

FORTNIGHTLY EDITION  
Rs. 250

# Jaffna monitor

December 15, 2023

UNAFRAID AND UNBOWED



## Operation Impersonation

## Fake Duwaraka Decoded

# ▶▶ Monitor's Map

**03**

Editorial



**04**

Jaffna University's Enrollment Challenge: No Local Applicants for Engineering Faculty

**06**

Our Focus Is Not on Who Is Studying in the Faculty: Vice-Chancellor

**08**

Arjuna Ranatunga Criticizes Mahela and Sangakkara for Failing Sri Lanka's Future Cricketers

**09**

The Hunting Festival

**14**

Sri Lankan Agriculture Under Threat: Harsha de Silva Highlights VAT Concerns

**15**

Trading Pounds for Purpose

**16**

The Constructed Myth: Breaking Down the Duwaraka Video Hoax

**18**

Operation Impersonation: The Story of a Masterful Scam

**21**

Fake Duwaraka Decoded: A Tale of Love, Lies, and Financial Fraud

**23**

Revealing the Untold: Kuha Akka's Daughter Speaks Out on Duwaraka's Tragic End

**25**

The Lingering Mystery of Prabhakaran's Fate



**29**

The Double Life of Kasi Anandan: Rebel Recruit and Protective Father

**33**

Insider's Tale: Prabhakaran's Nephew, Karthik Manoharan, Reveals Family Mysteries





# Embracing Change and Truth: Jaffna Monitor's Fortnightly Voyage

Dear Readers,

As the editor of the Jaffna Monitor, I am excited and humbled to announce a significant transition in our publication's journey. From this edition onwards, our magazine will evolve from a monthly to a fortnightly publication. This change reflects our commitment to bringing our readers more timely, in-depth journalism and marks a new era in our enduring mission to inform, educate, and engage.

In this issue, we embark on a challenging and necessary investigative series. We delve into the murky waters surrounding the legacy of LTTE chief Prabhakaran and his family, mainly focusing on the recent controversies involving his daughter Duwarakga and her alleged Maaveerar Naal speech. Our cover story aims to debunk the scams and manipulations perpetrated in their names, a task we undertake with a deep sense of responsibility.

This journalistic endeavour is not just about uncovering truths; it's about standing up for those who have been marginalized and forgotten. Thousands of former LTTE fighters and civilians, victims of both the government and the LTTE, continue to live in dire poverty. It's a stark reality that contrasts sharply with the exploitation of Prabhakaran's legacy for personal gain.

Our investigation is extensive, involving interviews, on-ground research, and the analysis of various sources. We have strived to maintain journalistic integrity, ensuring our findings are factual, unbiased, and respectful of all perspectives. This is not just a story about political manipulation; it's a human story about survival, resilience, and the search for justice.

As we present these insights, we invite our readers to engage with us in this crucial conversation. Your thoughts, opinions, and feedback are invaluable as we navigate these complex issues together.

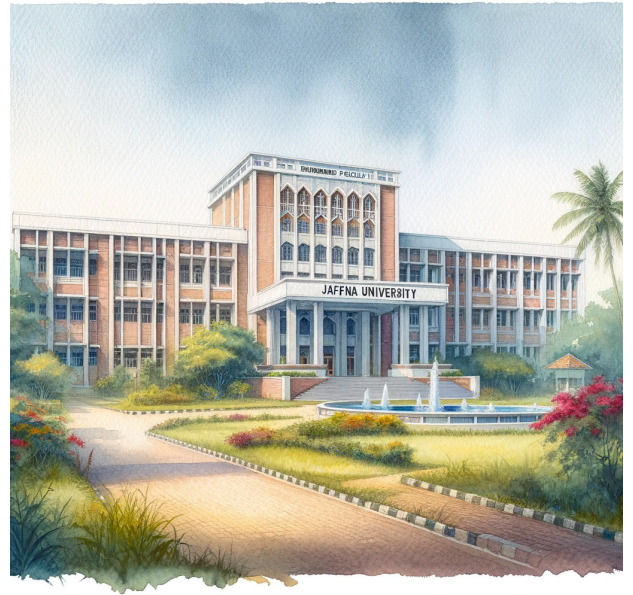
The Jaffna Monitor remains a voice for the voiceless, a platform for truth, and a beacon of hope in these challenging times. As we transition to a fortnightly publication, we pledge to bring you more frequent, impactful stories that matter.

Thank you for your continued support and trust in our work. Together, we embark on this new chapter, fortified by our shared values of integrity, courage, and the relentless pursuit of truth.

Sincerely,

கணியன் பூங்குன்றன்  
**Kaniyan Pungundran**  
Editor- Jaffna Monitor

# Jaffna University's Enrollment Challenge: No Local Applicants for Engineering Faculty

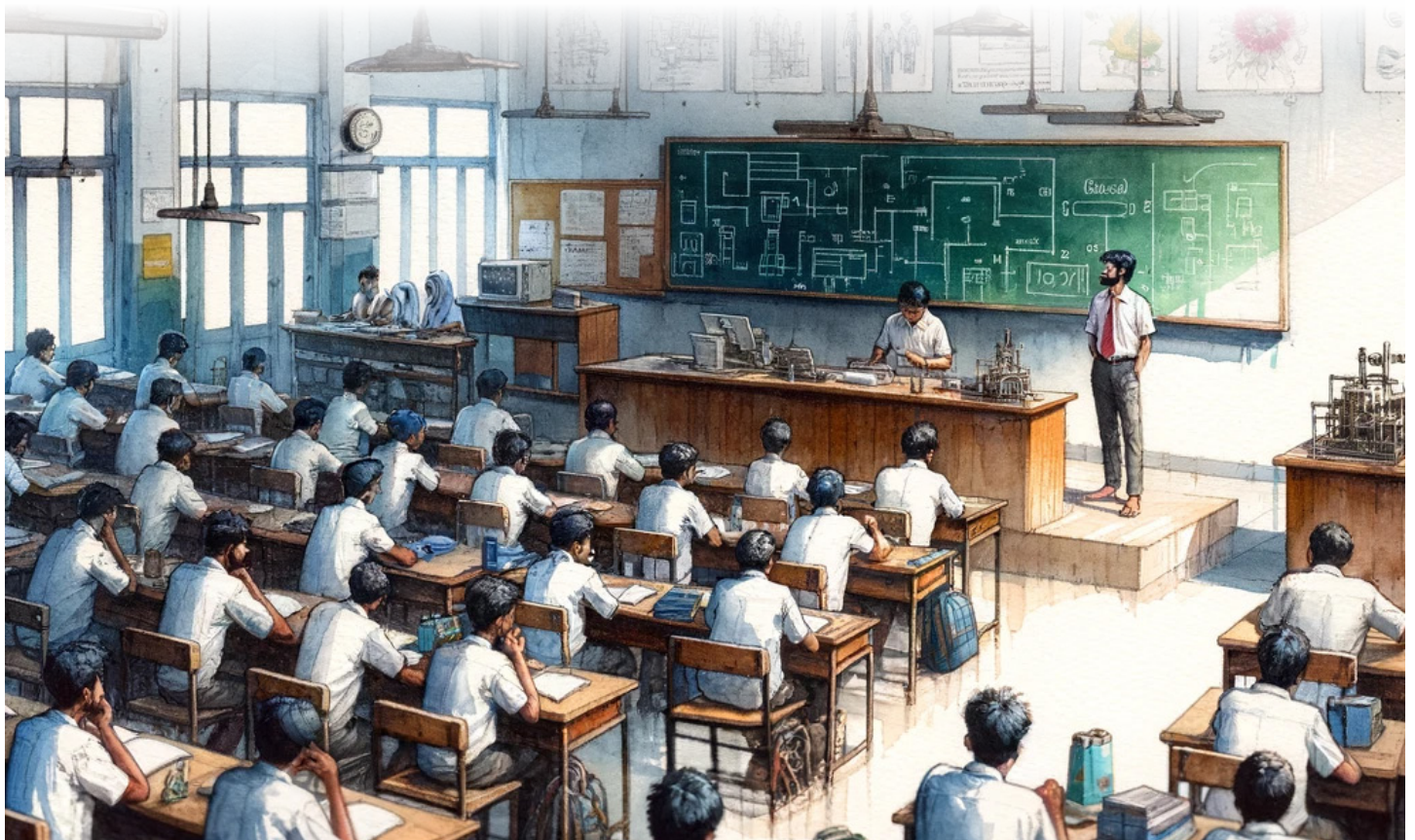


Reported by:  
**Our Staff Reporter**

The University Grants Commission's recent disclosure reveals a striking trend for the current academic session: not a single student from the Jaffna district applied to the Engineering Faculty of Jaffna University. This outcome, derived from the 2022 Advanced Level examination results, shows all eligible Jaffna district candidates choosing engineering faculties in the southern part of the country over their local university. This

unprecedented situation resulted in no Jaffna district students enrolling in Jaffna University's Engineering Faculty for this term.

Established in the 2010s, with initial approval dating back to the 1990s amidst significant challenges, the Engineering Faculty at Jaffna University was envisioned as a beacon of education for the local student population. The lack of local enrolment is disappointing and surprising, indicating a preference among parents and students for educational opportunities outside their region. This trend raises questions about regional educational choices and the future







institutions, which could restrict students with specific interests. Networking opportunities, especially nationally or internationally, may also be less extensive, impacting future career prospects.

A significant issue with Jaffna University, particularly its Engineering Faculty, is the reported lack of adequate resources and sufficient teaching staff. This shortfall may directly affect the quality of education and available research opportunities, hindering students' academic and professional development. Additionally, the perceived prestige of local universities often does not match that of more recognized national or international institutions, potentially

of Jaffna University's Engineering Faculty. Attending a local university like Jaffna University offers a mix of advantages. The university's culturally familiar environment and strong community support can be comforting and beneficial for personal development. Being close to home significantly reduces living and travel expenses, making higher education more accessible and affordable for local students. Additionally, the university's focus on local issues and research fosters a deeper understanding of regional needs and challenges.

However, there are downsides to this choice. Students may experience limited exposure to diverse cultures and perspectives, a valuable aspect of university life. The range of academic programs and specializations at Jaffna University might be narrower than larger

influencing future employment opportunities and employers' valuation of the degree.

While the comfort of a familiar environment is advantageous, it can sometimes limit personal growth and independence. The challenges and learning experiences of adapting to new environments are crucial for comprehensive development.

While Jaffna University offers benefits like cultural familiarity, affordability, and local relevance, it also presents challenges in diversity, resource availability, and broader academic and career opportunities. These factors require careful consideration by students when deciding on their higher education paths.





# Our Focus Is Not on Who Is Studying in the Faculty: Vice-Chancellor

Reported by:  
Our Staff Reporter



In a recent interview with Jaffna Monitor magazine, the Vice-Chancellor of the University of Jaffna, S. Srisatkunarajah, offered a candid perspective on the notable absence of local students in the university's Engineering Faculty. Labelling this trend as a form of "madness" towards Colombo, he provided insights into the university's current enrolment dynamics and broader societal preferences.

