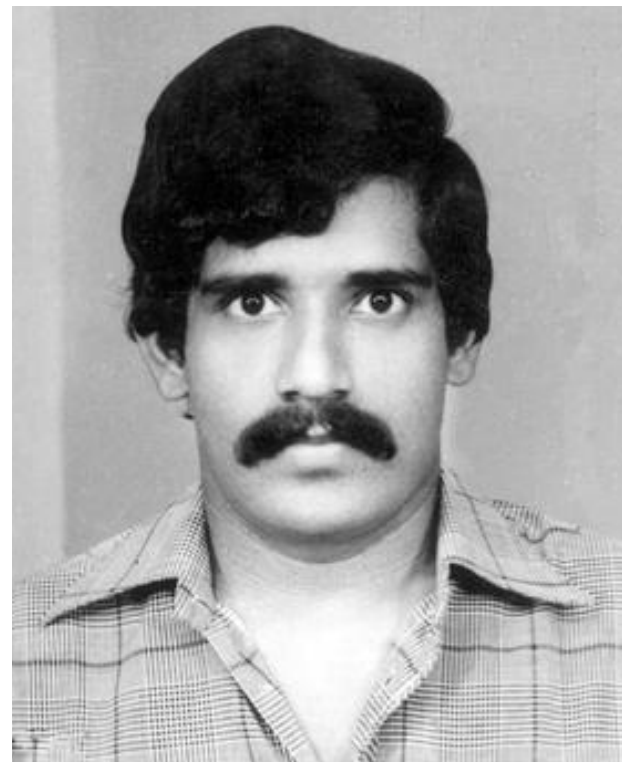
What Was Prabhakaran's View on Women?

In later years, women constituted nearly 50% of the Liberation Tigers of Tamil Eelam (LTTE). However, this seemingly progressive move masked a more troubling reality—both Prabhakaran and the LTTE, in their early years, harbored deeply problematic and misogynistic views toward women.

Initially, women were not allowed to join the movement. The rationale? If male fighters engaged in romantic relationships, their dedication to the cause would weaken. But this mindset unfairly cast women as distractions rather than equal participants, reinforcing a culture of exclusion. In its early years, the LTTE also banned marriage, forcing fighters to suppress their emotions. Many lived with the silent burden of unfulfilled desires

and stifled relationships. A tragic example is the story of Charles Anthony, also known as Seelan, one of the LTTE's most celebrated figures. Prabhakaran admired him so deeply that he named his eldest son after him and even established a military division in his honor. The LTTE's attack on a military vehicle in Thirunelveli in 1983—an attack later used as a pretext for the state-sponsored July 1983 pogroms—was carried out as an act of vengeance for Seelan's death.

However, Seelan's personal life tells a different story. After being injured in an attack in Chavakachcheri, Jaffna, he was sent to Tamil Nadu for medical treatment. Before this, in Sri Lanka, he had received psychotherapy from a young Tamil woman supporter, with whom he fell in love. She later traveled to India to assist in his recovery. A dedicated early supporter of the LTTE from Valvettithurai, she had come to help the movement. But when news



Charles Antony (Seelan)

of their relationship reached Prabhakaran, he intervened harshly. With little regard for Seelan's recovery, Prabhakaran ordered him back to Jaffna.

Seelan returned a heartbroken man. I believe it was this emotional devastation that ultimately led him to end his life. Today, Seelan is celebrated as a hero, but those who write glowing tributes to his bravery will never fully comprehend the depth of the personal pain he carried.

At that time, the LTTE had a troubling tendency to place the blame squarely on women in such situations. Even though Seelan and the physiotherapist were equally involved in the relationship, Prabhakaran did not hold him accountable. Instead, the woman bore the brunt of the punishment. Despite risking her life to support the LTTE, she was permanently expelled from the movement. Meanwhile, Seelan was allowed to remain, though he carried the weight of his loss.

Years later, in 2009, after the war had ended, I met this woman again. Time had not healed her wounds, and she had never forgiven Prabhakaran. "He was the one who destroyed my true love," she told me, her voice still heavy with sadness.

How Did Prabhakaran, Who Once Tore Couples Apart, Marry for Love Himself in a few years?

