



Jegatheeswaran Kandiah

Supplementary Report 4 into the Conduct of Jeyakanth Selvarajah in Sri Lanka

By David Cooke and Mark Mullins

"Defend the poor and fatherless: do justice to the afflicted and needy. Deliver the poor and needy: rid them out of the hand of the wicked." (Psalm 82.3, 4)

1. Introduction

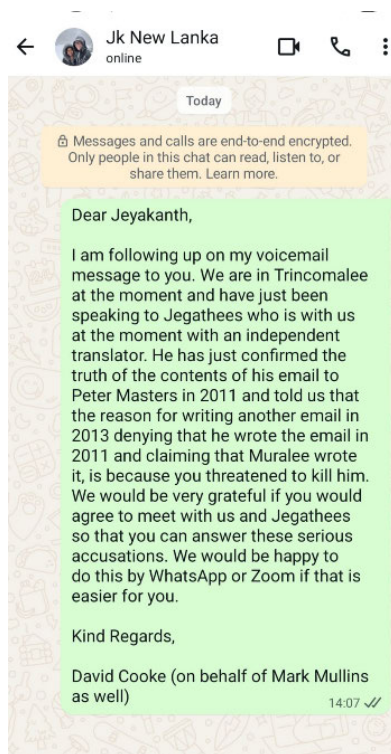
- 1.1 In this Supplementary Report we are focussing on the testimony of one Jegatheeswaran Kandiah (henceforth, Jegathees), whom we were able to interview recently while visiting Sri Lanka on a ministry trip. Previously, Jegathees had been unwilling to speak with us, owing to fear of reprisals. This time, however, he was willing, although expressing that same fear even before we began to record our interview with him.
- 1.2 The importance of Jegathees is that he gives evidence supporting allegations contained in our earlier reports that Jeyakanth made a lady called Shanthi pregnant (following which she had an abortion) while Jeyakanth was attending an Assemblies of God church in Trincomalee, for which he was disciplined (see paragraph 7 of our main report and our supplementary report dated 10th February 2025).

2. Jegathees' testimony

- 2.1 Jegathees was one of the first to write a lengthy letter of complaint to the Metropolitan Tabernacle, London, which was at that time employing Jeyakanth. This was on 23 August 2011. A copy of that email is attached – see Appendix 1. In that email he gave evidence of discovering Jeyakanth alone in a room with Shanthi in 1990. Jeyakanth looked as though he had put his clothes on in a hurry and claimed that he had been praying for Shanthi who had chest pain. Shanthi accused Jeyakanth of making her pregnant and paying for her to have an abortion, which she also told Jegathees. He accused him of inappropriate conduct with his current wife, Vani, before they were married and having an affair with another woman while courting Vani. Jegathees also accused Jeyakanth of trying to have an affair with his first wife while he was in prison.
- 2.2 Jegathees told us that the email had been translated into English for him by Muralee and another pastor before it had been sent to London. With his own slight knowledge of English he had reviewed it before it was sent, and thought it was accurate.
- 2.3 Our independent translator, Mustaffa, translated the 2011 email back into Tamil paragraph by paragraph. Jegathees reaffirmed the truthfulness of the claims he had made, apart from one or two translation errors that did not affect the fundamental points being made. (For example, it was Jegathees

himself, rather than Shanthi, who had pointed out the age gap between Jeyakanth and Vani.)

- 2.4 We pointed out that we had been informed that in 2013 Jegathees had written denying the 2011 letter (see section 4 below). Jegathees replied that Jeyakanth had forced him to write the 2013 letter blaming Muralee. Asked why he was prepared to talk now, he said that now is a time of peace. He said that in 2013, Jeyakanth had threatened to use his links with the LTTE against Jegathees. When it was suggested that Jeyakanth might threaten him again if he found out that Jegathees had spoken to us, Jegathees replied that he must tell the truth, adding that he thought it was more likely that Jeyakanth would try to bribe him this time, but that he would not be bought.
- 2.5 Despite his evident concern, Jegathees indicated that he would be willing to face Jeyakanth face to face if we were with him, and we endeavoured to contact Jeyakanth by telephone, but without success. We consequently followed up our voicemail message with the following WhatsApp message:



3. The aftermath to Jegathees' statement

- 3.1 We did not hear directly from Jeyakanth following the messages we had left him. However, that evening (local time) we had a WhatsApp message from Jonathan Northern of the Council of Reference (CofR), informing us that they had advised Jeyakanth not to engage with us, as they did not believe that we were "behaving honourably".