## Diverse Enrolment, Yet Local Absence

The vice chancellor acknowledged the decline in student enrollment from the local Jaffna district in the university's engineering faculty. However, he pointed out that the

faculty continues to attract a diverse student body from other Tamil-speaking regions, such as Trincomalee, Mannar, and even Colombo. "The faculty has not experienced a shortage of students," he affirmed. "Our focus is not on who is studying in the faculty, as long as we get enough students to run the course effectively. Our institution remains open and welcoming to students of all ethnicities, religious backgrounds, and districts.

The Vice-Chancellor highlighted the Engineering Faculty's diverse student body, emphasizing its appeal beyond the local Jaffna district. "While we have noticed a decline in enrolment from Jaffna, the faculty is attracting students from other Tamil-speaking regions like Trincomalee, Mannar, and even Tamil-speaking students from Colombo," he stated. He underscored this point by mentioning that a top student from Colombo's prestigious Ananda College is currently studying in the Engineering Faculty. "This diversity in our student population is a testament to the faculty's quality and appeal. It's only the students from Jaffna who have not applied," he added.

Srisatkunarajah expressed his views on the deep-rooted preference of Jaffna residents for Colombo. He questioned the inclination of people from Jaffna to invest in properties in Colombo and the suburbs rather than their own region. "This pattern extends beyond educational choices and reflects a broader societal trend," he remarked.

Highlighting the achievements of the Engineering Faculty, the Vice-Chancellor proudly noted that it is one of the few faculties that have gained significant recognition within a few years of its inception. "We are proud of the progress and the quality of education we offer," he said.







# More Than Just Numbers

## More Than Just Numbers

The Vice-Chancellor's stance on the diverse but non-local student enrolment in the Engineering Faculty overlooks the fundamental purpose of the faculty's establishment. It was envisioned as an embodiment of the hopes and educational ambitions of the Jaffna community. The responsibility of the university's leadership extends beyond maintaining enrolment numbers; it involves nurturing the faculty as a beacon of academic excellence and opportunity for the local populace.

## The Need for Proactive Leadership

Jaffna University, particularly its Engineering Faculty, was established to serve not just the academic community but also to fulfil the aspirations of the people of Jaffna. The leadership's current approach, which appears indifferent to the declining interest of local students, is a matter of concern. The university should not be a mute spectator but a dynamic force, actively seeking ways to engage and attract the students it was intended to serve.

## Strategies for Revitalization

Jaffna Monitor Magazine advocates for the university to adopt innovative strategies to rekindle local interest:

**Curricular Innovations:** Tailor engineering programs to reflect Jaffna's students' unique needs and interests, making the faculty more relevant and appealing.

**Community Engagement:** Forge stronger connections with local schools and community leaders to understand and address the root causes of the declining local interest.

**Targeted Awareness Campaigns:** Implement marketing strategies highlighting the faculty's achievements and potential, showcasing its relevance to the local community.

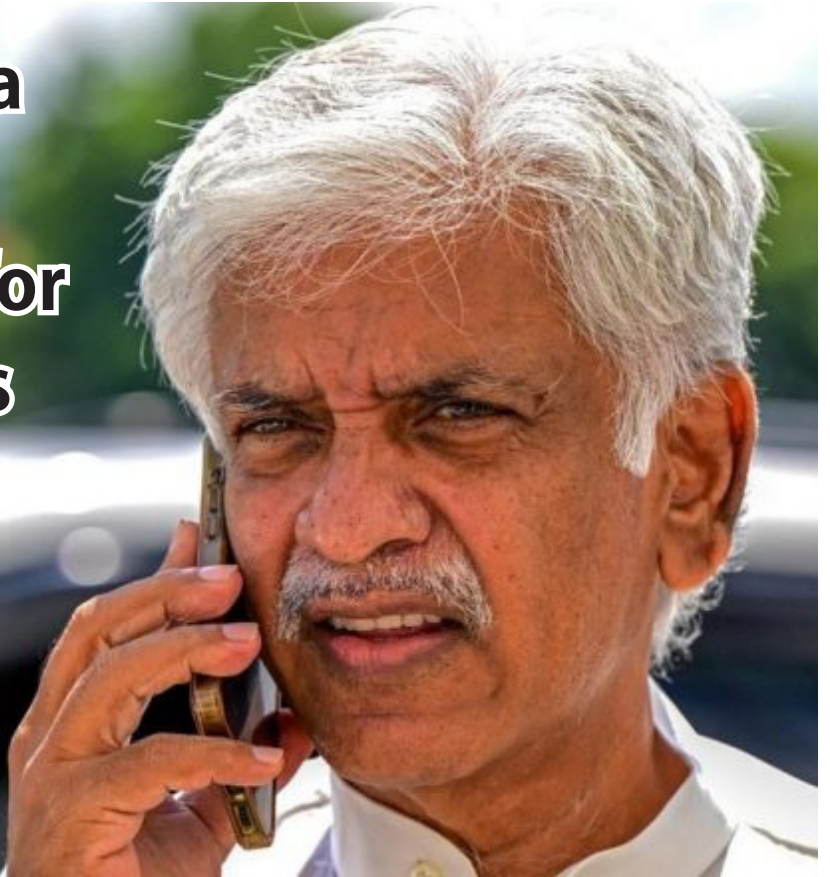
**Leveraging Alumni Networks:** Engage alumni in mentorship and outreach programs, demonstrating the faculty's impact and opportunities to prospective students.

## Upholding the Dream

The Engineering Faculty of Jaffna University was born out of a collective dream, symbolizing more than an academic establishment. It represents hope, progress, and the aspirations of the Jaffna people. The university's leadership must recognize and honour this sentiment by actively working to ensure the faculty remains a symbol of pride and opportunity for the local community.

While understanding the practicalities of running an educational institution, Jaffna Monitor Magazine urges the university's leadership to revisit and realign with its foundational vision. By doing so, they can ensure that the Engineering Faculty not only thrives but also continues to embody the dreams and aspirations of the people it was built to serve.

# Arjuna Ranatunga Criticizes Mahela and Sangakkara for Failing Sri Lanka's Future Cricketers



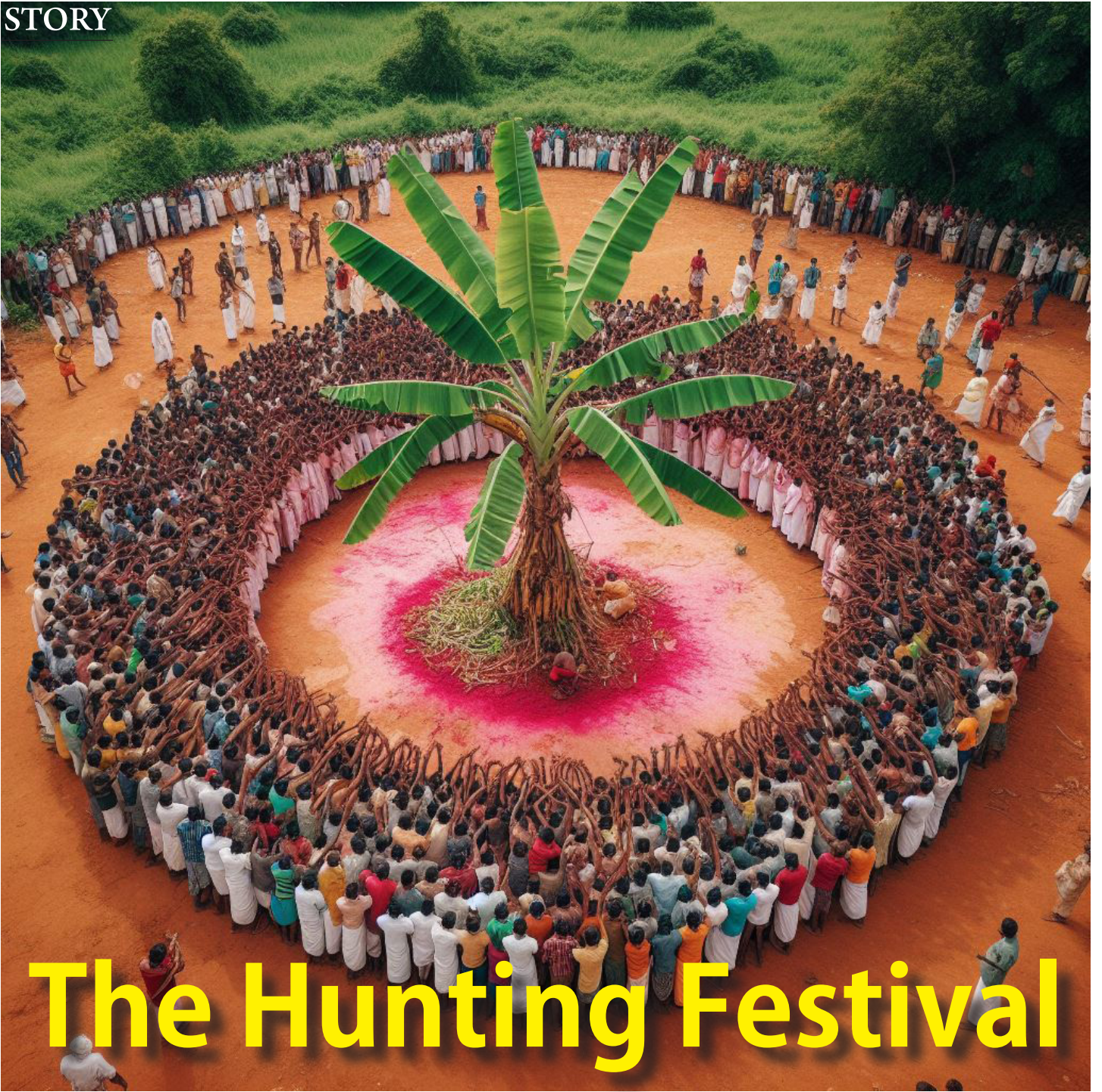
In a recent television interview, former Sri Lankan cricket captain Arjuna Ranatunga raised severe concerns about the state of cricket in Sri Lanka, both in terms of player development and governance. He criticized former players Kumar Sangakkara, Mahela Jayawardene, and Tillakaratne Dilshan for not preparing the next generation, specifically Dinesh Chandimal and Lahiru Thirimanne, to fill their shoes after retirement. Ranatunga suggested that this lack of mentorship hindered a smooth transition and impacted the team's performance and stability.

Additionally, Ranatunga highlighted the pervasive corruption issue within Sri Lanka Cricket (SLC). He shared an unsettling experience where he was blatantly asked about the amount of money he could offer in exchange for votes, illustrating the extent of the corruption. This situation revealed that financial incentives were prioritized over genuine efforts to improve the sport. Ranatunga even claimed that the depth of corruption was so severe that someone as famous as Mahinda Rajapaksa would be unable to win an SLC election.