The contradiction vividly reflects Prabhakaran's personality. Bala, or 'Short Bala,' a fellow LTTE member, shared a fate similar to Seelan. When Short Bala fell in love with a woman in Sri Lanka, Prabhakaran swiftly sent him to India. However, after the LTTE fractured in 1980, Bala joined PLOTE and eventually married the woman he had fallen



A modern inscription near the Thirupurur Kandaswamy Temple commemorating the wedding of Mr. Prabhakaran and Mathivathani, which took place on 01.10.1984 at the same temple in Tamil Nadu.

for. They later settled in Canada, where he passed away a couple of years ago.

A few days after Prabhakaran's marriage to Mathivathani, I confronted him about these contradictions. I asked him directly, "I'm not saying your marriage was a mistake, but what you did to Seelan and Short Bala was wrong. Do you agree?" Prabhakaran refused to acknowledge it. "I've introduced a rule that anyone who has been with the LTTE for five years can marry. That's it," he replied flatly.

"Alright," I said, "you've been in the movement for five years, but Mathivathani wasn't part of the movement, was she?" That struck a nerve. His irritation was palpable—his expression tightened, and without saying another word, he stood up and walked away.



Prabhakaran and Mathivathani at the Thiruporur Kandaswamy Temple on their wedding day

Prabhakaran believed he had the authority to change the rules, as he was both the rule-maker and the crowned head of the LTTE. After I left the organization, I heard of another incident involving an LTTE cadre who fell in love with a female cadre without the LTTE's knowledge. When they tried to escape together, they were caught. The woman was pregnant, and the decision was made to execute them both.

How did he justify these contradictions?

The answer was simple: if Prabhakaran did it, it was right. He could change, bend, or scrap the rules

as needed, and no one dared to question him.

Was Prabhakaran Inherently a Flawed Person?

Prabhakaran was a man who genuinely believed that every decision he made was both right and justified, with all his actions rooted in what he saw as the pursuit of a greater cause. This unshakable conviction gave him the authority, in his mind, to amend, modify, or discard rules as he pleased, consistency and consultation be damned. To him, his actions were beyond external scrutiny. In his world, it was as simple as that.

In the early years of the LTTE, two internal assassinations shook the movement—Patgunam and Michael were executed, both by Prabhakaran's own hand. Their crime? They dared to act against the direction in which he was steering the movement.

If I had crossed him at any point during my time with the LTTE, there's no doubt in my mind—he would have killed me, too. And the irony? Because I was close to him, he would have either killed me himself or ordered it—and then cried over his actions. That was Prabhakaran.

To be continued...

Note: Some of the inside photos were captured by Santhagunam



VISION

Translated from the original Tamil short story **rūpam** (ரூபம்) by **Shobasakthi**

Translated by:
Eluttukkiniyavan
(எழுத்துக்கினியவன்)

Warning: Towards the end of this story, there is a description of an act of extreme sadistic cruelty inflicted on a prisoner. If your sensibilities would be offended by such a vivid description of cruelty, you are advised not to read this story.

When he reached the doorstep of the neighbor's house, Mahinda Rajapakse was giving a speech on the television. He sat by the doorstep and turned his head to look at the television. "It is my responsibility to ensure that you can live with dignity and self-respect, I am the leader of all the people in this country," Rajapakse was saying in Tamil. Rajapakse's face filled the entire widescreen display of the television. This

was the first time he saw a television with such a large screen. It was flat, modern, and had impeccable sound quality. Perhaps the neighbor's son had sent it from Saudi Arabia. He turned his face to look at the street. It was engulfed in darkness.

When he was a little boy, he constantly nagged his mother to buy a television set. Their sole income was his late father's measly pension. It is that money that allowed his mother to keep him and his sister from starving and in school. At that time, the neighbors had a black-and-white television. He and his sister visited their house in the late evenings to watch television. For some reason, his sister was not interested in television. But he was afraid to come here alone in the dark. Therefore, he begged his sister to accompany him. He would sit on the ground with his eyes glued to the television. After some time, his sister would start to murmur, "Can we go home now?" He would not even hear her words. In desperation, she would secretly pinch his thigh. He would

then plead, "A little longer." The people at this house would serve them tea and boiled palmyra tubers. His sister would be embarrassed. He would accept them for fear that they might not let him watch television if he declined.

