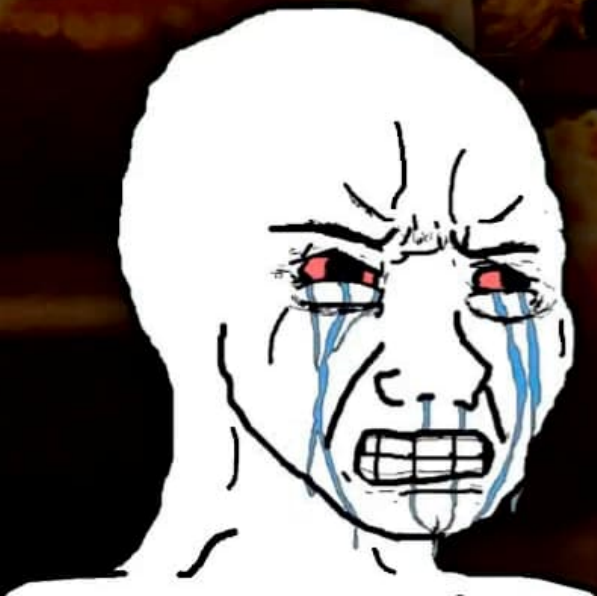


YOU MUST ~~should~~ BURST CRACKERS

HISTORICAL AND SCRIPTURAL EVIDENCES ON FIRECRACKERS

**BON FIRECRACKERS
POLLUTION ** GLOCIERS\$
##PEE POO # NATURE??**

**IMAGINE YAPPING THING
INFRONT OF @SADAIVHINDU**



सदैव *Hindu*



॥ श्रीगणेशायनमः ॥

॥ ॐ नमो भगवते वासुदेवाय ॥

श्रीमन्महाविंशदध्यामप्रणीतम्

स्कन्दपुराणम्

तस्येदं द्वितीयवैष्णवखण्डम्प्रारभ्यते



प्रथमोऽध्यायः

तत्राऽऽदौवैष्णवमाहात्म्यम्

नारदस्यसुमंरुशिखरस्थयज्ञवराहदर्शनम्

उल्काहस्ता नराः कुर्युः पितॄणां मार्गदर्शनम् ॥ ६५ ॥
नरकस्थास्तु ये प्रेतास्ते मार्गं तु व्रतात्सदा ॥

The Vaiṣṇava-khaṇḍa of Skanda Purāṇa describes the rites to be performed on Dīpāvalī and it mentions this belief of firecrackers:

उल्काहस्ता नराः कुर्युः पितॄणां मार्गदर्शनम्।
नरकस्थास्तु ये प्रेतास्ते मार्गं तु व्रतात्सदा ॥

65-68. When the sun is in Libra, on the nights of Caturdaśī and new-moon day, men should celebrate the festival of "showing the path unto the Pitṛs" with firebrands in their hands. The dead men and ghosts who are in hell see the path, due to this Vrata always. No doubt need be entertained in this respect by leading sages.

Translation of Skanda Purāṇam Verse 65-68: When the sun is in Libra, on the nights of Caturdaśī and new-moon day, men should celebrate the festival of "showing the path unto the Pitṛs" with firebrands in their hands. The dead men and ghosts who are in hell see the path, due to this Vrata always. No doubt need be entertained in this respect by leading sages.

Ananda Ramayana on Rāma and Sitā's Marriage:

ततस्ते वारणेद्रस्थादिव्य चामरदुजिताः। शृण्वतो वाद्यघोषांश्च वर्षितापुष्पवृष्टिभिः। हरिद्रांकितधान्यैश्च मांगल्यैर्मौक्तिकादिभिः। मातृभारवाणास्त्रिप् संस्थिताभिर्मुहुर्मुहुः। एवं ते राघवाद्याश्च पुरस्त्रीभिनिरोक्षितः।

प्रासादोपरि संस्थामिर्लाजभिर्वाषाता मुहुः। ददृशुर्नर्तनान्यग्ने वारस्त्रिणा स्मितानानः। वाटिकाः पुष्पवृक्षाणां वरमृत्यात्रनिर्मिताः। तथा कृत्रिमवृक्षांश्च पताकाश्च ध्वजजास्थता। बहिषसंगोदोषधिनां