These comments from Ranatunga, a respected figure in Sri Lankan cricket, shed light on the challenges facing the sport in the country. The issues of poor succession planning and deep-rooted corruption suggest a need for significant reforms in the administration and management of cricket in Sri Lanka.







# The Hunting Festival

Translated from the original Tamil short story *vēṭṭait tiruviḷā* (வேட்டைத் திருவிழா) from the 1976 collection of short stories titled *kōṭukaḷum kōlaṅkalum* (கோடுகளும் கோலங்களும்) by Kuppilan Ai. Shanmugan

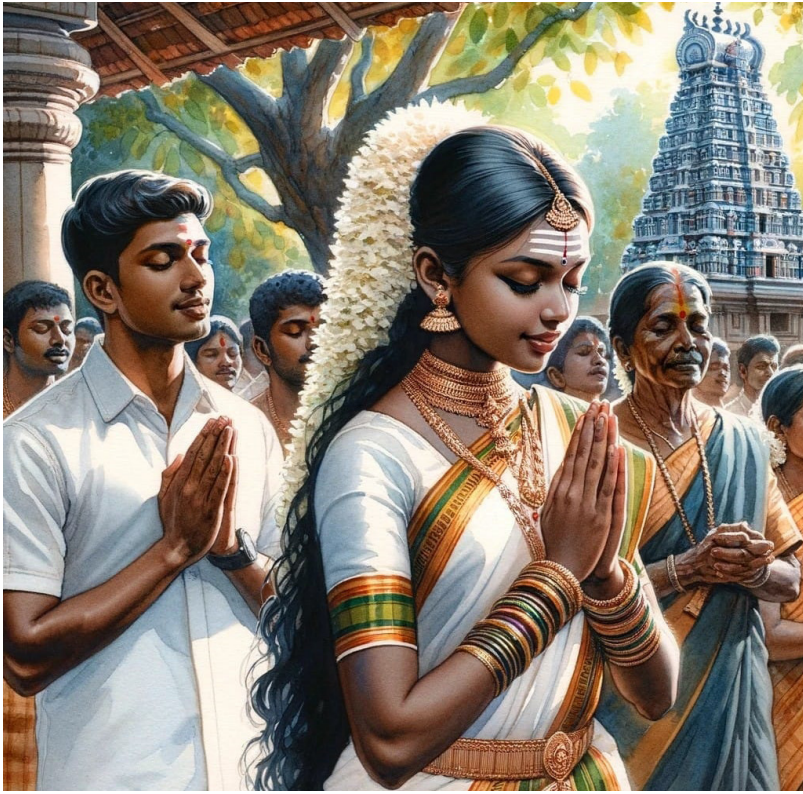


Translated by:  
*eḷuttukkiṇiyavan*  
(எழுத்துக்கினியவன்)

## "True devotees..."

The crowd was momentarily stunned when the majestic voice boomed through the public address system. But the bustle was instantly restored as if the crowd wanted to declare that none among them are really true devotees. Children ran around boisterously engrossed in their games. Women were busy either "counting days in their monthly calendars" to see if it would be appropriate for them to visit the temple on the day of the chariot festival, or gossiping and laughing about the sarees, jewelry, and the outlooks of other women. The white-*vēṭṭi*-and-wristwatch crowd of men who work in the city but had come back to the village on vacation, had taken refuge under the shadows of the peepul tree on the south side, and the portia tree





east of it. They held forth knowingly, trying very hard to impress their audience, on the political situation in the city, the secret plans of ministers, and the shortcomings of the current government. Some others took these utterances as gospel and kept on vigorously nodding their heads in agreement. A few of the devout villagers were bustling about attending to various chores.

“Our omnipotent Lord is embarking on his hunt. He is sitting atop a beautiful horse for his procession. Behold that wonderful sight! Confide your concerns and sorrows in him and seek relief.”

The devotees got themselves ready to appeal to the deity about their myriad sundry concerns in the hope of obtaining relief.

Mounted on horseback, the deity made a grand entrance. They had decorated him with colorful flower garlands and clothing. A long staff had been thrust into one of his hands, a bow and arrow in another, and a third was holding the horse’s reins.

This deity has five hands; he is the Vigneswaran who removes all hindrances; Ganapathy, Vinayagan. Sometimes he is angry; sometimes he is happy and jolly; sometimes he is bored; sometimes he is into a beatific trance without caring about anything else. Right now, I thought I saw him with a subtle smile.

I must tell you a lot more about him and me. His temple is on the north side of the village. He had more possessions

than a noteworthy rich man in the village. Now, he and I are like friends on nodding terms. He always had a certain haughtiness that one expects from a spoiled brat. He is older than me, many times over. My parents introduced him to me when I was a mere toddler. I had great respect for him then. To be totally honest, it was respect tinged with fear that he might choose to do me some harm. Later, I respected him because I wanted his friendship to fulfill my wants and needs. Sometimes when my wants were not met or when my hopes were dashed, I was incensed into trying to ignore him. Now our relationship has reached an amicable state. I have this urge to have an even closer relationship so that I feel obliged to visit him whenever there are special festivities at his home.

The hunting procession began.

Children chanted *arōkarā* loudly; Some held victory flags and proceeded with a skip and a jump; others walked with great composure, holding oil-fed torches aloft. A prayer troupe followed the deity. Muscular young men took turns carrying the deity, hoping to gain his grace. A colorful procession of women floated along slowly.

The deity had set off on the hunt with his entourage. I, too, joined the procession as part of his entourage. I walked witnessing the occasional diversions and amusements along the way. From time to time, I glanced at the holy face of the compassionate deity. I felt that the same smile was constant on his face.

The setting sun cast its rays through the gaps in the



coconut trees that surrounded the field wells on the southwest side of the temple, and the green trees that enveloped the houses dotting the landscape. A gentle breeze wafted through, accompanied by the melodic waves of *nādhaasvaram*.

I let my heart, numbed from the sorrows of the mechanical city life, to delight itself in the lively beauty, motions, and naivete of the village life. My reverie was suddenly interrupted by the sight of that woman among the throng of women, her hands brought together above her head in veneration and devotion. The sight grated on me.

From my birth until I was a strapping youth of twenty, I lived among naive villagers as one of them. I played, learned, and dreamed the dreams of youth in that milieu. It is in this same milieu that I grew up, learning to be the rock that bears the joys and sorrows of life. I had encountered that woman in those times; I even remember talking to and laughing with her on a couple of occasions.

Never on those occasions did her face stand out in any way. But now, that face with the buck teeth protruding through the small mouth grated on me.

She was wearing a simple handloom saree. Although she was four or five years older than me, she looked like a young woman unfamiliar with the maturity or ravages of age. With her hands brought together above her head, she was immersed in her devotion, oblivious to her surroundings. A golden *thāli* glittered brightly on her neck.

How is she able to be unwavering in her peace? How is she able to worship God in that understated quiet manner? How is she able to immerse herself in her joy oblivious even to her own self? How is she able to become one with the essence of life?

The drum roared dum dum dum. They had placed a *niraikudam* at the entrance of a house along the way. The priest uttered the requisite religious incantations and waved a lamp in front of the deity. The rays of the evening sun reflected off the bronze *niraikudam* in a yellow glitter. Someone climbed on top of the wooden horse hoisted by the young men, and draped a red silk cloth over the deity. The crowd chanted *arōkarā*. She, too, stood with her hands clasped in worship.

I looked at the deity. All I could see was his mysterious smile.

The procession inched forward. Some people tried to squeeze the procession to one side of the road to make way for a car to go past. Someone removed the *sālvai* wrapped around their waist, flapped it vigorously and called out “*arōkarā* for a path, *arōkarā* for a path.” Someone else broke off a branch from the portia tree in a roadside fence and growled at the





children, “make way you rascals!”

Somehow the big car managed to go past the procession. Inside a man and a woman were sitting at the front. The man was driving. The woman looked at the procession with interest and said something to the man.

As the car drove over the land parched by the summer heat, it left a trail of dust.

“What awful dust!” someone moaned.

“How can we have a hunt without dust?” responded another.

The crowd guffawed.

I looked at the merciful deity. He too was smiling. For

someone setting out on a hunt, there was no bravery to be seen on his face. What a meaningful, sarcastic smile!

The hunting grounds were only a little distance away. Off the road, on a red-earth patch of land behind the temple on the eastern side, the field for the hunt had been set up. The ground had been swept clean and sprinkled with water to sanctify the area. In the middle, a fat virgin plantain tree was placed and suitably reinforced. The crowd of people formed a circle of about thirty yards in diameter, centered around the plantain tree. The deity stood among the people along with his closest retinue, like a tiger ready to pounce. They circled the tree quickly at a rapid trot while carrying the deity; they strutted around thrice. The horse rocked back and forth with its forelegs in the air. The old priest held a sharp sword and stood at the ready near the tree. They ran back and forth while carrying the deity.







On the third time, as the deity retreated and then advanced, the priest hoisted the sword and swung it across the plantain tree. With the same motion, he swung it again in the reverse direction. The first swing cut the tree into two, the reverse swing did no damage to the tree. The drumming reached a crescendo: dum, dum, dum. The *nādhavasvaram* played the *ghaṇarāgam* at length. The conch roared. The crowd chanted in devotional ecstasy.

Fragrant rosewater was sprinkled on to the deity. Vermillion was sprinkled on to the chopped off piece of the plantain tree and water was poured on it. An *ālaththi* was done for the deity using a five-pronged lamp with five oil-lit flames. A piece of the “kill” was wrapped up in a piece of cloth and was tied to a foreleg of the wooden horse on which the deity was riding.

From whence did that face get this radiance...? That face...? That sad, frustrated, parched face that uncomfortably encountered him often on the way to school four or five years ago...? She smiled, crinkling her forehead with the vermilion *poṭṭu*, her *thāli* glittering a bright yellow against the blue backdrop of her clothes. She has still not forgotten me. Or has she tried not to forget

me? Or is she incapable of forgetting me?

The hunt ended and the procession began again.

The points carrying lives moved about out of tune.

Where did this great silence descend...!

How did this bustle disappear ...!

Is the silence that follows a great outpouring of emotion similar to this...!

The profound silence that succeeds great emotional upheavals. A complete silence; A silence replete with heartfelt poetic beauty...

Is this what bliss is! Is this the meaning of life!

I regarded the deity. All-knowing, he smiled serenely.

That deity has five hands; He is the Vigneswaran who removes all hindrances; Ganapathy, Vinayagan.

