



*AUSTRALIAN TAMIL
MANAGEMENT SERVICE*

Channel Partner – University of Technology (UTS-Insearch)

Australian Participant in International Higher Education

Mr. XXXXXXX
Manager
Temple
Colombo

03 January 2012

Respectable Sir,

I write in reference to my complaint to you this morning.

First of all, I seek to thank you for inquiring into my complaint.

As a devotee praying at your temple, I seek to share my experience with you and believe that you would share with the priest concerned, as needed.

1. I believe that we are all born free
2. I believe that to the extent we are committed to this 'freedom' we would naturally connect to each other.
3. Those who have Divinity in their hearts would feel this connection through that Divinity in others' hearts.
4. In a temple, the priest would connect to devotees through this common faith as well.
5. At the same time, due to the Temple being a Common Place, it requires Common Due Processes.
6. In our traditional villages, it is customary for the priest to state what these Common Due Processes are.
7. The village priest would usually know the status of most devotees.

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8. Hence even if the village priest ‘tells’ from a high position – it is unlikely that this would be incorrect in substance.
9. Similarly, the status within priest class would also be known to the priest.
10. However, it is unlikely that the priest would have such knowledge about an urban multicultural group of devotees.
11. Therefore, when we calculate as per Common Principles and Processes – we are prevented more strongly from deviating from the path of Dharma (Righteousness).
12. The way a temple has Common Principles and Due Processes, a society also has Common Principles and Due Processes.
13. These are broader Common Principles and Due Processes
14. The Common Principles and Due Processes of the Temple ought not to contradict these broader Common Principles and Due Processes of Society.
15. Temple Due Processes need to bring the minds of the people together.
16. The wise have stated that we could achieve this togetherness through our physical senses, intellect and virtues.
17. The intellect consolidates the senses and facilitates wholesome observation – the way Lord Muruga went around the world on the peacock and had 360 degree observation through His six faces (representing five outer senses and our own inner observation – known as the sixth sense).
18. When we thus have wholesome view – we see the whole picture as per what happened at that place at that time.
19. When you heard the Priest after hearing me today, I took that to be such 360 degree observation.
20. The costs and benefits (i.e. who felt pain and who benefited) as per that picture — would be visible to an independent observer.
21. When one does not know the other, this is the appropriate way to follow – says the system of Democracy.
22. Today, the priest said as per his culture and the culture of his class - that I had to tie up my hair.
23. The priest said during the inquiry that he would tell anyone – that he would say as he did through the P.A. system.
24. If so, it should have been declared as a Common requirement

25. The People ought to be informed of this requirement, at their point of entry.
26. If anyone comes in without tying up their hair anyone in the temple would have the authority to discipline that person. The priest has only equal right in this regard.
27. The priest has priority rights only in his special area of work.
28. Likewise, other workers as per their own work.
29. In areas that have been allocated to the devotees, devotees have priority rights.
30. Accordingly, in that particular area, the devotee has the priority right to discriminate rights from wrongs, as per the devotee's interpretation of the common principles and laws.
31. If such conduct is not acceptable to anyone – including the priest – such a person has the right to complain to the central administration through Due Processes.
32. The way the devotee does not have the authority to directly criticize the priest for the functions within the Altar, the priest does not have the authority to directly criticize the functions within the devotees' area.
33. Today before the event about which I complained, the elbow of a priest brushed against my body. In that area, as per my calculations, the priest had the responsibility to keep his hand well within his side of the dividing bar.
34. Instead of pointing this out expressly, I prayed through our common faith in God - for that other priest to be helped .
35. By expressly and loudly disciplining me in front of other priests this priest has confirmed that his faith in our commonness is weaker than mine.
36. Truth is the basis of belief.
37. Two/many become One through belief / common faith.
38. Then right and wrong is to that One person.
39. One who thus accepts the other who does not, is a higher person by faith.

Thank you for acting in such a way that I feel like sharing this with you.

Sincerely,

Gajalakshmi Paramasivam