THANK GOD! In Review

2022 Indian Hindi-language fantasy comedy drama film directed by Indra Kumar, a official remake of the 2009 Danish film Sorte kugler (What Goes Around,2009). Thank God was released theatrically on 25 October 2022 during Diwali festivities.

Writers

Aakash Kaushik

Madhur Sharma

Cast

Ajay Devgn as C. G. (Chitragupta)

Rakul Preet Singh as Ruhi Kapoor

Kiku Sharda as man in lift

Kanwaljit Singh as Ayaan's father

Sumit Gulati

Soundarya Sharma as Tanya

Sidharth Malhotra as Ayaan Kapoor

Kiara Khanna as Pihu Kapoor

Seema Pahwa as Ayaan's mother

Urmilla Kothare as Ayaan's sister

Mahesh Balraj as YD (Yamdoot)

Nora Fatehi as herself

Sets

India at Ayaan office where he learns of the governments decision. The place he loses because of his sudden debts. Interesting is the Olympic statue placed in the corner close to his desk.

At home, the comfort zone and place he will live once his home has sold for the cash he needs. His home is full of artifacts and furniture.

Amusement zone for celebrations

Fantasy of heaven with the deceased spirits and those awaiting transition to heaven or back to life. There is proper use of the planets and the suggestion of space as in heavens. Here we also see the depths of a burning hell, imagery of Satin, an assembly of angels, souls and spirits within a chalice shaped seating or an exposed speaker drum. The speaker actually coincides with the use of music for this film. The music styles and lyrics are befitting and hold a special effective as it is used for scenes throughout the film.

Inside heaven, we see rounded throne seating with two dragon heads at one point which change into two peacocks. A table appears with large vases for black balls representing sin and white balls of good deeds.

Purpose:

The folly of a child, Ayaan, creates this exploration into how we learn to tell the truth and handle knowing the truth. It also explores weighing our sins in life against our good deeds.

Movie Synopsis

At a young age, Ayaan, on holiday, finds fun setting off his own fireworks outside on the lawn of the family home. Unsupervised, as his sister play close by, he sends firecracker rockets to explode well up into the night air when on with great speed and intent to blow-up goes sailing through their home only to set the entire house of fire. As the children and neighbor watch it burn to the ground their parents arrive devastated that their home is burning to the ground and the father explodes with anger and shock coaxing an answer as to how this tragedy has happened. It is this night as they bare witness to the grief, vocal urgency, and violent resentment the father has toward his sister who is falsely blamed for the fire that Ayaan learns to lie unwilling to save anyone but himself for this atrocity.

Our storyline begins as the India government decides to denounce the value of their 500 and 1000 dollar rupee currency known as “black money”. Just after our main character has closed a deal for 80 black and 20 white relative to the type of money exchanged. This forces Ayaan to fall into debt losing the wealth he has accumulated at his real estate business firm. Having to sale his home becomes a point of contention and the stress of the impending failure makes him rudely display to his wife Ruhi, family, audience that other side of his personality filled with selfishness, envy, and emotional turmoil. As he is consumed with selling his home for a great profit, he destroys a vehicle he believes is that of a potential buyer who insults him, his taste in furniture, and belittles his business acumen. As the police are called, we learn that his wife Ruhi is an female police officer who in duty takes him to lock-up only to bail him out.

This further public madness exist as he ignores his mothers call as he is engrossed with a female dancer of television causing him to also block out someone knocking at their door. After Ruhi answers the door he learns his sister and her boyfriend are on their way and he fusses in resistance to their visit. Almost as if this business failing had put him into a self absorbed funk.

At dinner, in conversation, Ayaan corners his sister about moving closer to them as they live two hours away. She expresses the guilt she has lived with about their family home burning down and that her sacrifice in life is the two hour time in travel and use of money to rebuild the home she believes she destroyed. He listens all while pretending not to know the truth. Yet, he prays twice a week, buys a sacrifice basket and begs the deity to help him sale his home. There he also resist helping the poor overlooking their needs and praying, no begging for his own blessings.