*Some Images Sourced from Bing*



# Sri Lankan Agriculture Under Threat: Harsha de Silva Highlights VAT Concerns

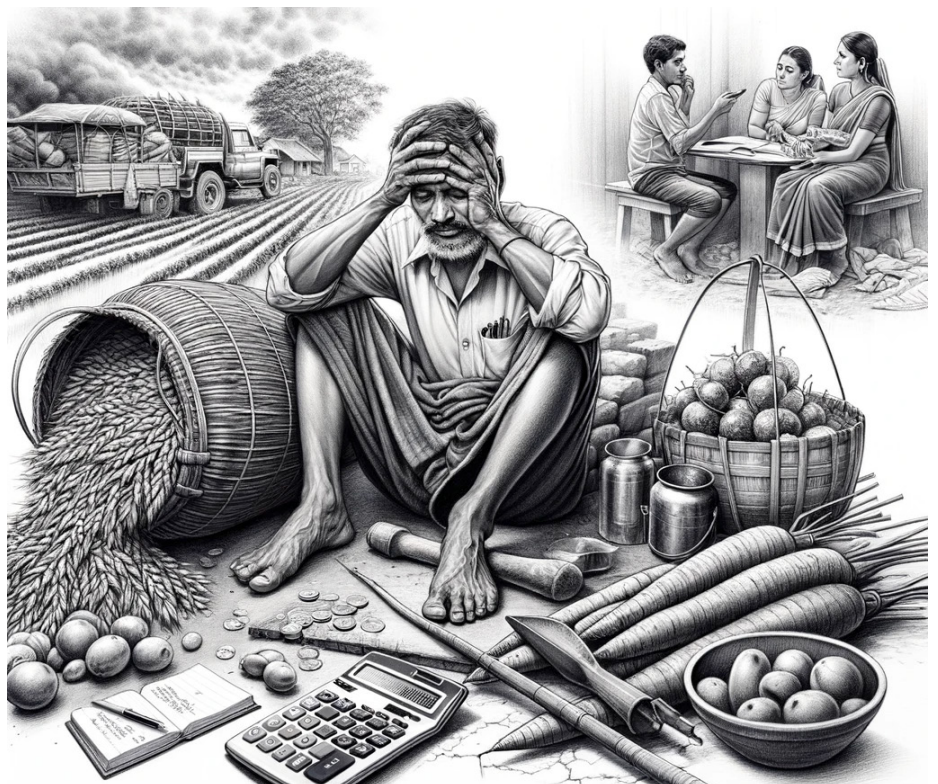
SJB MP Harsha de Silva recently expressed deep concerns about the impact of an 18% VAT on Sri Lanka's farming sector. This new tax, applicable to agricultural machinery, equipment, and inputs, including chemical fertilizers, is expected to heavily burden farmers. He noted that essential dairy products such as liquid milk and eggs are also subject to this tax.

Harsha de Silva highlighted the detrimental effects on rice farming, where farmers are being pushed to grow lower-yield varieties like keeri samba, reducing productivity. He anticipates significant impacts by March 2024.

Reflecting on his previous tenure, Harsha de Silva mentioned initiating the Shakthi Rice program to support small and medium-scale rice millers. Despite initial success, the program was discontinued under Gotabaya Rajapaksa's administration.

Harsha de Silva also pointed out the stark rise in the cost of living, with a family of four now needing over Rs 170,000 for a standard previously maintained at Rs 90,000. He emphasized the increased economic hardship despite improved supply chains.

Addressing Sri Lanka's economic challenges, Harsha de Silva stressed the need for strategic planning and a corruption-free approach to avoid dependency on institutions like the IMF, similar to India's strategy since 1991. His comments call for urgent economic and agricultural reforms to stabilize and rejuvenate Sri Lanka's economy and farming sector.





# Trading Pounds for Purpose



A British couple, once ensconced in the hustle and bustle of London's education sector, embarked on an extraordinary voyage to Sri Lanka, exchanging their bustling city life for the tranquil rhythms of the island nation. Departing from their well-paying jobs, where they earned a comfortable £40,000 annually, they plunged into an entirely new realm, embracing a modest income of £150 per month, mirroring the earnings of a local Sri Lankan teacher. This dramatic shift was not driven by financial motives but by a profound desire to forge a meaningful connection with the community and make a tangible impact.

Their journey to Sri Lanka was not just a geographical relocation but a transformative leap into a world of purpose and adventure. The couple committed to their new life by establishing an innovative educational initiative, a charitable centre dedicated to nurturing and guiding young Sri Lankans. Far from mere occupation, this endeavour became a labour of love, a mission infused with passion and a deep alignment with their core values.

The story of the British couple who moved to Sri Lanka takes an amusing turn on social media, where some Sri Lankans are playfully inquiring if, just as the couple left their high-paying jobs in London for a modest life in Sri Lanka, they might also be willing to exchange their UK passports for Sri Lankan ones.



# The Constructed Myth: Breaking Down the Duwaraka Video Hoax



Written by:

**David Ignatius**

On November 27, Maaveerar Naal, a video from the UK's Tamils Coordinating Committee, sparked global interest, especially in Tamil communities. It showed a woman claiming to be the daughter of the late LTTE leader Velupillai Prabhakaran. Her appearance and speech, reminiscent of Prabhakaran's Maaveerar Naal address until the LTTE's military defeat, fueled involvement in the Tamil Eelam cause. The contrast in her current and pre-2009 demeanor raised doubts and intrigue about her identity and the video's authenticity.

In the video, the woman, dressed in a saree, claims that the Sri Lankan government defeated the LTTE with foreign aid, lacking courage for a direct confrontation. She argues that the LTTE's people-backed liberation struggle was strategically undermined by the government and asserts that the fight for political liberation is still ongoing. She accuses the United Nations and the international community of recognizing Sri Lanka's war crimes but

not delivering justice to the Eelam Tamils. She concludes by emphasizing that, despite the end of armed conflict, the pursuit of political liberation continues, supported by Tamils in Sri Lanka, the diaspora, political figures, and ex-LTTE members.

## Authenticity Concerns

Although the video featuring a woman claiming to be Duwaraka, daughter of the late LTTE leader Velupillai Prabhakaran, was streamed on tamiloli.net and their YouTube channel for about 10 minutes, doubts about its authenticity surfaced quickly. It is widely believed that Duwaraka was killed in the final stages of the Sri Lankan civil war in May 2009. Notably, Duwaraka's body was not retrieved by the Sri Lankan army, but numerous LTTE cadres who reportedly fought alongside her in the final battle have testified that she indeed died on the battlefield. This skepticism is compounded by warnings from Sri Lankan intelligence and foreign agencies about AI-generated videos produced by a section of LTTE functionaries, aiming to falsely portray Duwaraka as alive and to fabricate a narrative for financial gain.



Former LTTE members who were part of the Eelam war's final battles at Mullivaikkal expressed strong beliefs that Prabhakaran and his family achieved 'veerachavu,' a term symbolizing martyrdom. They argued that their revered leader would not have fled the war zone and, importantly, would not have attempted to make his family escape, especially when thousands of other children and parents were dying in the conflict. This belief further fueled their skepticism regarding the video purporting to feature Duwaraka, leading them to question its authenticity and the motives behind its release after 14 years. They suggested that the video could result from AI manipulation or an act by an imposter, given their conviction about the fate of Prabhakaran's family.

### The Announcement and Supporting Voices

The claim of Duwaraka being alive was initially made public by Arunadevi Kumaradas, also known as Aruna, the elder sister of Mathivathani, in a video statement in August. She claimed to have met Prabhakaran, Mathivathani, and Duwaraka at an undisclosed location and confirmed they were safe and alive. That was supported by Indian politicians like Pazha Nedumaran and Kasi Ananthan, the Poet Laureate of Tamil Eelam.

In Sri Lanka, Kandasamy Inbarasa, president of the rehabilitated Liberation Tigers of Tamil Eelam party, stood out as the sole believer in the claim of Duwaraka being alive. He expressed his support for what he referred to as the re-emergence of "Tamil Eelam's princess, Dwarka." Inbarasa was adamant that the woman in the video was indeed Dwarka and criticized skeptics as being under the influence of the Sri Lankan



government. He also expressed eagerness for Prabhakaran's potential comeback and LTTE intelligence chief Pottamaman's

Many cybercrime experts expressed skepticism. They pointed out several inconsistencies suggesting the use of artificial intelligence technology in its creation. They observed, "Although the language used by Duwaraka seems accurate, there are noticeable discrepancies in the movements of the mouth, face, and muscles. The video's lighting excessively focuses on the face, and the eye movements are unnaturally limited. Additionally, the hands are not clearly visible. These aspects indicate that the video was likely produced using basic technology." They regard the video as a potential case of identity theft conducted through the internet and note that it appears to have been hastily made with lower-end technology.

Political commentators in conversations with Jaffna Monitor expressed skepticism regarding

Duwaraka surviving the war's final days. They specifically questioned the timing of the video's release, emphasizing the point, "Why wait 14 years to appear?" if the woman in the video was indeed Duwaraka. The observers drew parallels between the enduring belief in Prabhakaran and his family's survival since 2009 among the pro-LTTE diaspora and the longstanding mystery surrounding Netaji Subhash Chandra Bose's death.

Further, these analysts recognized the potential of a fraudulent syndicate operating behind the scenes, possibly using the video to exploit LTTE supporters financially. They considered the likelihood of someone falsely claiming to be Duwaraka as part of this scheme. In their concluding remarks, while they conveyed that nobody wished for her death, they firmly held on to their skepticism. They insisted on the necessity for credible evidence to verify the identity of the person in the video, maintaining that, without such proof, the claim of her being Duwaraka cannot be accepted.



# Operation Impersonation: The Story of a Masterful Scam







BY:

**Kaniyan Pungundran**

கணியன் பூங்குன்றன்

In early November 2022, there was a systematic spread of news among the wealthy business community in Switzerland. The information, disseminated primarily through word of mouth, suggested that LTTE supremo Prabhakaran, his wife Mathivathani, and daughter Duwaraka were alive. This rumor was perpetuated in a coordinated manner: one individual would claim to have met Prabhakaran's family, and another would corroborate this claim, with both being part of a group deceiving people in the name of Prabhakaran.

Subsequently, a group of wealthy Sri Lankan Tamil businessmen convened at a residence in Switzerland upon the request of former LTTE fund collectors. These businessmen, known for their historical support of the Liberation Tigers of Tamil Eelam (LTTE), were gathered with the anticipation of meeting a significant figure. During this assembly, a woman with her face and hair obscured by a veil appeared, introducing herself as Mathivathani, the wife of LTTE leader Prabhakaran. She addressed the business community, revealing that she, along with her husband Prabhakaran and daughter, were alive while her two sons, Charles Antony and Balachandran, had perished. She recounted how she, her husband, and daughter had escaped from the war zone to Europe. Emphasizing the need for support, she implored the community for funds, stating that



her husband was regrouping the LTTE and that he was currently unwell.