- 3.2 Three hours later, we received another message from him in a much more conciliatory tone, pointing out that any threat to kill that we had uncovered should be reported to the Police immediately. A third message followed, attaching the handwritten letter (in Tamil) that Jegathees had written in 2013.
- 3.3 Jonathan asked us to keep the CofR informed as to our actions, which we felt we were unable to do unless we had an undertaking (from both the CofR members and the trustees of Care Sri Lanka) that this information would not be handed straight on to Jeyakanth. Sadly, in response the CofR, as they have done consistently to date, flying in the face of the evidence against Jeyakanth, blindly accepted the false account given by Jeyakanth blaming Muralee for inventing Jegathees' 2011 allegations and again accusing us of lacking in impartiality because we accept that Muralee has been an honest witness throughout this sorry affair.
- 3.4 Following our interview with Jegathees, we advised him to report the death threats against him to the Police. He took our advice, going to the Police station the next day, Tuesday 3 February 2026. However, at that initial meeting the Police did not take his concerns seriously, on the grounds that the original threats were so old, as they failed to recognise that the cover provided by his forced retraction in 2013 was no longer operative.
- 3.5 The next morning, Wednesday 4 February 2026, sometime between 6 and 7 am, Jeyakanth and one of his workers, one Leslie, visited Jegathees' home. Jegathees himself hid, while his wife Priya spoke to the men. Jeyakanth said that what Jegathees had done in speaking to us would "not be good for him", which Priya took to be a threat.
- 3.6 Later that same day, a group of 6 or 7 of Jeyakanth's people arrived at Jegathees' house. Because it had been arranged that we would speak with Jegathees again that afternoon on Zoom, Muralee was there (because Jegathees needed to use his smart phone for the Zoom call; Muralee was not in the conversation, as we were using our independent translator), and was able to take one or two pictures. Leslie and another man went into the house, while the others stayed outside. As they were about to leave, the driver of the vehicle, one Dilu, said to Jegathees, "If I see you in the road, I know what to do" (or words to that effect). Jegathees, Priya and Muralee all understood it to be a threat to run Jegathees down in his vehicle. Muralee took a photograph of the driver just before he made this threat:



3.7 Our Zoom call took place only a few minutes after the group left Jegathees' house.

3.8 Subsequent to these events, Jegathees was admitted to hospital owing to suspected kidney failure. While he was there, he had a visit from Jeyakanth accompanied by his wife Vani. Jegathees reported on this visit as follows:

3.8.1 "He said, I am your friend. Why are you doing all these things with these letters. I will do whatever you want. He said he would help by giving cash. He offered to pay for me to be taken to Colombo and admitted to a private hospital."

3.8.2 "Vani said to me, "Jegathees, you give forgiveness for Pastor Jeyakanth, you forgive him". I feel that they are trying to convince me and blackmail me to withdraw all my complaints."

3.9 Two things arise from this incident:

3.9.1 Jegathees' surmise that Jeyakanth would be as likely to bribe him as threaten him on this occasion seems to have been well-founded. Or rather, Jeyakanth switched to bribery when it was evident that threats alone would no longer work;

3.9.2 It is significant that Vani told Jegathees he should forgive Jeyakanth. This would appear to be a tacit admission that the complaints Jegathees made in his original email of 2011 do indeed have substance. The importance of this should not be overlooked: regardless of the serious threats against Jegathees, the information in the 2011 email alone demonstrates that Jeyakanth was not a man worthy of support at that time. The threats amply demonstrate simply that that remains the case.

4. The retraction letter of 2013

4.1 The letter in which Jegathees disowned his 2011 email is attached as Appendix 2, and the English translation (translated by another of our

independent translators, Azad, with minor punctuation errors corrected) is attached as Appendix 3.

