



Being close to the scene of trauma is not unusual in post-traumatic stress disorder (PTSD). This is usually seen in families with a lot of generational and other traumas, wherein the traumatic situations either bring people close, keep them together, or fragment them with people severing ties with the family. Another example would be hostage situations wherein the hostages develop positive feelings for their captors secondary to identifying with them and spending time at close quarters together. This could plausibly explain why Chathan never killed Kodumon

could hear all conversations between Thevan and the cook, regardless of location. Given that he does not harm them despite their conspiracy against him, it is safe to assume that Chathan could foresee the future, too. His surprise at losing the key is an example of him not knowing how the future would come to pass. This also makes it highly likely that Chathan foresaw his freedom from the Mana and did not kill Thevan or the cook, given that they would be instrumental in the events leading to his freedom. This points to an alternative explanation for Chathan being confined to the Mana. Through a different lens, a plausible explanation would be that Chathan wanted to be close to the actual Kodumon Potti.

Being close to the scene of trauma is not unusual in post-traumatic stress disorder (PTSD). This is usually seen in families with a lot of generational and other traumas, wherein the traumatic situations

either bring people close, keep them together, or fragment them with people severing ties with the family. Another example would be hostage situations wherein the hostages develop positive feelings for their captors secondary to identifying with them and spending time at close quarters together. This could plausibly explain why Chathan never killed Kodumon

Potti (who probably reminded him of Chudalan Potti) when he had the chance and kept him alive, albeit chained. Thevan portrays a character who always stood at the behest of upper caste lords, bidding what they wanted of him, making him apprehensive to go against them. This makes him refrain from leaving the Mana during the initial days and attempt it only for fear of imminent death. The cook portrays patience and planning for long-term gratification. Being the son of Kodumon Potti, it is possible he inherited some degree of lack of empathy, with no hesitation in

colluding with Chathan to kill previous visitors to the Mana. Subtly, all three characters are victims of generational trauma inflicted by upper-caste men who held power and sway. This does not redeem Chathan of his acts in any way. However, it does offer some window into how developmental and other traumatic instances influence destinies and what psychiatrists would call 'psychopathology' in the movie. These facets endow credence to the title *Brahmayugam* (translated as 'Age of Madness') for the movie.

Dr Gopal Kumar Rakesh is an Assistant Professor of Psychiatry at the University of Kentucky in Lexington, Kentucky. He completed MBBS from Government Medical College Thrissur and then transitioned to the US after finishing a psychiatry residency at NIMHANS, Bangalore. In the US, he trained in psychiatry at Duke University Medical Center and did a research fellowship at Duke before transitioning to the current position at the University of Kentucky. He is a clinician-scientist and spends half his work hours researching novel treatments for substance use disorders.