Her story painted a vivid picture of their escape from the war zone, a perilous journey that had led them to the relative safety of Europe. Mathivathani's words carried a plea for help. When a curious businessman requested her to remove her veil to confirm her identity, she refused, citing security risks. Despite this, a large portion of the businessmen present believed the narrative and immediately donated substantial sums of money to aid Prabhakaran's supposed efforts in regrouping the LTTE and his medical expenses. However, one businessman, a significant former donor to the LTTE, harbored doubts. Instead of voicing his skepticism, he requested a meeting with Prabhakaran. The veiled woman denied this request, again citing security concerns.

The businessman then proposed meeting Duwaraka, promising a hefty donation if his request was granted. The woman agreed to this.

In the meantime, the businessman had obtained credible information about Duwaraka from a Sothiya regiment female LTTE fighter living in London since the 2009 war. This included the name of Duwaraka's driving instructor and details about her active participation in the LTTE.

After a few days, the businessman was taken to a safe house to meet the alleged Duwaraka, also veiled. She requested large sums for her father's efforts in reorganizing the LTTE and mentioned his ill health. In a friendly manner, the businessman asked her several questions based on the information he had gathered. To his suspicion, the alleged Duwaraka answered all the questions incorrectly.



Realizing the deceit, the businessman amiably exited the meeting, feigning a promise to donate generously. Instead, he alerted the rest of the business community about the scam. However, by this time, many had already donated substantial Swiss money to the cause.

### **Duping Devotees: The Story of a Multi-Million Rupee LTTE Scam in Europe**

During the final three months of 2022, a noticeable campaign among Sri Lankan Tamils in Swiss cities like Zurich, Bern, and Basel was conducted by former pro-LTTE activists. This campaign keenly targeted the business community and individuals who were fervent LTTE sympathizers or those who idolized Prabhakaran, treating him akin to a demi-god. The strategy was to specifically focus on those with a deep emotional connection to the LTTE and its supreme leader, intentionally excluding the general populace or those without such a connection.

The approach was tailored to exploit the emotions of those deeply attached to the LTTE and Prabhakaran, reducing their inclination to question or verify the claims. In intimate group meetings, two women, alleging to be Prabhakaran's wife and daughter and with their faces partly covered, appealed for financial assistance. They claimed that Prabhakaran was actively working on regrouping the LTTE and highlighted his poor health as an urgent matter. Many, swayed by their emotional ties to the cause and its leader, readily opened their wallets to contribute. This pattern of meetings and appeals gradually began to spread to other European countries. Credible sources have informed Jaffna Monitor that, in a relatively brief period, the group implicated in the scam managed to accumulate a staggering sum of approximately 5000 crore Sri Lankan Rupees from unsuspecting LTTE sympathizers.

### **A Saga of Fraud**

Against the backdrop of these rumors about Prabhakaran planning to revive the LTTE, a person impersonating his daughter, Dwaraka, delivered a speech on Maaveerar Naal (Great Heroes Day). This event added another layer to the unfolding narrative.

According to credible sources reported to Jaffna Monitor, the architect of this elaborate fraudulent scheme is Jeevaratnam Jeevakumar, also known as

"Chiranjeevi master," a former deputy to the ex-LTTE intelligence chief "Pottu Ammaan." The strategy devised by "master" was allegedly put into action by "Abdullah," previously the financial head for the Swiss Tigers. Abdullah, whose real name is Chelliah Jeyapalan from Aanaikottai in Jaffna, is believed to be the primary coordinator and executor of this deceptive operation.

These sources further indicate that the intricacies of this operation suggest the involvement or knowledge of the current Swiss tiger chief, Ragupathy, hinting at a deeper network within the remnants of the LTTE's overseas operations.

### **Betrayal of Trust: How Mathivathani's Family Fueled the LTTE Scam**

Adding complexity to the scheme, sources have revealed that the Eerampu family, relatives of Prabhakaran's wife Mathivathani, were later convinced to participate in this scam. Reportedly, after receiving a substantial amount of money, they agreed to be part of the operation. Mathivathani's elder sister, Aruna, who lives in London, lent credibility to the claim by asserting that she recently met her sister Mathivathani, brother-in-law Prabhakaran and niece Duwaraga. Although the authenticity of her testimony is questionable, it comes from Prabhakaran's family and adds significant weight to the scam.

Mathivathani's elder brother, Sreetharan, who lives in Denmark, is also implicated in this scam. Other individuals named by sources include Nimalan, Varadhan, and Mithulan from Prabhakaran's bodyguard unit; Jayakanthan, who was in charge of the unit; Siriskandaraja Ranjith from Varathupalaya, known as Cheraman in Britain; and a major contributor, the individual posing as the fake Dwarka. These revelations suggest a complex and well-orchestrated scheme involving multiple individuals with connections to the LTTE.



*Aruna*



*sreetharan*



# Fake Duwaraka Decoded: A Tale of Love, Lies, and Financial Fraud



Credible reports received by 'Jaffna Monitor' suggest that the individual allegedly impersonating Duwaraka is Mithuja Rajaratnam, who also goes by the aliases Nithya and Suja. She is currently residing in Arbon, Thurgau, Switzerland. This individual is reputed for her extensive history of engaging in deceptive practices. She has reportedly been involved in several fraudulent marriages, employing a tactic commonly referred to as the 'honey trap' method, through which she has illegally obtained significant sums of money. In a notable incident a few years ago, she was accused of fraudulently claiming to be the daughter of Rajarathinam, a distinguished Tamil-American businessman.

In-depth investigations have begun to reveal the breadth of her financial frauds. Central to her strategy has been the exploitation of young individuals through romantically charged relationships, leading to substantial monetary scams. A striking example of her modus operandi was uncovered involving a young man originally from Jaffna, now residing in Melbourne, Australia. The individual, who arrived in Australia by boat and built a life through hard work, encountered her on Facebook. This meeting led him into a deceptive relationship, where under the guise of love, he was defrauded of a significant amount of money. The pretext was the acquisition of Swiss citizenship and a house in Switzerland as part of their marriage plans. The victim has confirmed the transfer





*Mithuja in Her Early Days in Mullaitheevu*

of 60,000 Australian dollars to her, providing concrete evidence of the fraudulent transaction.

The 'Thurgau Impostor' case is not an isolated incident but part of a pattern of manipulation that has affected numerous individuals. Her ability to weave intricate webs of deceit, capitalizing on the emotional vulnerabilities of her victims, poses serious questions about the security of online interactions and the potential risks involved. As the investigation continues, more layers of this complex network of deception are expected to be unveiled, shedding light on the extensive impact of her actions on the lives of her unsuspecting victims.

Her journey into the world of fraud began with her marriage to a former driver of the LTTE leader, Prabhakaran. Post-war, She and her husband sought refuge in Malaysia via India. It was here that her latent aptitude for scamming surfaced. Utilizing the expansive reach of Facebook, she crafted a series of romantic illusions, ensnaring unsuspecting young men in her fraudulent net. Her

matrimonial life was characterized by a succession of marriages, intriguingly linked to individuals close to Prabhakaran, placing her in a strategic position within an intricate network of ex-combatants. In Malaysia, her deceptions took on a new dimension. She claimed to be the neglected daughter of Rajarathinam, a well-known Tamil American businessman, and under this pretext, she defrauded numerous individuals, weaving tales of a legal battle for inheritance and promises of lucrative returns.

Her relocation to Switzerland did not dampen her fraudulent activities. Continuing her operations through Facebook, she exploited sensitive issues such as aiding female combatants, assisting women recovering from military abuse, and rescuing kidnapped female fighters. These humanitarian facades masked her real intent – financial gain through deceit.

Her most daring deception involved assuming the identity of 'Duwaraka,' claiming to be the offspring of Prabhakaran and Mathivathani, who are now hiding and needing financial aid. This claim represents the pinnacle of her elaborate scheme of falsehoods. In a twist to this saga, it has been revealed that a significant accomplice in the 'Duwaraka drama' shared a personal bond with her, indicating a deeper layer of collusion in these schemes. This relationship suggests a complex web of mutual deceit and manipulation.

Beyond exploiting romantic entanglements, her deceptive strategies reportedly extend to politically charged frauds, particularly capitalizing on the sensitive topic of the Eelam liberation struggle. In contrast to her involvement in other scams where she may have acted alone, in the case of the Duvaraga impersonation, she is believed to be part of a network of individuals who are masters at manipulation.

As per sources, authorities and affected individuals are diligently monitoring the evolving situation, keenly focused on unraveling the full scope and intricacies of the alleged impersonation and fraud. This vigilance is heightened by the acknowledgment of her association with a highly skilled group adept in such deceptive practices. The unfolding developments in this case are anticipated to shed further light on the magnitude and sophistication of the scam, emphasizing the critical need for awareness and caution in similar circumstances.



# Revealing the Untold:

# Kuha Akka's Daughter Speaks Out on Duwaraka's Tragic End



by:

**Our Special Correspondent**

The daughter of Captain Karan (Vaithilingam Manoharan) and Kuhaneswary has made a Facebook post that provides insights into the fate of Duwaraka. Captain Karan was one of the seventeen LTTE members who, in 1987, took their lives along with senior leaders Kumarappa and Pulendran.

Karan's brother, Colonel Shankar, who later married Karan's widow Kuhaneswary in a union facilitated by the LTTE, was the architect of the organization's air and naval divisions. Kuhaneswary was respectfully referred to within the LTTE circle as Kuha Akka (elder sister). She was a close friend of Mathivathani, Prabhakaran's



*Kuhaneswary, Also Known as Kuha Akka, Garlanded the Picture of Her Late Husband, Col. Shankar, in a Solemn Tribute to Commemorate His Passing in September 2021*





*Karan*



*LTTE Supremo Prabhakaran and Col. Shankar in a 1984 Meeting with MGR, aka M.G. Ramachandran, Legendary Actor and Then Chief Minister of Tamil Nadu*

wife. Interestingly, within the LTTE, commanders and fighters humorously referred to both as the "kitchen cabinet." Kuha Akka demonstrated her loyalty and commitment by refusing to leave the embattled Wannai and choosing to remain there instead. Being a close friend of Mathivathani Prabhakaran, Kuha reportedly promised to stay by the side of Prabhakaran's son, Charles Anthony, until the very end. Kuha Akka, along with Charles Anthony, were reported dead after the fighting concluded. Both Captain Karan and Colonel Shankar were related to the LTTE leader Prabhakaran.

The 'Jaffna Monitor' has chosen not to disclose the name of Captain Karan's daughter, also Colonel Shankar's stepdaughter, citing concerns for her security and safety. Credible sources indicate that she attended school with Duwarka, where they developed a close friendship. Given security concerns, Duwarka was restricted in her social interactions, only allowed to mingle with a select few girls, among whom Karan's daughter was included. This unique bond places her as a critical living witness to the final stages of the conflict that shaped their lives.