At home, he would play television by gluing a piece of white paper onto an empty matchbox, cutting out the middle part of the piece of paper, and painting the sides. There would always be some matchbox television sets in his school bag. When he was a little older, he started going to the village main street to watch television. The color television set at Meena Cafe on main street was always on. He would watch television as though he was bewitched. His eyes would shine. No program bored him. Often the broadcast signal was poor, and the television would just show a thousand white dots instead of a moving picture. He would imagine that they were a thousand people running. Sometimes there would be only video without audio. But he





would create a matching soundtrack in his imagination. If there was only audio, he could imagine matching pictures. When there was a power cut, he could stare at the screen for minutes on end without batting an eyelid. All he needed was the television set. He could imagine the rest, sounds and pictures. He would return home only when the shop closed.

His visits next door to watch television had become less frequent. His village was located by the side of a highway connecting two cities. The main street lay next to the highway. On those days when the army patrolled the highway, the main street would be deserted. As soon as people heard army vehicles at a distance, shops would be shuttered immediately, and people would hurriedly scatter. Whenever the army passed the main street, they invariably expended some bullets. Those were just warning shots. The army never left the highway to enter the village.

On those days when the main street shops lay shuttered, he would go to the neighbor's to watch television. By then they had bought a small color television set. Since he had grown up, they would insist that he sit on a chair. They would serve him snacks and tea. He was too shy to accept. The lady of the house was indeed a close friend of his mother. They were close enough to each other that on minor emergencies, they exchanged sugar or tea or some such. He, however, was reluctant to be obliged to anyone. But on the matter of watching television, his reluctance did not stand in his way.

When he passed the age of playing with matchbox televisions, a small color television set did indeed make its way to his house. His sister became a teacher, and gave her first salary to his mother, who then combined it with her savings to buy him a color television. He asked his sister to sew a beautiful cloth cover to protect the television set. His school bag no longer carried matchbook televisions. Instead, he always carried a TV guide in his bag.



As soon as he returned from school, he would sit in front of the television and would not budge. He would sit there like a statue. His mother called him to eat, repeatedly. After the tenth call, he would rush into the kitchen, grab a plateful of food, and rush back to sit in front of the television. But his schoolwork did not seem to be affected by this obsession with television. He always came near the top of his class. Once he told his sister, pointing to the television, “This is more useful than our teachers.”

He missed out on university admission by just a few grade points. He was somewhat disheartened. He studied all day. As soon as it became dark, he would turn off the lights in the room and watch television until midnight. His mother would say, “Don’t watch television in the dark, son, you would ruin your eyes.” He never even heard her warnings.

When he was twenty, the army entered the village for the first time. When village folks

heard that the army was on its way, they grabbed whatever they could and fled to save their lives. His sister was then teaching at a city school and lived in a rented room in the city. So, he and his mother decided to flee to the city. All their belongings fit in two suitcases. He secured the television set on his bicycle’s carrier. He put his mother and the luggage on a vehicle that was going towards the city along the highway and followed it on his bicycle.

When he reached the city, he sold the television set. He got very little money for it. He went to the shop of a relative and left his bicycle there saying that he would be back shortly. He then walked to the bus stand and boarded a bus. During the four-hour journey, the bus crossed twenty checkpoints. He got off by the side of the highway and walked towards the forest through paddy fields. He asked for directions from the people he encountered along the way. Although it was dark, moonlight lit up the forest. He walked all night along a forest path and reached a



village. There was a training camp run by the Liberation Tigers of Tamil Eelam. Perhaps because he joined the militant group after walking through the forest, his nom de guerre became *kāṇakaṇ*, meaning “forrester.” But his comrades called him ‘Jungle.’ It became a legend in the group that if Jungle was at the forefront of an attack, then that attack was sure to succeed. It was as if he was born to wage war. His left eye was called ‘strategy,’ and the right eye ‘bravery.’ His left leg was called ‘steady,’ while the right ‘speed.’ Countless were the sieges that he broke from the front. Eventually he lost the leg called ‘speed’ in an aerial bombardment, only ‘steady’ remained.

He walked around the camp using a crutch. He was careful not to let his mother or sister learn that he had lost a leg. Even when there was a ceasefire, he did not go to visit his mother. He made sure that she did not know where he was. Only a year later, they saw him on Tiger television. The very next week, his mother and sister came to visit him. It was an

amicable meeting; not like he had imagined. His mother stroked the stump that remained in place of his right leg. They chatted with him enthusiastically and left.

He was the presenter for three programs on Tiger television. Among them, the half-hour show called ‘Liberation Songs’ was immensely popular. He collated popular songs by singers like Sānthan, Thēṇisai Sellappā, Sukumār, and Chittu. The lines of poetry he recited before presenting each song, and his booming voice, rich in modulation and tone, and laden with emotion dazzled many listeners. Once Sānthan told him, “You have many more fans than me,” and laughed.