His daughter is traumatized inside his attitude during her own birthday celebration he doesn't seem have time for. As he has a tantrum, Ayaan leaves his family hurriedly onto seek new buyers. During the house showing, his excitement at the couples interest causes him to spill the couples secret to their child that he is adopted. The child's hurt expression pushes him to lock the boy in the bathroom hoping the will couple sign the contract before they find out he's told their secret. The kid escape and confronts his parents after which they storm out mad, to mad to sign. This caused him to cancel his PTA meet-up with his wife and daughter disappointing them again. It is this self centered mindset that causes distraction as he drives and ends up in an accident and as the gods determine whether he lives or dies, he is subjected to play the 'Game of Life'.

Our leading character awakens in a fantasy as he is physically having surgery. A figure of a man standing inside a circle of 12 doors appears then a theatre full of people observers in the heaven surround them. Yamdoot (YD), CG, and two angels induct Ayaan into these games. As he resist, he is told if doesn't play the game he will burn forever in hell with symbolic Satin image and fire burning around him. Reluctant he then agrees.

Game one is designed to represent Ayaan's weakness, identifiably control. The elevator scene is perfect look at the other man and his selfish antics holding the elevator while discussing dinner. Then he arrogantly pushes floors as if Ayaan's wrong for asserting his sudden impatience. However, our director and writers chose to focus upon his lack of control and preference for violence as statement of his anger.

Secondly, is his sense of gluttony and greed. As a businessman he doesn't feel compelled to listen to others needs or wants, but consider only his monetary gain and other desires. He doesn't even celebrate wife Ruhi's promotion at work into the "crime branch". In fact we learn he flunked the officer examination he'd taken and decided to open a real estate firm.

Thirdly, he is jealous of his wife. Sexism is associated with an typically historical emasculated post. She is more suitable in her mindset and approach to difficult matters. The fourth game reveals he falters with delusions of what life would have looked like if he had not failed the test. Exactly what type of official would he have become? The illusion suggest he'd most probably be overly reactive and use his weapons unjustly.

Here, the black balls of sin are introduced to Ayaan and the audience. As they watched the huge container fill almost to the top CG explains the black represent his mounting SINS. Trying to save himself from the disgrace of being a sinner, Ayaan suggests his attachment to his God and deity's as he visits the temple twice a week. Surely it mattered?

CG states: "That his behavior mimics that of FOOLISH human beings as God doesn't like drama; the drama of kings and queens. You believe in God but don't listen to him. Humanity, helping each other is important. People corrupt a pious thing like praying."

He goes on to prove to Ayaan how karma plays it energy out from the beggar woman he did not help who in-turn caused the accident which he may very well die from. You reap what you sow and what goes around comes around reminders of why he is in this game and closer to death than he has ever

been. We see a crowd of onlookers seated within a chalice design as he is then told of the final challenge and that he can afford no mistakes.

In his adult life, Ayaan has took his first love for granted and never understood the sacrifices she made for him to become who he is this day. It is here that we recapture the night he tried to ignore his mother on the phone and held captive by the woman dancing on the television whom he has her number, buried inside this fantasy, along his arm in red. He was drawn to her distraction dishonoring even his wife.

The white balls mount of merit, truth and good deeds are out weighed by his sins of dermit (papa) black balls. But, if he tells the truth things may change. So we watch the process of cleansing ones soul in Ayaan and pray that as his good overtakes the bad sinful nature inside, that we too can change and live on. In recognizing his short comings, he is thrust back to life for a ultimate decision as to who gets his kidney.

You see, the accident, at 4:36pm, was his car hitting his wife and daughter driving in a new car for him as a gift. One must receive his kidney, but the pain as to which one throws him into turmoil.