Her Facebook post has been widely shared, including by Raheem, a colorful figure in the LTTE's history, who was the spokesperson for the LTTE's regional commander in Jaffna, Kittu.

This is her post:

To those who keep asking if Duvaraga is gonna give the speech!

The real one is no more! I saw her dead body and her mother's too! I spent a whole year in 2009 searching for the people. I am not going to share those images as I saw how my mother's dead body pictures were morphed into pornographic images. Very elaborative images - some army men insert their guns into her body! Even my worst enemy should not go through (seeing) such horror images of their mothers.

I don't speak about those images much, as those images still haunt me! I DON'T HAVE THE ENERGY to see another mother's and sister's images circulated similarly.

Hence, I am against those images coming out. I know if their dead body pictures come out, people can't misuse their names.

I don't care how many families get fooled and give money. You all are 30+, and you should know Velupillai Prabhakaran's children would never start a movement because they know if they do, then the people in Vanni will get tortured. And they would never ask for money like this! Common sense!

Many called me selfish for saying that I can't see their images being morphed into pornographic images over people getting fooled. Yes, I am selfish because it is my family. We don't even hug or shake hands in Vanni, but I kiss her on her forehead whenever I see her. She is my baby sister and best friend. I will do everything in my capacity to not let those images come out!

And I am tired of saying they are no more. It is so painful, even after 14 years.



*Kuha Akka*



# The Lingering Mystery of Prabhakaran's Fate



The disbelief among some Tamils regarding the demise of Prabhakaran has its roots in the post-2009 activities and stance of the LTTE's overseas branches and influential pro-LTTE factions in Tamil Nadu. These branches, financially robust and controlling a network of revenue-generating ventures and contributions, faced a radical shift in purpose following the LTTE's military defeat.

The overseas operations of the LTTE, once a mighty financial pillar supporting their war efforts with Prabhakaran at its heart, found themselves in uncharted waters. The death of Prabhakaran ostensibly pulled the rug from under these operations. The *raison d'être* for their fundraising and commercial enterprises seemed to disappear into thin air.

Yet, in this vacuum of official mourning, a different narrative began to simmer. Despite Kumaran Pathmanathan or KP, the LTTE's chief arms procurer, declaring Prabhakaran's death

in May 2009, a conspicuous absence of formal remembrance by political parties sympathetic to Tamil rights or those aligning with Prabhakaran's ideologies left a palpable void. This silence around his death anniversary did not go unnoticed. It became the fertile soil that sprouted the beguiling tale that Prabhakaran might still be alive. This omission, whether intentional or

not, offered a glimmer of hope, or perhaps denial, that was skillfully exploited by those perpetuating the scam, resonating with segments of the Tamil community who yearned for a different truth.

In the latter part of 2009, the overseas operations of the LTTE faced a major quandary. The group, led by Perinbananayagam Sivaparan, known as "Nediyavan," in Norway, along with other key LTTE activists, chose to deny Prabhakaran's death and promote the narrative that he was still alive. This stance was in direct opposition to Selvarasah Pathmanathan, or KP, who initially announced Prabhakaran's survival but later acknowledged his demise and called for mourning.





The denial of Prabhakaran's death by Nediyan led to a rift within the LTTE's overseas factions, with KP and others who accepted Prabhakaran's death finding themselves increasingly isolated. KP's later arrest further consolidated Nediyan's control.

This lack of official acknowledgment from the LTTE's overseas branches meant that there was no formal commemoration for Prabhakaran or other high-ranking LTTE members killed in 2009. Annual observances like "Maaveerar Naal " (Great Heroes Day) didn't specifically acknowledge Prabhakaran and those killed in Mullivaikkal.

In Tamil Nadu, despite initial claims of Prabhakaran's survival by some politicians, over time, many either changed their stance or remained silent, except for a few like Nedumaran, who steadfastly maintained that Prabhakaran was alive.

The enduring enigma surrounding the fate of Prabhakaran is further compounded by the organization's historical propaganda machine and the perceptions held by his supporters. Over the years, the LTTE meticulously cultivated an image of Prabhakaran as an invincible, almost superhuman figure. This portrayal was reinforced through numerous songs and narratives that glorified him. Such propaganda played a significant role in shaping the belief among his followers that Prabhakaran was beyond defeat and death.

This belief was further bolstered by past instances where both the Sri Lankan and Indian governments prematurely declared Prabhakaran dead, only for him to resurface, alive and active. These occurrences reinforced the myth among a few of his followers and sympathizers that Prabhakaran was somehow immune to death. This backdrop of historical misinformation and the perceived invulnerability of Prabhakaran has been a crucial factor in sustaining the belief among certain sections of the LTTE and its supporters that he could still be alive despite official confirmations of his death.

Amidst this, various factions and groups claiming to represent the official overseas LTTE emerged, each trying to influence Tamil politics in Sri Lanka and Tamil Nadu. Some overseas elements also reportedly financed and encouraged violent attempts in Sri Lanka, although most were thwarted.

This complex situation led to a fragmented and weakened overseas LTTE, with individual countries or cities' LTTE elements operating autonomously. The properties and businesses previously under LTTE control were often appropriated by those in whose names they were registered. Meanwhile, the pro-Tiger world remained divided over Prabhakaran's fate, leading to a range of speculative claims and rumors about his survival and whereabouts.



*Triumphant Sri Lankan Army Soldiers Carrying the Lifeless Body of LTTE Chief Prabhakaran*



## The Great Deception:

# How Prabhakaran's Name is Used to Swindle Funds



Written By:  
**Gowripal Sri (a) Sathiri**

Gowripal Sri, formerly known as Sathiri in the LTTE ranks, is a writer based in France.

It has been fourteen years since the end of the civil war in Sri Lanka, during which the leader of the Liberation Tigers of Tamil Eelam (LTTE) and his family, including his wife and children, were killed. However, recurring rumors persist that Prabhakaran is still alive, reminiscent of a lingering drizzle after the rain has ceased. Someone spreads such rumors every year, claiming to have spoken with Prabhakaran. Among those who frequently make these claims, Nedumaran and Kasi Anandan in Tamil Nadu are prominent figures.

As usual, at the beginning of this year, they announced to journalists that Prabhakaran was alive and claimed he would soon make a public appearance, stirring interest among Tamil people in Tamil Nadu and the diaspora. However,

everyone has soon forgotten this news in today's fast-paced world. The Tamils living in Sri Lanka are not concerned about these rumors because they know the truth, and their current needs and lifestyles have moved to a different phase. Moreover, they despise the word 'war.'

While everyone had forgotten the announcement of Prabhakaran's return, in the lead-up to November, the month of 'Maaveerar Naal' approached, Nedumaran and Kasi Anandan released a new statement. This time, they claimed not Prabhakaran, but his daughter, Duvaraga, is alive and will address the people on Maaveerar Day.

Let's see what purpose these announcements serve and who is behind them.

After the defeat of the LTTE and the demise of their key commanders, leader, and his family during the final stages of the Eelam War between 2006-2009, the organization faced a complex and contentious phase. During this critical period, LTTE fund collectors had raised millions of dollars under the banner of the "Tamil Eelam Liberation Fund," contributing to the LTTE's substantial financial reserves. Over time, the LTTE amassed significant wealth, particularly in Europe and Canada, investing in various enterprises such as petrol stations, supermarkets, and even a few temples managed through proxies. Following the LTTE's collapse, the division of these vast assets, held in foreign countries under the names of the Tigers and their intermediaries, became a source



*Aruna, Elder Sister of Mathivathani, Wife of LTTE Supremo Prabhakaran*



of conflict. This dispute extended to the organization's foreign branches, including the International Secretariat, the Head Secretariat, and the Tamil Rehabilitation Organization, as they grappled with allocating and sharing funds collected from the people during the war's final stages.

The situation escalated when Parithi, the French representative of the International Secretariat, was killed. The need to divide these assets over time and the desire to conceal internal issues from the public led these organizations to be among the first to declare that Prabhakaran was still alive and would return. This announcement was initially a diversion from the disputes over asset division.

These conflicts attracted the attention of police in various countries, leading to the realization that they involved a struggle over the LTTE's proxy assets. Consequently, some assets were seized and nationalized. Realizing the gravity of their situation, the higher-ups in the organization settled their disputes and divided the assets among themselves, going their separate ways.

Disappointed by this development, some individuals conducted one last large-scale fundraising operation before withdrawing. This operation was led by a coalition including Cellaiya Jayabalan, known as Abdullah from Switzerland, Kirubakaran from France, Sreeskantharaja from England, Aruna (who is the elder sister of Prabhakaran's wife, Mathivathani, from England), Inparasa from Sri Lanka, Sivajilingam (a Member of Parliament from Sri Lanka), and others from Tamil Nadu like Nedumaran, Kasi Anandan, and V. Gowthaman.

According to sources, Nedumaran and Kasi Anandan were designated as the authoritative spokespeople of a significant coalition. Notably, Vaiko and Thirumavalavan, who typically participate in such groups, abstained this time, possibly due to their engagement with the DMK alliance in the government. Efforts to include Seeman, known for his audacious and often unverifiable claims like dining on tortoise meat with Prabhakaran, were unsuccessful. Seeman, who firmly believed Prabhakaran was deceased and based his political actions on this narrative, chose not to join a coalition asserting Prabhakaran's survival, as it contradicted his stance.

Earlier this year, sources reported that Nedumaran and Kasi Anandan, after claiming the impending return of Prabhakaran, intended to broadcast a recorded speech in his voice on Maaveerar Day. To accomplish this, they sought the assistance of Tamil Nadu mimicry artists. However, these artists ultimately declined the task due to concerns about fear and potential legal repercussions.

Ultimately, the 'Great Deception' was a worldwide wake-up call for the Tamil community. It highlighted the need for transparency and accountability in their political and fundraising activities. The tragic exploitation of a community's pain for personal gain underscored the importance of moving beyond the shadows of the past and focusing on building a future based on truth, justice, and reconciliation.

**EDITOR'S NOTE:** Please note that the views expressed in this article are solely those of the writer. Our publication, Jaffna Monitor, does not necessarily endorse or align with these opinions.



*Kirubakaran*



*Sreeskantharaja, Also Known as Cheraman*



*Cellaiya Jayabalan, Also Known as Abdullah*



# The Double Life of Kasi Anandan: Rebel Recruit and Protective Father



*Kasi Anandan*

In 1984, Kasi Anandan moved to India with his family, including his wife Saroja and daughters Amutha Nila and Ten Alli. They settled in Royapettah, in the central part of Chennai. Saroja, a nurse, secured a well-paying job at Chennai's Wellington Hospital. Additionally, the LTTE provided a monthly stipend of 2000 INR to the family, a notable sum compared to the modest provisions typically allocated to LTTE fighters.