When people saw him outside, they mobbed him. Because he was seated whenever he appeared on television, most people did not know that he had lost a leg. When they saw that majestic voice hobble along on a crutch, their faces fell. Some mothers would hug and kiss him. Perhaps they remembered their children whom they had lost.

He received a lot of fan mail. Some of them were love letters. He would read them alone with a smile and tear them up. "Our girls now dare to write love letters to the militant group itself," his lips would murmur.

During the ceasefire, a music troupe from Vanni toured Europe to hold performances for the Tamil diaspora there. He accompanied them as their producer. Many event organizers had insisted that he come with them. When they were served alcohol on the plane, the singer next to him asked half-jokingly, "I haven't tasted alcohol for such a long time, shall I try?" His frown in response made the singer say with resignation, "There is nothing wrong in having some alcohol, but it is not good for the voice," and leaned back into his seat.

The gluttony in European cities caused him stomach aches. People kidnapped him almost violently to take him home to feed him. Whenever he appeared on stage, the youth in the audience cheered uproariously. When he returned from Europe, his suitcase was full of expensive gifts. A customs officer at the Colombo airport held up one of those gifts and asked, "Would you let me have this?" With a smile, he motioned with his hands to indicate his agreement.

As soon as he returned to the camp, he distributed the gifts among his comrades. What remained for him were three greeting cards expressing love. Two of them were received in Paris while the third was in Switzerland. The Paris cards were written in English. The Swiss card had a third-rate love poem in baby-talk Tamil. He did not care for what was written on the cards. But he could not bring himself to tear them up because they were beautiful. Once back at the camp, he did

indeed tear them up. He told endless stories about Europe to his comrades into the wee hours of the morning. He believed firmly that as long as the Tamil struggle had the support of the diaspora, no one could defeat it.

When his unit took the decision to surrender at the Nanthikkadal lagoon, he wanted to swallow his cyanide pill and die on the spot. But his commanding officer said nothing would change if he killed himself. Once the guns, uniforms, dog tags, and cyanide capsules were buried in the ground, his unit scattered and dissolved into the sea of people. He did not want to bury his cyanide capsule. He tucked it into his waist and walked along Nanthikkadal. There were about twenty men, women, and children waiting in a boat to cross the lagoon into the area under control of the army. The plan was to leave when the shelling by the army subsided. He left his artificial leg behind and boarded the boat with just his crutch. The boat started when the shelling stopped. He threw his cyanide capsule into the sea.

Only when the boat reached the shore did they notice that there was a row of soldiers lying on the ground with guns at the ready awaiting the boat. When they disembarked, they heard the command, "Undress yourself and come forward." "Sir, we are just ordinary people," they shouted back. The command for undressing was repeated. When they hesitated, there was a barrage of gunfire from the shore. The sea water throbbed under the gunfire. Men, women, and children were stripped naked, and their bodies were searched for hidden explosives. Everyone was then marched, still stark naked, for about a kilometer. They were allowed to put their clothes back on only then, just after they were herded onto a bus. He kept his head bowed. He did not want to look anyone in the eye.



The bus traveled for hours. When babies cried of thirst, hunger, or heat, their mothers slapped them into silence. When the bus stopped at the Vavuniya detention camp, he climbed down from the bus with his eyes firmly on the ground. While he was waiting in the queue of people, someone tapped him on the shoulder and called out ‘kāṇakaṇ’ in a hushed voice. He jerked his head upward to see an army officer grinning at him. The officer took the crutch in one hand and helped him stand up with the other. When he stood up, the officer handed him the crutch, supported him by his shoulder, and took him away.

His interrogation began in that small room fenced with corrugated iron. When he was asked for his real name, he said ‘Ravikumar.’ He also told them that his nom de guerre was ‘kāṇakaṇ.’ The officer laughed, saying “it seems you are also called ‘Jungle’!” He realized that there was no use in hiding anything from them. Yet, he felt that it was his duty not to divulge information as best

as he could. As the interrogation proceeded, he was left with nothing to hide anyway. The interrogation was being recorded on a big ledger. The soldiers around him were video recording him on their cellphones. Whenever he bowed his head, they showered him with Sinhala obscenities and made him look up again. “‘Kāṇakaṇ’ is uncomfortable. Stop the filming,” commanded the officer with a smile and the recordings ceased. Everything thereafter proceeded as he had expected.