Reflection In Short

What is unsaid is that Ayaan's problems most whole heartedly stem from the example of his father on the eve of the fire. There is a warranted attachment their parent has to the family airloom as it is a conditional point of pride and representative of his manhood and ability to keep a family safe from the streets and poor side of life in India. This stigmatism overwhelms him as he fails to accept the children standing beside him are safe and unharmed as the will of the gods decided to position them. Life is most important and not the material good of their family home.

He was a collector of artifacts, in fact, at some point or two or three is mentioned he had to many things around the home. He learned patients and comfort of his Ruhi successes as the value of family begins. As he catches a baseball symbolic of games, the word read:

"The games that I won are helmed by you" in other words "you are the control"

India's Relative History

Gender Roles

According to research, India has held a progressive stance as it has elected woman in high ranking post such as prime minister. It has influential women politicians and those servicing the constituents in other capacity's such a healthcare and banking. It is found that Indians believe women equate unto men and actually make better politicians having a small 1/4th of the population favoring men leaders. This does not coincide with the 2/3rds who follow the historical traditional conceptualization that women are inclined to obey their spouse and have close reign in raising the children. The male is active within the household raring and 43% suggest responsible for household income. Most of those surveyed feel that income is a dual obligation unless the economy can not support employment opportunities for both sexes.

The un-parallel and sense of selectivity arises in discussion of children's sex and the patrilineal approach their community adheres to in family. The data dictates Indians desire to have a male (94%) and female (90%) child sharing equal rights. Yet, there is a favoring toward males as they are the primary caretakers of the parents as they age (58%). The daughter upon marriage is tied to the husbands parents for eldercare (assumed 37%). This is a pattern that generate stress amongst the male as he is primed to find income, save, and spend throughout his adult life to maintain happiness within the family.

The families are at time still subjected to the 'illegal' practice of a dowry price for their daughters hand in marriage. This also tilted interest in preserving the male fetus and willingly aborting the female as the availability for ultrasounds expanded within the country of India. Thus, despite the need for the female gender especially for reproduction purposes, there is prejudicial interest in controlling the sex count male against female.

Sweetmeats

Bengal is the notable center of exploration into the mentioned "sweetmeats" of Indian culture and sacrifice custom. As a part of their cultural heritage and influence upon socio-economic status, it is past from generation to generation. Familiarity with the value of cattle, which is historically termed "*vara*" meaning blessings, we associate the "sacred cow" with India. The reference to sweet could stem from the historical practice of processing sugarcane in the country which later turned into an imported good.

Milk derived *gharta* (ghee) is used for frying or as mixing with soma juice a drink used in ancient India. Ghee is a superstition as it is believed to rejuvenate, alleviate *pitta and vata*, remove poisons, prolong life, promote growth, and destroy sins and poverty. It is favorite of *Agni*, the God of Fire. The sweet taste was an attractive additive to the diet.

The history of the Indian diet is broken into regions of origin:

a. Padmapuran, Manasamangal, Dharmamangal Kabya: the Bengalis consumed milk, molasses, coconut water, and sugarcane
b. Sri Chaitanya and his devotees partook of vegetarian meals and milk, yogurt, and payesh (milk and rice pudding)
c. Portuguese introduced Bengalis to chhana "cottage cheese" in the 18th century
d. Mughals influenced the use of fruits and spices

The use of 'sweet' *mistri* in India is special during festival, rituals, and special occasions. This is sort of a professional practice. The exportation of such food items has grown year around and a resource of rural livelihood for tourist seeking such craftsmen. Today, there are assumed to be thirty-eight ethnic sweetmeats purchasable from sweetmeat shops.

Prayer In India

The old capital of the United Provinces, Prayagraj leads us to follow the interest in 'Pray' as a integral part of it's name. It is the highest, the king of the five sacred 'prayagas' unions.

This name can only be encouragement toward the pattern and evolvement onto spirituality the Indian culture itself seemingly has great value for. Outside of the option of human intervention when we have problems, is the characterization of God, Guru, deity's, or spiritualistic actions to whom we submit our troubles. This is without acknowledging what prayer actually is.

