



three contemporary hindi films
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AND TO THE DALIT (OPPRESSED) COMMUNITY. MY COMMUNITY. INQUILAB ZINDABAAD! (LONG LIVE THE REVOLUTION!)

Chandu Champion and Life

18.08.2024

It pleases my mother no end when I watch Hindi films. So I watched one that I have wanted to watch when it came out yesterday, 'Chandu Champion'. It was promoted as a story so unlikely and unbelievable that no one would believe it. However, it was based on a true story. A soldier whose dream it is to be an Olympic champion in boxing who loses the function of his legs after taking nine bullets for the country and then wins a gold medal for India in the paralympics for swimming. And, then, he brings a police complaint against the government for not awarding him with a medal.

The new Hindi movie (based on the last two I have watched), does not have a love story in it. It is about the love of the state and the country. The idea that the only form of love in life is glory for the state.

While this is nauseating and troubling to the anarchist, clearly this is the idea that resonates with the public. Yet Chandu Champion is complicated. He is not merely a stooge of the state - he brings a complaint against the head of the state in the opening of the film. The complaint for recognition for his village.

What did I think of this film? The best scene is when the hero is going to take his own life because he is a cripple. He swallows thirty sleeping tablets and drinks a bottle of whisky to go with it. At the same time, he gambles money. He says 'Let us see how benevolent God is'. The game of fate. The moment when you have lost your

dream. The dream of the sportsman. The dream of the warrior. The dream of glory. The dream of the lost. And still, even though you have lost, and you want to die, you still play the game of fate. Even when you are a living corpse, your life is too great to be extinguished.

Chandu Champion is a champion for several reasons. First, he fights for the village and its recognition (even though he is made to fight for the state). Secondly, he is a warrior with the dream of glory. India is the warrior culture. It is how our men think of ourselves. Whatever they do in life. It is where our philosophy comes from, the warrior culture. And lastly, what Chandu Champion fights against is the mocking laughter of other people. Those that laugh at his dreams.

The west probably doesn't understand the levels of ridicule and laughter you have to endure in the Indian village (although the culture of teasing is quite rife here as well as far as I have found and everyone bullies me in a friendly way wherever I am). When I went to India as a child, they laughed at my little brother because he was overweight. So I beat them up. That is what it is like out there. They laugh at people and their dreams, everything about them. They will ridicule people when they are at their lowest ebb. They prey on people's insecurities. That is what Chandu Champion faces in the movie.

What else is happening outside the world of Hindi films where people actually manage to achieve their dreams, the real world where none of your dreams come true, least of all the dream of love?

Jigra (Courage)

- A Hindi Film about Revolution against the Unjust Law, Antigone, The Tiger, Indian Justice for Indians against the Descendants of Immigrants who have Had the Indianness taken Out of Them and Hate Indian People (and Themselves)

24.12.2024

SPOILER ALERT...

Do you know when my mother is happiest with me? When I tell her I am going to watch an Indian film. Once, she told me that she got us to watch Indian shows and put the Indian satellite on the TV for us, not for her. So that we had our own culture because we needed it because we were born and living in England, not India.

Because, obviously, my mother knows what the alternative is. These supposedly ethnic minority people like Suella Braverman, Rishi Sunak and Kemi Badenoch that are the biggest racists in the whole country. Descendants of Immigrants who have Had their Culture taken Out of Them and Hate our People (and Themselves).

While I have not used the actual word that designated that type of person in the past - because this society is trying to take that concept away from us - even just having said that is controversial. You can accuse me of being racist because I can't accept that an ethnic minority person can be a right winger and anti-immigration, a racist themselves. Because that is a judgement of their

‘political liberty’. Apparently, just like you are allowed to drink and smoke yourself to death, or eat yourself to death, you are allowed to kill your own culture and your own people and not be judged for it. Lovely world that we live in.

Today, I made my mother happy. After work today, on Christmas Eve, I watched the Hindi film ‘Jigra’ to connect with my culture.

I don’t like the heroine, Alia Bhatt. She is the daughter of a rich director and a nepo baby. I haven’t watched many films with her in it. Even while I was watching, I disliked her voice, her wooden acting style and mannerisms. But I will always watch a film when I am interested in the story - no matter who is in it.

The story is this. The heroine is called Satya (the Truth). Yes, they actually name children ‘the Truth’ in India. Her brother is framed for a drug offence when he goes out to a foreign country because the law is owned by the rich. Basically, the film is a criticism of foreign law based on capitalist structures where you buy justice and of how these laws affect the Indian Diaspora. Because the brother is an outsider, an immigrant, they make an example of him.

The film is about revolution against the unjust law and freedom. Because it is about a jail break. It is a story that tries to teach the present generation about what freedom against an unjust law means and what it requires to be really free. The film is about the family and blood and

truth - Satya the sister will do anything and everything to free her brother. At any cost.

However, the film is not a criticism of foreigners. It is a criticism of people that have been born in my situation but have turned against our culture and our people. The children of immigrants. People from an Indian background that are living in countries outside of India and have forgotten their blood ties to the mother country. Those that turn against their own in service of an unjust and oppressive law against immigrants and immigration. People like Suella Braverman, Rishi Sunak and Kemi Badenoch.

Satya as the truth has to fight against these children of immigrants that have become oppressors and villains in the service of what they call - in their political euphemisms - 'duty' and 'integration'.

Each of the terms of the Indian revolution are used throughout the film - The Tiger that fights with The Truth. The chant: Long Live the Revolution! Because even the people that live in the country away from India are thirsty for the revolution against the elites and their unjust and oppressive laws. Even in the beginning of the film, we have the song that celebrates Kali, the Dark Mother, the face of the Indian revolution. The Mother Goddess and the Queen - 'Jai Maa Kaali, tera vacchan na jahein khalein' - Praise the Dark Mother, May your Promise Never Go Unfulfilled!