They kept beating him as if he were a rabbit lying on the ground, unable to move. They surrounded him and beat him with sticks and rifle butts. He did not really know the answers to their questions. They sat him up, held him steady, and cleanly and steadily sliced off a piece of flesh from his thigh above his amputated leg, as if they were cutting a piece of cake. They handed him the piece and asked him to eat it. He pretended to faint and collapsed to the ground with his eyes glazed. They stuffed the piece of flesh, blood dripping,

into his mouth. It glided down his throat.

He kept vomiting blood for three days. Even after he was sent to a rehabilitation camp, he vomited often. At mealtimes, if he saw meat or fish, he retched and vomited. He stopped eating meat. There were about two hundred surrendered adult militants in that rehabilitation camp. The six that died of sickness, and the two that died by suicide were replaced by newcomers. The army took care to ensure that the number of inmates did not dip below two hundred.

He was always depressed. Two people in the camp suffered from depression, and he was one of them. The other kept stripping himself and received a beating from the army every day for this. The army officer said it was a ruse to escape from the camp.

A psychiatrist showed up to train fifty inmates chosen from the two hundred. As he was lecturing about how to escape from depression and to be happy, he interrupted, saying, "If we are freed from here and can go home, we will become happy." Whatever the doctor said, he dismissed it with a flippant response. It seemed like eventually the doctor himself was depressed. The doctor hurriedly concluded the training session for former militants and moved on to a training session with active soldiers.

After exactly a year-and-a-half, he was among the first batch of detainees released from the camp. That batch consisted of those who had lost a limb. The army gave each of them a new vēṭṭi and a shirt. They organized a publicity event at the camp to hand over former detainees to their families in front of the media. His mother had come to receive him. Her face was infected with a happy grin.

His sister had married and was living in the

city. His mother also lived with her until now. He thought his mother was taking him to his sister's house. But she took him to their home in the village.

The house was in shambles. Even doors and doorposts had been burgled away. His mother made cloth curtains for the holes that remained where there were doors and windows earlier. She bought a table, a chair, and a bed for his room. He remained secluded in his room all the time. He remembered telling the psychiatrist that he would be happy if was allowed to go home.

The main street had changed a lot. Meena Cafe where he used to watch television had now become 'Lanka Café,' run by the army. There, too, was a television set that was on all the time. He walked past it with his head bowed. He felt as if everyone on the main street was walking with their heads bowed. If his eyes accidentally met another pair of eyes, all he saw was fear.

His mother was saving to get him an artificial leg. 'Where would I go with an artificial leg?' He thought, 'It would be better to use that money to buy a television, so that I can watch it in my room.' But since saying that would hurt his mother's feelings, he just stayed in his room in silence. Once a week, he was required to go to the army camp to check in. He went out only on those days.

That evening, he heard music from the neighbor's house. 'Happiness is what you create yourself,' he remembered the psychiatrist saying. He lay down with his eyes closed. When it was dusk, he took his crutch and went outside. When he struggled to climb the front steps, Mahinda Rajapakse was speaking on television. Within a few moments, he heard the television being turned off.



The neighbor came to the front door. He told the neighbor that he had come to watch television. The neighbor, with downcast eyes, said that they were about to have dinner and stood blocking the doorway. As he took his crutch and struggled to climb down the steps, he clearly heard the neighbor mumble, “Kāṇakaṇ”, if you come here, we will get into trouble with the army.’

He stood on the street and took a beedi from his pocket and tried to light it. His hand was trembling. It took four matches before he managed to light the beedi. He fell into this habit at the detention camp. His mother would buy him a bunch of beedis every morning.

He walked with the beedi in his mouth. He was surprised that the neighbor had forgotten his name, ‘Ravi.’ and addressed him as ‘kāṇakaṇ’. He took drags of the beedi as he walked. Suddenly it struck him how his sister or her husband had not come to visit him even though so much time had passed since he was released.

At midnight, his mother took a small lamp in her hand and walked softly towards his room. She would check on him like this every day. When she saw him sleeping, it gave her great relief.

When she stood at the door of his room and pointed the lamp towards his bed, it was empty. Alarmed, his mother turned the light to a corner of the room. There he sat, motionless, like a statue. His eyes were transfixed on the table in front of him. When she turned the light towards the table, she saw that there was a matchbox standing on it. She exploded into an uncontrollable wail. He sat motionless. His eyes were glowing.

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