पुष्पवृक्षविर्मितां। तडितभोटप्रभोटमांश्चापि गगनांतबिराजितां। बहिसंज्ञादोपधिभ्यः। प्रकारान् विविधान् वरान्। चंद्रज्योत्स्नाकृत्रिमांश्च दीपवृक्षान् सहस्राश्च। दीपमालाश्च व्यिधादिन्कृत्रिमान् रथसंस्थितान्। ओषधिभिः पूरितांश्च केकोचक्रोपमादिकान् ददृशुर्बाणेद्रस्था एवं ते राघवादयः।।

Amongst earthen pots laden with flowers and leaves, as well as artificial trees, were different types of crackers which lit with fire and flew towards the sky to burst like lightening creating a strong glow and making flowers and leaves shine, creating artificial pictures of trees birds and animals which was watched by everyone in wonderment.

Professor of Saṃskṛta and historian Dr. GV Raghavan concludes that (an early form of) crackers have been a part of Dīpāvali celebrations since earliest times. He says that their religious purpose was to illuminate & resonate the path of departed pitrs.

But what is our *Dīpāvali* without the crackers which are fired after the bath and the wearing of new clothes? How do the crackers come in? They are not new but are perhaps among the oldest, essential features

1. See for example, *Nārada-purāṇa*, I. III. 18-19.

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of the *Dīpāvali*. They are not, as popular imagination may assume, part of merry-making, but are part of the religious beliefs behind the association of the dead ancestors with this holy season. The *Pitrs* or manes who came down during the *Mahālaya* are to go back now and it is to light their path along the firmament that lamps on tops of poles are set up and crackers are made to burst in mid air. This is called in the texts *Ulkā-dāna*. In a Sanskrit text called *Dīpāvali-kṛtya*¹ (on things to be done at *Dīpāvali*), it is said that after oil bath in the early hours of the morning, the setting up of images of Lakṣmī, Kubera and Indra and their worship, the ceremony called *Dīpa-srāddha*,² worship of ancestors with lamps, should be performed. *Mantras* or verses are to be recited to the lamps and they are to be offered (*Ulkā-dāna*) to the manes for lighting

In her thesis, Indologist Tracy Pintchman says that the core of Diwali festivity is illuminating the path of deceased ancestors with firecrackers and lights.

Like the day that precedes it, Diwali is a day for performing ancestral mortuary rituals. Worship of Yama, both the god of death and the world of the dead, is important during the Diwali season, as is concern with one's departed **ancestors**. A month before Diwali is a fortnight dedicated to ancestral worship (*mahālaya*), when one invites one's **ancestors** to abide among the living and receive their attention. On Diwali, the **ancestors** are shown the way to leave, with firecrackers and lights illuminating their path (Raghavan 1979, 165–66). But the leaving is also potentially a leaving from undesirable, hellish worlds, as during Narak Caturdashi, to journey onward to more desirable realms. Hence Diwali is a celebration of the spiritual advancement of one's **ancestors**, not simply their return to worlds from which they came.

सदैव Hindu

Ananda Ramayana mentions that fireworks were burst during Lord Rama's homecoming. It mentions crackers which burst and shine in the sky.

