

Dear Madam/Sir,

I had the good fortune of enjoying the events organized by the IGNCA at Bharatiya Vidya Bhavan, Chennai on Brahadeeswara temple.

I record my impressions about the many shades of the programme.

I studied in Optics that triangular prism disperses light that is, breaks the light upto its Spectral components (the colours of a rainbow).

The whole of the Exhibition and all the sound and light events that preceded and followed left an impression in my mind that the Brahadeeswara temple had been subjected to dispersion through the prism of Exhibition and programs.

The inauguration conjured up the most beautiful scene in Ramayanam composed by our poet Kambar.

The Prince Rama is ordained to go to forest. The news reaches Sita. She jumps out from her chamber and asks the Prince, "Let us go."

While coming out of the palace she asks "Have we reached the forest?"

The scene is the most intimate scene that Anjaneya reveals to Sita in Lanka at a much later date when Sita demands his identity and credentials that He had been sent by the Prince.

The innocence, the readiness to follow the footsteps of the Prince are the highlights of the scene. Without prejudice to such attributes. I draw only that parallel of the understanding of Sita that the forest is just next door.

Exactly in the same fashion when we thought of the Brahadheeswara Temple we found ourselves in the midst of it.

We were all taken to that period. Such going back in period is against the principles advanced by Einstein. He proved that only an object, the velocity of which is more than that of light can only go back in time. But the Exhibition and other programmes took us back in time.

The architecture, the deities, the inscriptions, the paintings and the photograph were all analysed in complete and with authority and evidence.

The patronage of arts of music and dance, the history of the period evidenced by the inscriptions the thoughtfulness of the King in augmenting funds (participation of everyone inculcates a sense of belonging to the institution) for construction and maintenance were all presented to us with all the glory.

Where shall I start and where shall I end?

Should I to assert that my mind was transported to the divine Vedic period when the hymns in Sanskrit were chanted, on the day of inauguration?

Should I to wonder at the exposition of the original plan of the King to construct the temple of Gold as evidenced by the inscription as pitted against the Great Mountain, MERU and a host of other points paraded before us by Professor Nagaswamy?

Should I express my exclamation when Dr. Padma Subramanyam narrated as to how she chanced upon the Karanas (as enumerated and depicted in the Natya Sastra) essayed in the inner sanctum sanctorium?

(that reminded me again Ramayana and the scene where Ahalya coming to life at the touch of Rama)

Should I touch upon Dr. Satyamurthy's X-raying of the minute cracks and other damages in the structure of the temple?

All these are macro visions.

Micro visions were also provided and highlighted on the jewellery of the times, earliest photographs of the temple and the concepts of enveloping so many mythological stories in the paintings on the walls of the temple. In the kaleidoscopic dazzles we were wonder-struck.

We express our sincere thanks to Dr. Kapila Vatsyayan and other scholars who presented the "many-towered Camelot". 'Thanks ' is a small word to reciprocate. We consider it to inform our children about our rich heritage. Certainly we are doing it. I think that is only the small way in which I can express my gratitude.

I am getting a feeling as though I have run a Marathon. Marathon cannot be stopped abruptly. So I take a few more slow paces by setting some rambling thoughts on TOWERS.

The Towers of London (another HERITAGE SITE), founded almost during the same period on the other side of the English Channel. It shares something in common with Tuol Svay Pray High School sitting on a dusty road on the outskirts of Phnom Penh, Cambodia, renamed as S-21 and notorious for torture, interrogation and execution center in Vietnam, in the days when the phrase "killing fields" surfaced. "Sent to tower" and "sent to S-21" are on analogous terms. Thomas Gray exhorts the towers "Ye, Towers of Julius, London's lasting shame."

If one were to compare and contrast our monument and theirs, perhaps the following assertion of David Hilliam may serve the purpose.

"Both Alexandra and Edward were extremely popular in their different ways: Alexandra because of her virtues, And Edward despite his faults."----David Hilliam

May I pray for the next programme on another Chola Temple?

I beg to remain.

Yours faithfully,

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