Prayer is a peaceful building block in understanding God as we plead with intense desire for that something we are helpless to access alone. In India there is *Vyashti* (individual) and *Samashti* (for the sake of society) prayer. We thence have a dependency through this form of communion God or other will intercede as help us with our issue, journey, and sense of security in life. With this trust between you and your spiritual being, we practice rites, rituals and other observances throughout life in prayer and worship. Prayer reduces anxiety during our worldly and spiritual experiences in journey to happiness.

I found through research that there are four types of people who pray to God to ease their difficulties and allow a more tolerable presence.

a. Ease their difficulties and make for a tolerable presence
b. *Jijnaasu* people are those seeking knowledge and truth
c. *Arthaarthee* are those who have a prosperous life yet, they yearn for more good things of life free from problems and pain
d. Acquired wisdom or *jnaani* is symbolic of wholeness in superior truth that all there is is God

In India *Vinaya* is a dominant characteristic quality of a noted disciple in which one finds gentleness, humility, consideration for others and freedom from egoism. In example of prayer, *Sri Adi Sankara* prays to God to keep his mind under control in removal of *Avinaya* or evil as his will is to focus on God.

Adoption of India's Children

"Along with the need to strengthen the institutional mandates, the adoption ecosystem needs to transition from a parent-centric perspective to a child-centric approach." (quote)

From the Covid-19 pandemic, it is said that there are approximately 3,500 of India's children who have lost both parent. Their adoption rate is on the up-rise. These children are traditionally captured through the Hindu Adoption and Maintenance Act (HAMA) 1956 which enables there photos to be serviced by a statutory body, similar to social media, as registered children. It protects the rights of the adopted child as equivalent to that of a 'natural born child' having all rights to inheritance of Hindus. Hindu encompasses, Buddhists, Jains, and Sikhs.

The Juvenile Justice (Care and Protection of Children) Act, 2000 (JJAct) seeks to aid non-Hindu individuals to become guardians of children from this community. This authority concludes once the child become the age of 21 at which time he/she assume individual identity.

As a burden to their system, there also exist the unregistered path which exposes these children to illegal trade human trafficking and forced labor.

The Concept of 'Sin'

There are many way to state the meaning of the word sin as it is a international term. In Hinduism, sin is a form or consequence of desire laden actions of evil nature, karma, Maya and dereliction of Dharma. As in most religions, sin and understanding sin are the foundation of Hindu ethics and moral standards. It is the outcome of disobedience to God's eternal law (Dharma) and impurity as one choses evil actions over godly.

In Hindu the word Papam (paap) is commonly used referencing 'sin' and specify's the impurity that dwells in the waters of the body. As the gods and demons mythically stirred the waters causing the release of poison (halahal) which was consumed by Shiva to save the world. She is the healer and destroyer one conjures up to rid of undesirables stemming of worldliness, ignorance, egoism, selfishness, delusions etc…..

It is believed that practicing Yoga and other transforming rituals place you upon the path of liberation. Disease of the mind, aversion, desires, thoughts of suffrage, afflictions etc…can be removed through the Eightfold practice of Yoga. The lamp of knowledge arises with dissension of impurity and sattva, the gift of discernment and self acceptance take hold of the mind and soul.

Manu Smriti perceives ones conduct and performance of duty such as prayer and sacrifice as the path toward a sinless, liberated, nonviolent life following the principles of Dharma. It believes, however that God implants acts within our persona which pre-prescribes acts of violence, non-violence virtue, sin etc….

Garuda Purana is another Hindu practice which stipulates in honoring virtue one escape the torment of hell. There are assumed 840,000 hells in the Sphere of Yama. It further outlines the varied types

of sin and their consequences. Results of imposing sin in evil acts are disease, sudden and painful death, deformities, breathing issues etc…. The journey of Yama is then the road to resolution suffering natural nature of earths terrain, animals, cold, forest, etc.. in accordance to the persons deeds.