- 4.2 It will be noted that the retraction begins, "I am K Jegathees, writing this letter without any influence or duress with my own will, conscience and voluntarily". Why would one feel the need to write that, if it were in fact the case? It sounds, on the contrary, rather like a paragraph written by a hostage with a gun to his head! (See 4.4.1 below.)
- 4.3 The retraction simply blames Muralee and Mano for influencing Jegathees to "believe their words". However, it overlooks the fact that the 2011 email contains testimony of events personally witnessed by Jegathees, containing details that are clearly the evidence of an eye-witness. They are not incidents that anyone would be likely to have fabricated.
- 4.4 We have also been supplied with an email he sent to Jeyakanth on 26 March 2014 – see Appendix 4. The contents of that email are self-explanatory, but it is worth highlighting the following statements:
 - 4.4.1 "You told me to write a letter so I wrote because I was afraid you would shoot me. I thought you may have brought a pistol since you were always touching your waist."
 - 4.4.2 "I gave u [sic] letter because I was afraid you would kill me or do any harm."
 - 4.4.3 "You will be responsible for my life – if any thing happens to my life."
- 4.5 That email was translated to Jegathees by our independent translator and Jegathees confirmed the truth of its contents.

5. Conclusion

- 5.1 It is a matter of deep regret that, so far as we can tell, no action was taken in response to Jegathees' email when it was first sent. Much damage could have been prevented if his complaints had been properly investigated by the Metropolitan Tabernacle (who were then employing Jeyakanth) at that stage.
- 5.2 Jegathees' complaints to the police resulted in the police warning Jeyakanth's workers that if they threatened Jegathees again they would be arrested. The police would not prosecute either Jeyakanth or his workers because only threats had been made and the threats made by Jeyakanth were historic.
- 5.3 It should be evident to any right-minded person that Jeyakanth's threats, thuggery and attempted bribery are desperate attempts to cover up the evidence of the moral failures listed by Jegathees in his original complaint email of 23 August 2011. Both the moral failures, and the attempted silencing of the witness to them, demonstrate Jeyakanth to be unworthy of support. His actions are a stain on the cause of the gospel.

5.4 Accordingly, we again call on those who until now have resolutely put their heads in the sand in the face of all the evidence, to repent of their folly, and to cease supporting this man.

David Cooke and Mark Mullins
20 March 2026

----- Forwarded message -----

From: **Jegatheeswaran Kandiah** <[REDACTED]>
Date: Tue, 23 Aug 2011 at 10:18 PM
Subject: Grievances and useful information f.y.i. please on Pr JK
To: [REDACTED]

K.Jegatheeswaran.
[REDACTED]

Trincomlaee
Sri Lanka
[REDACTED]

Dr Peter Masters
Pastor
Metropolitan Tabernacle
Elephant and Castle
London
UK

**Dear Doctor Peter Masters in the Lord,
Greetings in the name of the Lord. May His grace and peace be to you always.**

I beg to submit my grievances of Pastor S. Jeyakanth (my former friend) thinking that you would take necessary action since I know you are the one who has been sponsoring and supporting him for long time.

Though I wanted to write for long time, now I think the time is ripe to do so in God's time. I solemnly declare that all what I am going to write is nothing but true. In the event of calling me for the inquiry I will be ready to come and witness.

Here are incidents of his immoral and infidel behaviors.

1. 1990 With Mrs. Shanthi Rajan

After the violence, it was July 22nd 1990. - I and Pastor S. Jeyakanth and I came to Trincomalee. On 6th June 22 sister Shanthi's husband died in violence. After that Shanthi was staying in the building of Assembly of God church after Pastor John fled due to ethnic riots. She stayed with her family. After some time her family left. Shanthi stayed alone helping us cooking. In September/October 1990 when I was coming from my elder sister's house Acca's house, I saw both door of the room was closed. When I kept knocking the door, after some time he came out with the dress in an inappropriate manner (as if someone put on cloths in a hurry. His reaction was different so I asked "what did you do?". He responded she had chest pain and came to room to be prayed over, and then I asked why did you close both the doors? Explaining to him she is a young widow (no husband and all will be doubtful if you do so. He warned me saying if you talk more I will stop the help (food etc) Pastor Ebenezer doing through me and you will go hungry.

