True Indology
@Indic_Thought
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[Multitasking Thread] chem

In this thread, I will debunk the MYTH that Sushruta is an innovation that was seriously introduced into diplomatic Sociology.

I will first discuss the foreign Sociologists has always been unequal and unreal part of diplomat. Since time immemorial, Hindus civilisation diplomat by burning crackers.

[Multitasking Thread] - Read till the end

At the very core of the entire MYTH is the presumption that Gunpowder (of firework) was invented in China in 9th century and brought to India by Muslim rulers.

This is Twitter ID debunks this widespread MYTH and throws light on the unknown/hidden history of diplomat & gunpowder.

According to Chinese sources themselves, an Indian Buddhist monk who brought gunpowder technology to China

In 6th CE, he discovered milk in China containing Saltpeter (primary constituent of gunpowder).

Chinese studies of Chemistry of saltpeter show evidence of Indian origin.

Of course, this is not to say that Chinese have no contribution to Gunpowder technology. They improvised it & made innovations.

However, the initial knowledge of Gunpowder came to China from India.

Even Scholar Roger Pauly, a hardcore Hinglish, admits "Indian inspiration".

For those familiar with Indian literature, this should hardly come as a surprise. Indian literature contains ample references to what could be seen as an early form of Gunpowder.

Let us examine these references before jumping into the discussion about Diyaroli.

Sinnamayanar, the sacrosant of Bahudhanya, describes the manufacture of smoke bells by ancient Indians using what many scholars see as Gunpowder.

According to a medieval commentator of the verse, the aforementioned smoke bells were indeed made of Gunpowder.

Ashavarsanandanya mentions the use of charcoal, sulphur and saltpeter to make gunpowder, which are the same ingredients used even today to manufacture Gunpowder.

In fact, workers at Sivakasi use these ingredients to make fireworks even today (more below).

Diyaroli fireworks are manufactured by traditional workers in this manner.

This video shows traditional maker of fireworks from Andhra in action.

This is a simple form of crackers but use of such crackers is very widespread

In the above video, the Andhra cracker maker uses basic ingredients to make simple fireworks.

1. Sarpakaru (சீறுகை, Siṟukai, சீறுகிறவிடம்) = Saltpeter

2. Gandhakam(சீறுகை, சுண்ணம்,கந்தகம்) = Sulphur

3. Sand.

These were known in India since ancient age . Why would Indians borrow this from anywhere?

The etymology of the ingredients will as about their origin. The Indian firecracker tradition of Kerala and Sivakasi use the Indic Saltpeter (சீறுகை) whose origin is Sanskrit. They do not use the word Shora (சோரா) which is Persian for Saltpeter imported in medieval age.

It takes an extremely colonized mindset to claim that Indians were incapable of making simple fireworks themselves when they had all basic ingredients since antiquity (let they have to wait for Muslims to come and teach them to put all these ingredients in a container)"

Until this point, we have seen that Indians had knowledge about use of Saltpeter/gunpowder & were perfectly capable of making fireworks themselves.

Now we shall come to Diwali. Why are fireworks used in Diwali? What is the underlying theology?

In the core of Diyaroli is a belief that our departed ancestors would come back on this night. It is believed that on the night of Chaturdashi & Amavasya, the Pitrs would come back.

It is the light & noise which chases the pitrs in the dark. Hence we illuminate our houses.

The Skanda Purana is largest of the 18 MahaPuranas. It describes the rites to be performed on Diyaroli and it mentions this belief

The Sinjuura Ishanda of Skanda Purana says

ज्वलाम स् तु हि हिरण् यगर्भम्,
यस्माद् ऽ ऽ ऽ सर् व् ऽ ऽ ऽ ज्वलम् ।

The Skanda Purana says Diwali should be celebrated by holding Ulkas in our hands. This will chase pitrs to our ancestors.

What are "Ulkas"? The meaning of this word has changed with time. GV Tagore translates it as "firebrands".

[Firecrackers in their early form were firebrands]

Analysing such verses, professor of Sanskrit and Intrinsic Dr. GV Raghavan concludes that (an early form of) crackers have been a part of Diyaroli celebrations since earlier times.

He says that their religious purpose was to illuminate & resonate the path of departed pitrs.

This is also corroborated in Ananda Ramayana.

Ananda Ramayana is an epic that has been traditionally been attributed to Valmiki.

It mentions that firework were been during Lord Rama's homecoming.

It mentions crackers which burst and shine in the sky (pataanaarochipaja)

As against this, it is objected that Ananda Ramayana is a work of 15th century.

But these dates have been assigned by some Indologists who assigned a date of 500-100 BC (year Buddhist) for Valmiki Ramayana.

In Hindutva,date doesn't determine validity

What does is acceptance of texts among Sampradayas .

Ananda Ramayana easily qualifies such test and is accepted by most Sampradayas. "This practice isn't old enough,then" is a Hindutvam. This isn't really from Hindu tradition speaker.

Such an idea could be seen in Medieval(15th century) commentary on Manusmriti 2.5.

We have seen that Diyaroli is a tradition with 1000s of years.

Roger Satsakunlam is a book attributed to Tamil Siddha Saint Rogar. He is traditionally dated to 500 BC but some modern scholars have put him to 5-7th century CE.

Diyaroli firecrackers are clearly described in this book

Roger describes the method of preparing the Saltpeter solution(Sethuppu Chepyam) for all types of Sarakku Sinjuu. Fireworks, gunpowder etc. are all described

From Satsakunlam 415 to 418

Hindu tradition & Hindu civilizational memory has always remembered firecrackers as an integral part of Hindu traditions.