Kasi Anandan augmented his income with speaking engagements and donations from the Tamil diaspora. Despite the modest lifestyle typical of LTTE members, a person tasked with delivering the LTTE's funds to Anandan told the 'Jaffna Monitor' that Anandan led a comfortable life in Chennai.

The LTTE recognized Anandan as a key recruiter for the Tamil Eelam cause, emphasizing his influential role in inspiring young people. His songs and poems were so compelling that many were motivated to leave their studies, families, and careers to join the LTTE and fight for the vision of an independent Tamil Eelam.

Contrastingly, Anandan prioritized education for his daughters. While his work inspired many youths to join the LTTE, often at significant personal cost, he ensured that his daughters Amutha Nila and Ten Alli pursued academic excellence. They studied medicine, secured seats in a medical college under an Indian government quota for Sri Lankan refugees, and became doctors. This dichotomy between his public advocacy and his personal choices for his family underscores a complex aspect of Anandan's life.

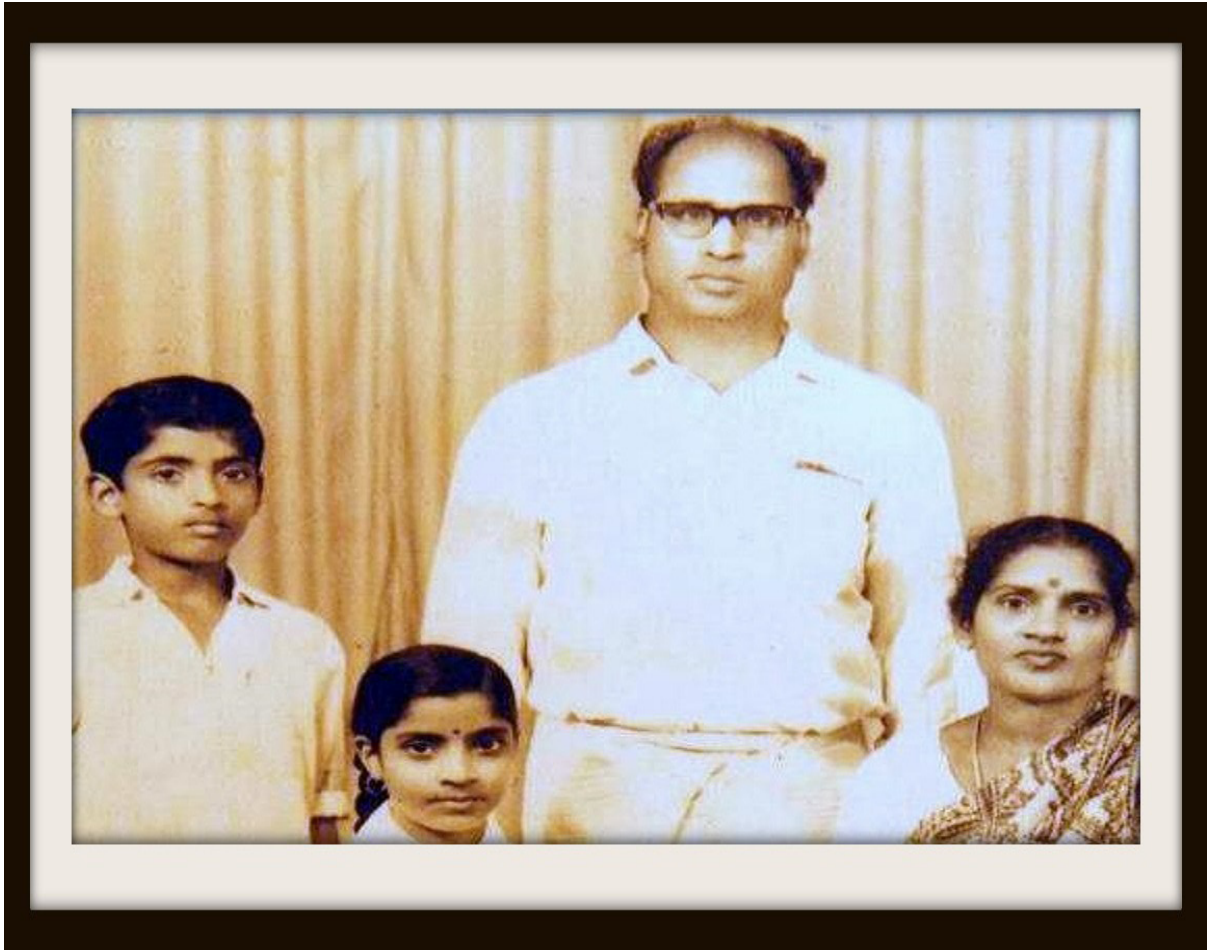
Following the assassination of Rajiv Gandhi by the LTTE on Indian soil, Anandan was subjected to intense scrutiny by the Indian government. Former LTTE fighters, who had trained and lived in India, discussed with the

Jaffna Monitor Anandan's ability to live and support his family in India after Rajiv Gandhi's assassination. They firmly believed that Anandan collaborated with Indian intelligence, suggesting that his comfortable lifestyle in India was feasible only with governmental support, despite the prevalent hostility towards the LTTE during that period. This belief adds another layer of complexity to Anandan's life, hinting at a possible covert relationship with Indian authorities while he publicly supported Tamil Eelam. They also claimed that the government quota for Sri Lankan refugees was discontinued after Anandan's daughters completed their medical education, although this claim could not be independently verified by the Jaffna Monitor. This speculation further contributes to the intrigue surrounding Anandan's story.





# Unpacking the Velupillai-Erambu Family Feud



*Mr. and Mrs. Erambu with Their Children, Mathivathani and Sritharan*

■  
Authored by:

## **Our Special Correspondent**

The purported emergence of a new Dwaraka has brought to light the family feud between Thiruvenskadam Velupillai's family (Prabhakaran's family) and the Erambu family (Mathivathani's family, with Erambu being Mathivathani's father).

Arunadevi Kumaradas, also known as Aruna, the elder sister of Mathivathani, who is married to Prabhakaran, made a public statement in August. She claimed to have met Prabhakaran, Mathivathani, and Dwaraka at an undisclosed location and confirmed they were safe and alive. This assertion, particularly from Mathivathani's sister, ignited significant debate

and speculation about their current activities. Aruna reinforced her claim through a video on YouTube and various social media platforms, stating that Mathivathani and Dwaraka were alive and well. Concurrently, there were discussions regarding Aruna's mental health, with some sources suggesting she might be mentally unstable, potentially influencing her to make such extraordinary claims. However, a month later, Aruna reappeared in another YouTube video announcing that Dwaraka would deliver a speech on Great Heroes' Day, or Maveerar Nal. In this interview, she emphasized that Dwaraka, like her father Prabhakaran, was committed to advocating for the rights of Tamils.

On the morning of November 27, Sritharan Aereambu, Mathivathani's elder brother, announced on his





*Mr. and Mrs. Manoharan, Elder Brother of Prabhakaran, with Their Sons Karthik, Mayuran, and Daughter-in-Law Athithya*

Facebook page that a policy declaration speech by Duwaraka would be released later that evening. This announcement was part of an active campaign that Sritharan had been leading on Facebook to support his sister Aruna's claim that Mathivathani, her husband Prabhakaran, and their niece Dwaraka were alive and safe. In the evening, as debates and questions about Dwaraka's authenticity intensified, Sritharan robustly defended the claim on Facebook, insisting that the person in the video was Duwaraka. He supported his stance by posting several messages on the topic. Additionally, Sritharan responded to genuine observers who highlighted differences between the real Dwaraka and the individual in the November 27 speech. Despite these observers pointing out discrepancies, Sritharan dismissed their observations, ridiculing them as fools and downplaying the noted physical feature differences.

Amid this tumultuous situation, Karthik Manokaran, the son of Manokaran, who is Prabhakaran's elder brother, leveled a serious allegation against the Erambu family. He suggested that Aruna might be involved, either directly or indirectly, with a group purportedly exploiting LTTE sympathizers, allegedly amassing over 5000 crores. Karthik also expressed concerns about efforts to undermine his uncle Prabhakaran's legacy for personal gain. Countering Aruna's claims that Prabhakaran, Mathivathani, and Dwaraka are alive, Karthik Manokaran raised doubts by questioning why neither Prabhakaran nor Mathivathani have appeared in any videos

to substantiate these assertions. Furthermore, he disclosed that his attempts to contact Aruna and her relatives for information about Dwaraka were unsuccessful, as no one responded to his numerous calls.

Addressing the claims of Dwaraka's survival, Karthik expresses his readiness to verify her identity. He suggests that if allowed to meet the person alleging to be Dwaraka, he could employ cross-questioning to ascertain her true identity, as he had spoken with the actual Dwaraka many times before 2009. He further emphasizes that he and his father, Manokaran, are prepared to undergo DNA testing to confirm the legitimacy of these claims.



*LTTE Chief Prabhakaran, Wife Mathivathani, Son Charles Antony, Daughter Duwaraga, with Arunadevi Kumaradas Alias Aruna and Her Daughter Poornima*

These allegations and counterclaims have intensified a family feud between Thiruvankadam Velupillai's family (Prabhakaran's) and the Erambu family (Mathivathani's family). This feud adds another layer to the ongoing narrative and complexities surrounding the legacy of the LTTE and its leaders.



# Duwaraga: Legacy of Mayuran and the Turning Point in Sri Lanka's Civil War

Duwaraga was named after the LTTE fighter Mayuran, whose real name was Gunasingarasa Duvaragan. He served as a bodyguard for the LTTE leader Velupillai Prabhakaran and his wife, Mathivathani. Mayuran was renowned for his proficiency in pistol shooting, a skill that endeared him to Prabhakaran.

Originally from Mesala South in Jaffna, Mayuran attended St. John's College before joining the LTTE. He was known for his very short stature and diminutive build. His life ended on February 14th, 1985, during a battle in Kokkilai. The LTTE claimed to have overrun an army camp in this battle, allegedly killing around 200 soldiers. However, this number was disputed within LTTE sources, suggesting possible exaggeration. Though the victory in this battle remains debatable, it had a significant psychological impact on the army and the Sri Lankan government. The discovery of LTTE fighters' bodies wearing LTTE uniforms was a stark indication of their organization and preparedness. This led Ravi Jayewardene, the son of then-President JR Jayewardene, to describe the LTTE as a 'sophisticated enemy,' underscoring the evolving nature of the conflict and the formidable challenge posed by the LTTE.