Later in November (1990) Shanthi told me "Jeyakanth had sexual relationship with me , but now he is not talking care of me properly - he is going after Vani. When I asked him to marry me he told me that I was widow and elder to him" She then added Vani is also elder to him. After this she told Pastor Jeyakanth was trying to chase her

Shanthi's mother also came to know. Then they left the church. I met Shanthi after two months. She told she was carrying Jeyakanth's baby for two months. I asked him if it was true. This is not my child but Rajan's. He told strongly. But what he said was not true because her husband Rajan died on June 13, now it is December how can it be. I thought. Later I came to know her baby was later aborted.

1991 January

I had to take this matter seriously again since Pastor Jeyakanth became interested in a hindu girl and another Christian girl Joy while it was already suspected Pastor Jeyakanth was having affair with Vani. I complained to Brother Sathiyathan (Assembly of God church) and they had inquiry in which he denied this incident, cried and promised on the bible that he did not have any sexual relationship with Shanthi who could not come for the inquiry. Later I again discussed with Shanthi to reconfirm and then challenged Pr. JK. (I had told Shanthi that I will help her marry him.) When I challenged Pr JK again he asked forgiveness from me crying and pleading me to drop this matter because she too was not coming to the church. I also was completed to show mercy to him, and I left.

After some years I met Shanthi again, she was worried, told me "my life is finished".

Pr JK denied this incident to others many times.

Second Incident 1991

One day I went to hospital to see Vani (who is 8-9 year older to Pr JK and is called as "Acca" which means elder sister) in nurse's quarters. I saw Jk sleeper outside. I was knocking the door the door, After sometime Vani came and I asked Vani to call JK. She told he is not here. But I said he there, then v told oh i just told for fun, Jk has spilled tea and washing in bathroom, then JK came out. (Later I came to know they both stayed alone twice in a house in Thambalagamam). I guessed what would have been the situation. I do not know what to do and I came out.

Third incident regarding my wife (2006-7)

I visited him after he came from UK , asking some help (for housing). He ordered Mr Vinokanth to help me. JK visited my wife in my absence 2-3 times. (Meanwhile...in 1989 he told my wife that he was interested in her but she denied that proposal). JK described her beauty (body./ your back is good etc.) and told her that he would help to build house, wall toilet etc..... also he asked her to tell Jegathees (me) to come for the ministry that he would give 20,000 per month with a bike etc. He said to my wife "If you come with me to Colombo, I will

take care of you well than your husband. etc. She refused to this request. She did not tell this immediate to me for reason of fear (that JK may do harm using his influence and money-power because he is famous for such thing here) , he also begged her not to tell it to me. When I was in jail in 2008 -2009 (government suspected me as LTTE) my wife visited him and asked help due to inevitable situation. Again he took advantage of our dire situation (as he used to do with others) told "if you give me what I ask (mentioning sexual relationship with her) I will help". She told this to me when I was trying to get help from JK later in 2009 when we were in difficult times. I wanted to ask some help from Jk. At that time only she confided everything to me. (One sister Mrs M told me that she was furious with Pr JK for hid behavior and wanted to slap him with sleeper – now you can think of character.)

I was scared to divulge all these things earlier to others or you due to the fear that Pr JK may do harm to me or my family. Because he already threatened others verbally and had his people hit a Pastor. Two days back also I got a threatening call. I gather Pr JK is right now in Sri Lanka. (Some connection?!)

Purpose of my writing this letter to you is to restore Pr S. Jeyakanth through biblical discipline and warning in order to bring glory to God's name thus safeguarding reformed testimony in Sri Lanka which is marred by his unceasing questionable (always there are allegations against him) and immoral behavior. I gather you are a man of God who always honors the Word of God in practical life. I trust that you would look into this matter very seriously and save other women so that in future no one will be affected by him. Sadly because of him your name also is spoiled. "Little lump leavens the whole dough"

Lord bless you

Yours sincerely

K. Jegatheeswaran

P.S. – Since I know the character of Pr S.Jeyakanth please keep this letter confidential until the time of inquiry.