INDIA'S BEGGARS

"In as many as 20 states, just 'looking poor' is reason enough to be detained and even jailed as the act of begging is deemed a crime.

Today, more than 400,000 persons are found to be 'beggars' across the country. Begging reflects poverty and is an annoyance as it is embarrassing to communities and causes the poor to invade public spaces. In this country, beggars can be rounded up by authority's and jailed in government institutions for elongated time. There, the homeless working class and nomadic tribes are arrested and does not exempt this persons wife and children from also being detained. This process also is non-bailable and non-cognizable offence wherefore having a summary judgement of guilt a punishment is obtained.

The law in action does however relinquish religious mendicant who beg in temples or mosques, bards, jugglers, street magicians as performing artist from the beggar category.

Although this is a violation of India's constitution principles, this hostile approach is legitimized. They have a law, Persons in Destitution (Protection, Care and Rehabilitation) Model Bill of 2016, which aims to provide rehabilitative system for homeless, people with disabilities, and those found begging. Verses provisions for resources for this population, the government uses outreach and mobilization units to identify these destitute people and at times they are processed on site utilizing mobile court systems. These individuals are sent onto institutions, workhouses, special homes, beggar's home or a relief center after identity cards are issued for proper tracking.

The children beggars (14 – 18 yrs.)are considered victims who need care and protection and must be addressed by child welfare bodies. Other states find them as criminals and may institutionalize them such as Delhi where those over 5 years of age are treated as adults.

The disabled population, blind, crippled, or incurably helpless can receive indefinite detention arbitrarily where as some state send them immediately unto their relatives. Mental health or leprosy respectively are sent to mental hospitals or leper asylums. The latter is in cohesion with the Lepers Act, 1898 which has been repealed?

After the first few offences, if someone is found begging they may be subject to up to 10 years in jail. (see attachment Chart 1)

Chart 1: India State Sentencing

Existence of State Laws And Maximum Punishment For Begging By Repeat Offenders

State	*Law on Begging*	*Availability in Public Domain*	*Maximum Punishment (for Repeat Offenders)*
Andhra Pradesh	Yes	Yes	3 years in workhouse OR 5 years in jail
Assam	Yes	Yes	3 years in institution (of which one year can be in jail)
Bihar	Yes	Yes	10 years in institution (of which two years could be in jail)
Chhattisgarh	Yes	No	NA
Delhi	Yes	Yes	10 years in institution (of which two years could be in jail)
Goa	Yes	Yes	10 years in institution (of which two years could be in jail)
Gujarat	Yes	Yes	10 years in institution (of which two years could be in jail)
Haryana	Yes	Yes	5 years in institution (of which one year could be in jail)
Himachal Pradesh	Yes	Yes	Imprisonment of not less than 3 months
Jammu and Kashmir	Yes	Yes	Beggar's home for not less than 7 years
Jharkhand	Yes	No	NA
Karnataka	Yes	Yes	3 years in relief centre
Kerala	Yes	No	NA
Madhya Pradesh	Yes	No	NA
Maharashtra	Yes	Yes	10 years in institution (of which two years could be in jail)
Punjab	Yes	Yes	10 years in institution (of which two years could be in jail)
Sikkim	Yes	Yes	10 years in institution (of which two years could be in jail)
Tamil Nadu	Yes	Yes	10 years in work house or special home (of which two years could be in jail)
Telengana	Yes	Yes	3 years in workhouse OR 5 years in jail
Uttarakhand	Yes	No	NA
Uttar Pradesh	Yes	Yes	5 years in institution (of which two years could be in jail)
West Bengal	Yes	Yes	Indefinite detention in a home (till employment is obtained)
Daman and Diu	Yes	Yes	10 years in institution (of which two years could be in jail)

Source: State laws compiled and analysed by Nyaaya here.

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