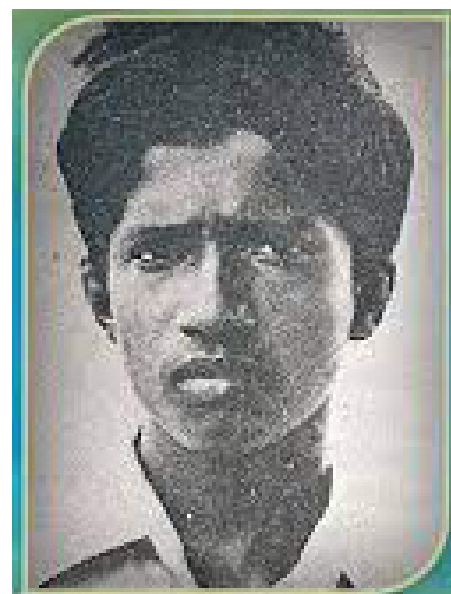
The battle at Kokkilai not only resulted in the deaths of 16 LTTE fighters but also sheds light on the complex and poignant story of Lieutenant Simon, whose real name was Canagaratnam Ranjan. Canagaratnam, Ranjan's father, was a Member of Parliament for the Tamil United Liberation Front (TULF). He stood as the TULF's candidate for Pottuvil in the 1977 parliamentary election, where he came second and subsequently entered Parliament as the second member for Pottuvil. He defected to the United National Party-led government in December 1977. His decision to switch allegiances was rewarded when he was appointed the District Minister for Batticaloa.

However, this political move led to a tragic end. On January 24th, 1978, Canagaratnam was shot outside his home in Kollupitiya, Colombo. The attack was blamed on V. Prabhakaran and Uma Maheswaran. Canagaratnam succumbed to his injuries on April 20th, 1980.

Ranjan's decision to join the LTTE, the group responsible for his father's assassination, highlights the complex motivations in conflict zones. Driven by the desire for a separate nation, many youths, like Ranjan, prioritized their cause over personal history. His involvement in the Kokkilai battle, where he and 16 LTTE fighters perished, underlines the tragic and paradoxical nature of such conflicts.



Mayuran





## Insider's Tale:

# Prabhakaran's Nephew, Karthik Manoharan, Reveals Family Mysteries

■  
written by:  
**Our Staff Reporter**

In a revelatory interview with Thanthi TV, Karthik Manoharan, nephew of the infamous Liberation Tigers of Tamil Eelam (LTTE) leader Prabhakaran, unveiled startling insights into the family's inner workings, particularly concerning the enigmatic figure of Duwaraka.

### The Curious Case of the Imposter

Central to this tale of intrigue is the contentious broadcast that featured a woman claiming to be Duwaraka, Prabhakaran's daughter. Karthik, son of Prabhakaran's elder brother Manoharan, expressed firm skepticism about the woman's identity. His doubts stemmed from glaring disparities in her physical appearance, linguistic usage, and vocal characteristics. For instance, the woman's attire and full makeup during the solemn Maveerar Naal contrasted starkly with the real Duwaraka's known persona. Additionally, her speech was riddled with pronunciation errors and linguistic inconsistencies, uncharacteristic of someone raised in Eelam, where Duwaraka spent her formative years.

### A Web of Communication and Family Ties

Delving into the past, Karthik recounted the family's communication dynamics until early 2009, detailing the last known contacts with his cousins Charles Anthony and Mathivathani. He lamented the impossibility of contacting Uncle Prabhakaran during the conflict's peak, painting a picture of a family caught in the throes of war.



*Karthik Manoharan*



*Manoharan*

### Contradictions and Conflicts within the Family

The interview also touched upon the complex relationships within Prabhakaran's family. Karthik highlighted the strong bond between his father, Manoharan, and Prabhakaran, which deepened when Prabhakaran's parents returned to Sri Lanka in 2003. This return was a poignant moment, marking a reunion after years of separation.

However, the family narrative is not without its contradictions. Aruna, Mathivathani's elder sister, made a jarring announcement in August 2023 claiming that Prabhakaran and his family were still alive, a stark contrast to her vehement denial of similar claims earlier that year. Karthik also refuted former MP Sivajilingam's claims of financial support for the family, clarifying that it was his father and aunts who shouldered the responsibility.



## The Mystery of the Imposter Deepens

Adding to the intrigue is the imposter claiming to be Duwaraka, who falsely professed to have received blessings from Manoharan. This assertion, Karthik insists, is entirely baseless.

## The Pursuit of Truth and Closure

Amid these revelations, Aruna's sudden inaccessibility after her controversial announcement adds another layer of mystery. Karthik believes that had Prabhakaran been alive, he would have surely reached

out to his brother, underscoring the profound trust within the family.

## Confronting Allegations and Embracing Truth

In a bid to confront the swirling allegations and unravel the truth, Karthik and his father are prepared to undergo DNA testing. This move is a testament to their commitment to dispelling the falsehoods that have long clouded the family's narrative. The quest for truth and closure continues as the Tamil community and the world grapple with these revelations.

## LTTE Fans Compare Real and Reel Duwaraga



In a recent social media post, a significant part of LTTE supporters who denounce that the person who appeared in the video is not the real Duwaraka have drawn a symbolic distinction between the real Duwaraka, daughter of Velupillai Prabhakaran, and the woman in a video claiming to be her. The post headlined the difference between the Seethevi and Moodevi. They idolize the real Duwaraka as Seethevi, a symbol of grace and virtue. On the other hand, the woman in the video is likened to Moodevi, a figure of misfortune.

They say Real Duwaraka has bow-shaped eyebrows, dark eyes with lower eyelids touching, and spread-out ears, while the woman in the video has unbent eyebrows like freshwater shrimp, upper eyelids engulfing half of the dark eyes, and flattened ears. This post reflects their belief that the woman in the video fails to embody, physically, the true essence of their leader's daughter.



# Breaking Barriers: Sri Lanka's Historic Move to Empower Women in Military



In a trailblazing move for Sri Lanka's military, State Minister of Defence Premitha Bandara Tennakoon has unveiled an ambitious plan to shatter the glass ceiling in the armed forces. Under this new initiative, women can climb to the apex of military leadership, potentially heading the Army, Navy, and Air Force. This is a significant departure from the current scenario where women in the Army are restricted to the rank of major.

This policy revision is not just a rule change; it's a historic stride towards gender parity, reflecting a deep-seated recognition of women's capabilities in national defense. The plan gains even more resonance against Sri Lanka's military history. In the past, the LTTE, known for its role in

the Sri Lankan Civil War, had integrated women into high-ranking positions, with figures like Vidusha and Thurga reaching the rank of brigadier.

By rewriting military laws to foster gender equality, the Sri Lankan government is not just making a statement about women's roles in defense; it's redefining them. This initiative aligns Sri Lanka with global trends advocating for inclusivity in defense forces and acknowledges the vital contributions women can make at the highest levels of military command. This progressive step signifies a new era in Sri Lanka's military, where gender barriers are dismantled, and leadership is defined by merit and capability, regardless of gender.





# Wheels of Time

The Galle Court has reawakened a chapter from the 2009 conflict by issuing a summons to a Kilinochchi local whose motorcycle was lost in the devastating last stand at Mullivaikkal. In the war's harrowing climax, numerous Tamils abandon their vehicles amidst the turmoil. From personal motorcycles to larger conveyances like lorries and buses, these vehicles, integral to the fabric of daily life, were left behind, never to be reclaimed by their rightful owners.

There have been persistent reports that many such vehicles, orphaned in the chaos, found their way into the hands of army personnel and were subsequently taken to Sri Lanka's southern regions. This long-standing allegation has hung in the air, a specter of the wartime losses endured. Now, in a twist that defies the passage of time, the motorcycle of the Kilinochchi resident has surfaced, implicated in an incident of theft. This unexpected recovery has prompted judicial authorities to act, leading the Galle Court to extend a formal summons to the vehicle's owner. After an interlude of 14 years, the owner is called to attend a hearing.

The unfolding narrative surrounding the Kilinochchi local's motorcycle, lost during the tumultuous final phase of the 2009 conflict at Mullivaikkal, raises profound questions about the wartime fates of numerous vehicles abandoned by Tamils. As this motorcycle reemerges, implicated in a theft in Sri Lanka's southern region, it not only revives painful memories but also triggers a perplexing inquiry: How did a vehicle traversing Vanni's heartland until 2009 find its way to the south?

This enigma is central to the Galle Court's proceedings. By summoning the rightful owner, the court must delve deeper, seeking clarity on the motorcycle's journey from the war-ravaged landscapes of the North to its unexpected reappearance in the South. This inquiry isn't about establishing the current circumstances surrounding the theft incident. It's a quest to unravel the broader, more complex narratives of loss and displacement, the silent odysseys of inanimate witnesses like this motorcycle. Such investigations are essential to address the lingering shadows of war, ensuring that the owner's summons is not just a procedural formality but a step towards uncovering a fragment of the conflict's obscured history.



# Voice of the Reader

---

At JaffnaMonitor, every voice matters — and every perspective is welcome. Whether it's a word of appreciation, a constructive critique, or a differing viewpoint, we believe in fostering a space where conversations thrive. We invite all to share their thoughts and engage in meaningful discourse regardless of political leanings or affiliations.

Our articles are penned with care, research, and dedication, but we acknowledge the diverse perspectives of our esteemed readership. If your submission equates to our quality, credibility, and relevance standards, we're more than happy to give it a platform.

Have something to say about what you've read? Do you feel a different pulse on an issue? We invite you to be a part of the dialogue. Your insights enrich our content and bridge the gap between the writer's desk and the reader's heart.

Reach out to us at [hellojaffnamonitor@gmail.com](mailto:hellojaffnamonitor@gmail.com)

Let's craft a narrative that resonates with every corner of our community.

## Your Voice, Our Pages

---

Are you a budding writer with a story to tell? Perhaps an observant reader with a fresh perspective on a burning issue? Or a student eager to make your voice heard beyond the classroom walls? Whatever your background, JaffnaMonitor welcomes you.

We understand that the most vibrant ideas often come from unexpected places. That's why we're opening our pages to passionate contributors like you. Whether it's a piece of investigative journalism, a heartwarming personal essay, a thought-provoking opinion piece, or even a poetic reflection — we want to hear from you.

Every article we receive undergoes a careful review to ensure it aligns with our standards of quality and relevance. Remember, it's not about the stance but the substance. Irrespective of political leanings or backgrounds, if your work resonates with our values, there's a place for it in JaffnaMonitor.

Ready to make a mark? Submit your contributions or pitch your ideas to [hellojaffnamonitor@gmail.com](mailto:hellojaffnamonitor@gmail.com). Dive into the exciting world of journalism and storytelling with us, and let's co-create content that matters.



# CONTACT US

We value your feedback, questions, and insights. Feel free to get in touch with us via the methods below.

**Email** : [hellojaffnamonitor@gmail.com](mailto:hellojaffnamonitor@gmail.com)

**Phone** : +94715418220

**Editorial Inquiries** : For story pitches, press releases, and other editorial matters,  
please email [hellojaffnamonitor@gmail.com](mailto:hellojaffnamonitor@gmail.com)

**Advertising Inquiries** : Interested in advertising with us?  
Contact our advertising department at [hellojaffnamonitor@gmail.com](mailto:hellojaffnamonitor@gmail.com)