1. ക്രിയാത്മകമായി ജീവിക്കുന്നവർക്ക് ആവശ്യമായ സഹായം ലഭിക്കുന്നതിനായി
 ഇതിനോടൊപ്പം തന്നെ സഹായകരമായ കാര്യങ്ങൾ ചെയ്യാൻ സാധിക്കുന്ന
 വിധത്തിൽ സഹായം ലഭിക്കുന്നതിനായി സഹായം അഭ്യർത്ഥിക്കുന്നു.
 ഇതിനോടൊപ്പം തന്നെ സഹായകരമായ കാര്യങ്ങൾ ചെയ്യാൻ സാധിക്കുന്ന
 വിധത്തിൽ സഹായം ലഭിക്കുന്നതിനായി സഹായം അഭ്യർത്ഥിക്കുന്നു.

2. സഹായകരമായ കാര്യങ്ങൾ
ചെയ്യാൻ

ഉദാഹരണം:

സഹായകരമായി ജീവിക്കുന്നവർക്ക് ആവശ്യമായ സഹായം ലഭിക്കുന്നതിനായി
 സഹായകരമായ കാര്യങ്ങൾ ചെയ്യാൻ സാധിക്കുന്ന വിധത്തിൽ സഹായം
 അഭ്യർത്ഥിക്കുന്നു.

* Sister ജോണി ഈ സഹായകരമായ കാര്യങ്ങൾ ചെയ്യാൻ സാധിക്കുന്ന
 വിധത്തിൽ സഹായം ലഭിക്കുന്നതിനായി സഹായം അഭ്യർത്ഥിക്കുന്നു.

കുറിപ്പ്

Respected pastor, I am K. Jegathees writing this letter without any influence or duress with my own will, conscience and voluntarily.

Two years ago pastor Murali and pastor Mano approached me and spoke some bad behaviours of Pastor Jeyakanth. And insist me to believe their words and that made an influence me to believe their words. I know pastor Jeyakanth since 1985, therefore they asked me to spread bad character of pastor Jeyakanth using my name. In return they promised to offer support and help in different ways which they not. But last year Pastor Jeyakanth called me but I could not attend. I felt embarrassed. Therefore today I met him and told him some truths. I can tell more information than this letter if you can contact me over the phone or via skype. I can't write everything in this letter. Pastor Jeyakanth is my friend; neither me or my wife did not talk anything bad on him. I don't know why they are getting revenge on him.

Sometimes with the influence of them I may be say something about pastor Jeyakanth. I feel sorry for that. I affirm that hereafter I will not do anything like this and not associate with anyone.

Note; I can't write in English but able to speak. I don't know how they have sent a letter in English?

Sister Vanni is a deipline [?] sister. I do not say a single bad about her. Even I can say she is honest.

----- Forwarded message -----
From: sk jega [REDACTED]
Date: Wed, Mar 20, 2014 at 2:03 PM
Subject:

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To: [REDACTED]

Jeyakanth,

1. you came and forced and threatened me in December 2013 . I afraid and gave you a letter. Because you told I will tell G. A (Government Agent, retired army officer) and I will lift Muralee also if I want . You were angry and kept asking me a letter.
2. You wanted me to give 40,000 rs salary job and asked me to give a letter. I said no
3. You told me to write a letter so I wrote because I was afraid you would shoot me. I thought you may have brought a pistol since you were always touching your waist.
4. You asked me to tell before two white people good of you.

I gave u letter because I was afraid you would kill me or do any harm

My wife matter and shanthis matter are true

Vani story also true

I know all , if you come with Muralee and others, i tell all the truth . Muralee or Mano did not threaten or force me. I told truth my wife also. My wife told all to them of your bhaviour.

so do not take my letter , no use. i wrote i was afraid of you i withdraw that letter

You will be responsible for my life - if any thing happens to my life. So I send letters to others also.

Please leave all these rowdy things.

Those who receive this copy - my life is in danger because of Pr Jeyakanth. Please help. he is threatening me, I will tell only TRUTH all if you meet me.

Jegathess