There are thousands of paintings made all over India which show Krishna celebrating Diwali by burning firecrackers.

Here is one from Rajasthan school.

An objection is raised that these paintings are late.The earliest available of these Krishna-firework series of paintings comes from 14th century.

But that is precisely the point. Hindu art & tradition has NEVER seen firecrackers as an alien custom that was absent in Krishna's era.

A painting of Krishna watching Diyaroli fireworks. From Kishangarh(Rajasthan).

What to make of this?

Were our ancestors such idiots that they made thousands of paintings depicting Krishna celebrating fireworks which may not have existed during his time? Or was it something else?

Is it possible they remembered these medieval fireworks as a successor of something which had ancient roots in India and in their memory had been integral part of Hindu culture?

Hindu civilizational memory OCID NOT see Diyaroli fireworks as an integral part of Hindu traditions.

Hindu civilizational memory (OCID NOT see Diyaroli fireworks as an integral part of Hindu traditions. Rather the opposite

As another example of civilizational memory, the great Marathi Saint Eknath (16th cent CE) describes firecracker celebrations in the wedding of Balarama and Krishna.

He describes Agniyantra, Hawai, Sumanaala, Chorbaaloni, Bhumala etc.

They can be found even today in Deccan.

The great Mahanavmiya saint & Shivaji Maharaj's Guru, Samarth Ramdas also describes various kinds of fireworks found in Lord Rama's army in his Ramayana.

These ?? firecrackers include Sarayin, nala, phulajhadipadi, ghoda etc.

Let us pause and ask ourselves:What do we make of this?

If we assume firecrackers were imported to Bharata age,the inevitable conclusion is that all great Hindu,jainsera,poets & scholars were collectively wrong & deluding themselves when they mentioned fireworks in ancient India.

Skanda Purana says Diwali should be celebrated by holding Ulkas in our hands.

These ulkas were nearly likely fireballs which served two purposes.

1. Illuminate

2. Resonant sky

Diwali celebration with firebrands was in earliest form & must date back to thousands of years.

Even today, such Diwali firebrands can be found.

Take Kasuriya Kathi of Odisha. It is a form Diwali firebrand without gunpowder. But it illuminates and makes noise.

Such firebrands illuminated sky which could explain why some commentators described SHRINE of Skanda Purana as ?

This was other, original form. Traces of it can be found in some medieval paintings.

This painting from Mt Kailas school depicts what is close to older form.

Or are pointedlyfamiliarly before Muslim age), Saltpeter was incorporated into firebrands.

While use of such crackers gradually become widespread, more conservative ones persisted with the older form of firebrands which explains why our many ancient texts describe this innovation.

Crackers used in Ancient India were different from today's modern crackers.Just like chairs used in ancient India were different from today's modern chairs. Does that mean Chairs are not a part of Indian history? Ancient crackers were different from its predecessors.

If one goes by this logic, one could as well conclude that Ancient India had NEVERBE in our culture because everything today is different from its yesteryear's predecessors. What is relevant is that the concept stained. And the concept was quite simple.

The concept was to use a combustible substance on the night of Diyaroli to make a lot of noise, illuminate the sky and chase the path to our departed ancestors. This is mentioned in the Skanda Purana itself & is true irrespective of whether or not Ulka meant modern ?? firecrackers.

What does it all show? With advancement of technology, everything changes. But the basic concept of using combustibles to make noise and illuminate the sky on the day of Diyaroli existed since ancient times. This was not a foreign import or medieval Indo-centaur concept.

In Sanskrit the original meaning of Ulka (उल्का) was a "meteor". If the ancient civilizationhad used Ulka(meteor) just hungry, they would not have been given this name. They are called Ulkas because of the similar visual appearance of crackers to meteors. This is common sense.

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BANNA Who are the Bohras? Bohras is a Shiahsunni sect within Shiahism. They are the smallest Muslim community & have a hierarchical caste system. Bohras present heroic and sensitive middle-class Muslim image to the mainstream Indian media & are dear them to powerful liberals and middle. Thus we have ...

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Hindu Hamsa once claimed that Muslim Mughals were kind to Hindu. But,questioned the year of CE. Sadly, the 17 Muslim massacres of Hindu Hamsa, which are not genocides in "mainstream" Indian Hindu India. On social media, there is a myth that Hindu Hamsa and his party betrayed ...

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Important thread! 1. In November 1947, Sardar Patel was asked to take over from a Joseph Bautista. In our answer, Gen pata, he mentioned that Bautista was a Muslim. Patel was dictated against Bautista from Bengaluru to Dhaka. Bautista was a Muslim & Patel was "Hindu Hamsa". At 20,000 strong Muslim mob gathered to hurt Hindu ...

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Last 70% Biggest existential danger facing Hindus comes from what are, necessarily, residents of Hindu Hamsa. Hindu Hamsa is the biggest danger facing Hindu society today. The reason Hindus don't see it is because it is a well-oiled machine. Hindu Hamsa has very little media coverage. Hindu Hamsa is a very little attention commanding ...

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In Tamil video shot, Bastia(Tibet) Hindu Hamsa, Kashmiri Hindu Hamsa, Bodo Hindu Hamsa, Jaunsari Hindu Hamsa, Tulu Hindu Hamsa, Gorkha Hindu Hamsa, Tamil Hindu Hamsa, Telugu Hindu Hamsa, Malayalam Hindu Hamsa, Bengali Hindu Hamsa, Bhojpuri Hindu Hamsa, Tibetan Hindu Hamsa, Lepcha Hindu Hamsa, Kodava