What is the essence of this film? Satya the sister has an obligation of protection for her younger brother. She

looks after him. In India, you have to fulfil your obligations in relationships. It is a bond. The bond is exaggerated because Satya's father commits suicide in front of her eyes, leaving Satya in charge (there is no Mother - the Mother is Satya, implicitly). Satya is traumatised by her father's death. Time after time, the image keeps on returning to her mind.

The whole film therefore is about the escape from death. The death of the innocent. The death of the poor. The death of the brother that is her son. Antigone... The Indian Antigone that can fight against the state... Our children cannot die. We won't let them die. We won't let them become the oppressors with their unjust laws. They have to be ours and not theirs... We have to teach them what freedom is against oppressive injustice that masquerades as the law and the death of us and our culture that it entails...

Satya says that she does not follow the rules, that she loves the chaos. She has been banned from karate competitions because she does not follow the rules. She cripples the state and its power. She will do what the law considers illegal to bring justice to her family and her blood. She will save the life of her blood and her bloodline at any cost. Any cost. An Indian will do anything for their child. The one that they have sworn to protect. It is your duty.

Any cost. Satya will attack an enemy from behind, time and time again. She is a woman. She lacks physical power against the oppressive power of the state. She will use her wits. Satya will cut her wrists if it means she can

see her brother one last time and have another opportunity to save him. Satya will fight or kill anyone that stands in the way, that means that her brother will die.

Satya is India. Satya is the Mother. The Mother with the Tiger, the man that helps her. Tiger can die but not his cubs. Satya is prepared to die if it means she will save her brother and her son. Because what an Indian does is not for himself, but for the children. For the future. And for the future? Inquilaab zindabaad! Inquilaab sada zindabaad! Long Live the Revolution! May the Revolution Live Forever!

At a time when I have almost lost faith in Hindi cinema because of its Westernisation and the dilution of its messages by these elites that have lost their culture, Jigra (Courage) stands as one of the few films that I would actually recommend. When we beat the greatest superpower that the world has ever known - evil, oppressive, unjust - the British Raj - we did it for freedom, truth and justice. I was raised by my grandfather from that generation of people (he was born in 1938). That is who we are. The fight for freedom is still on. The war is not over yet. But do you know what Indian people say? Satyameva Jayate. In the end, truth alone will triumph. And this is what this film is about.

Sunny Deol's 'Jaat' (2025) and My Mother's Honour

08.06.2025

'Jaat' is not a mindless action film. Despite the glib criticisms of Western influenced commentators, neither are our action films in India patriarchal. We are the children of the Mother Goddess. And this is reflected in Sunny Deol's film 'Jaat'. The film is a tribute to our law that is envisaged as a woman, to our Dharma that is envisaged as a woman and to the power of women. The film celebrates the Indian matriarchy and our matriarchal legal order. Dr. Ambedkar, the architect of the Indian Constitution said that he had framed the laws for his mother. Our law is for our Mother and it is our Mother.

While the title of the film alludes to the Sikh religion, where there is no Mother Goddess, the whole film is about the Mother Goddess in Hinduism. And the Mother Goddess herself is India.

The main story starts with a letter from a young girl to the Prime Minister who is a woman. The young girl is asking for help from the Matriarch or the Mother. She is asking for maternal care.

The Mother sends help consciously. But unconsciously and by pure coincidence, Sunny Deol also ends up where he is needed to serve his Mother's cause.

Sunny Deol rescues female police officers and their honour and dignity. The law is envisaged as Woman. He protects the law's honour. He gives the women enough strength so that they can beat an oppressive male law.

This is apparent in the scene where he puts a bad police officer in a leash of chains so that the aggrieved women who he disrespected can beat him. He says that he will kill those that have dishonoured the women as the law. One of their names is 'Lakshmi' - she is the Mother Goddess. He gives Lakshmi back her clothes in a reminiscence of the Mahabharata where Krishna gave Draupadi an unending supply of clothes to protect her honour when her oppressors tried to disrobe her. Sunny Deol clothes her with the law, with Indian law, with Dharma.

The chain of events that lead Sunny Deol down the war path are initiated by separation from the Mother. A woman who he calls Mother gives him food and the food, which represents her love and care is pushed out of his hand by the villains. This represents separation from the mother. Because later, when the scene is echoed, and a woman who Sunny Deol calls Mother gives the dying police woman water in a gesture of care and maternal love, the policewoman never receives the blessing but dies. Separation from the mother is death. And this is what the movie is fighting against. Those that try to separate us from the Mother, India. The terrorists. Separation from the Mother is understood as Death.

The villains in the film like Reddy use swear words that insult the mother like 'your mother'. They are being punished for insulting the Mother. Sunny Deol is a hero for the Mother.

In a monologue, Sunny deol says to a woman he calls his Mother, who needs aid, that the land is his mother

because she feeds him. He is a farmer. He says that the earth is the relationship between him and this woman who he calls mother that he will aid, because the earth is his mother and her mother.

In the ending of the movie, the little girl runs up to Sunny Deol confusing him for the Prime Minister, the woman. She makes him into a woman (the Prime Minister's surname is also 'Singh', which is a man's surname). Sunny Deol becomes the woman in the movie, the one that gives maternal care and protection like the Mother Goddess. This is why, when Western influenced commentators criticise our films with their false narratives about patriarchy and misogyny, you can be assured that they are liars and frauds. They do not understand our culture and they want to devalue it and to devalue India who is our Mother.