तथा कृत्रिमवृक्षांश्च पताकाश्च ध्वजास्तथा । वह्निसंगादोषधीनां पुष्पवृक्षविनिमित्तान् ॥३०६॥
तद्विभ्रमोपमांश्चापि गगनान्तर्विगजितान् । वह्निसंज्ञादोषधीभ्यः प्राकारान् विविधान् वरान् ॥३०७॥
चंद्रज्योत्स्नाकृत्रिमांश्च दीपवृक्षान् महस्त्रयः । दीपमालाश्च व्याघ्रादीन्कृत्रिमान् रथमस्थितान् ॥३०८॥
ओषधीभिः पूरितांश्च केकीचक्रोपमादिकान् । ददृशुर्वारणद्रस्था एवं ते राघवादयः ॥३०९॥
तदा देवा विमानस्था ददृशुः कौतुकं मुदा । एवं नानोन्मत्तैर्वाला ययुर्जनकमंदिरम् ॥३१०॥
अवरुण गजेन्द्रेभ्यस्तस्थुस्ते मंडपांगणे । मधुपर्कविधानानि विष्टरादीनि च क्रमात् ॥३११॥
तयोर्गुरु चक्रतस्तौ वसिष्ठगीतमात्मजा । बान्माक्यादिमुनिगणैर्वेष्टितौ तुष्टमानसौ ॥३१२॥
ततः पूजां बधूनां च मुदा दशरथो नृपः । चकार गुरुणा युक्तस्तदा स मंडपाङ्गणे ॥३१३॥
ततो लग्नमुहूर्ते तान् बधूभिश्च पृथग्वरान् । वेदिकासु स्थितान् कृत्वा दम्पत्योरंतरे पटान् ॥३१४॥
कृत्वा मंगलपोषांश्च मुनिभिश्चक्रतुर्गुरु । तदा तूर्णौ सभायां ते शुभ्रबुः सकला जनाः ॥

पुष्पौघैः शीतधान्यैश्च बभूवुर्दम्पतीन् स्त्रियः ॥ ३१५ ॥

श्रीदेवीतनयां शिवः सुखकरो मित्रः शशा कंपनः सर्वे ते मुनयश्चला दश दिशः सर्पा मृगेंद्राः खगाः ।
नद्यः पुण्यसरोवराणि दितिजास्तीर्थानि कंजासनश्चंद्रो बह्वयमरा नदी जलधयः कुर्वतु वो मंगलम् ३१६॥
तदेव लग्नं सुदिनं तदेव तारावलं चंद्रवलं तदेव । विद्यावलं देववलं तदेव काशीपतेर्यत्स्मरणं विधेयम् ३१७॥
एवं मंगलशब्दैश्च महावाद्यपुरःसरम् । तेषामंतःपटान्मुक्त्वा ॐ पुण्योऽस्तु चतुर्गुरु ॥३१८॥
तासां ते पाणिग्रहणविधानं विधिपूर्वकम् । लाजाहोमादिकं सर्वं चक्रुर्मंगलपूर्वकम् ॥३१९॥
तदा महावाद्यपोषा निनेदुर्मंडपांगणे । ननृतुर्वारनार्यश्च जगुर्मागधवदिनः ॥३२०॥

मनोहर मिट्टी आदिके बने हुए गमलों, वृक्षों तथा फूल-पत्तियोंसे बनी हुई बाटिकाओंको, कृत्रिम वृक्षोंको, पताकाओंको, ध्वजाओंको, अग्निके संगोपसे जलनेवाले, तड़ितके समान रोशनीवाले और आकाशमें चमकनेवाले नाना प्रकारकी आतशबाजोंसे सज्ज पुष्प-वृक्ष-लता आदिको, हजारों चन्द्रमाओंकी चाँदनीक कृत्रिम दीपवृक्षोंको, दीपमालाओंको, रथोंमें रखे हुए बनावटा व्याघ्र-गज आदिको, ओषधियों परे हुए मोर तथा चर्मी आदिको देखने लगे ॥३०३-३०६॥ सब देवता भी आनन्दमें उस दौलतकी देख रहे थे ।

The great Maharastrian saint & Shivaji Maharaj's Guru, Samarth Ramdas also describes various kinds of fireworks burst by Sri Rama's army in his Ramayana. These firecrackers include havaiya, nala, phula(phuljhari), ghosha etc.

भुरारां हवाया किती एक वेळां ।
बळें पाहती ऊर्ध्वनक्षत्रमाळा ॥ ३३ ॥
बहु औषधें दिव्य नानापरींचीं ।
किती एक तेजाळ तीं कूसरीचीं ।
घडीनें घडी तेजपुंजाळ होती ।
उजेडेंचि ते लोक लोकां पहाती ॥ ३४ ॥”

Indians have a very well relation with gunpowder and firecrackers from the ancient times.



Gunpowder, Explosives and the State: A Technological History
by Brenda J. Buchanan

Oppert's Conclusions

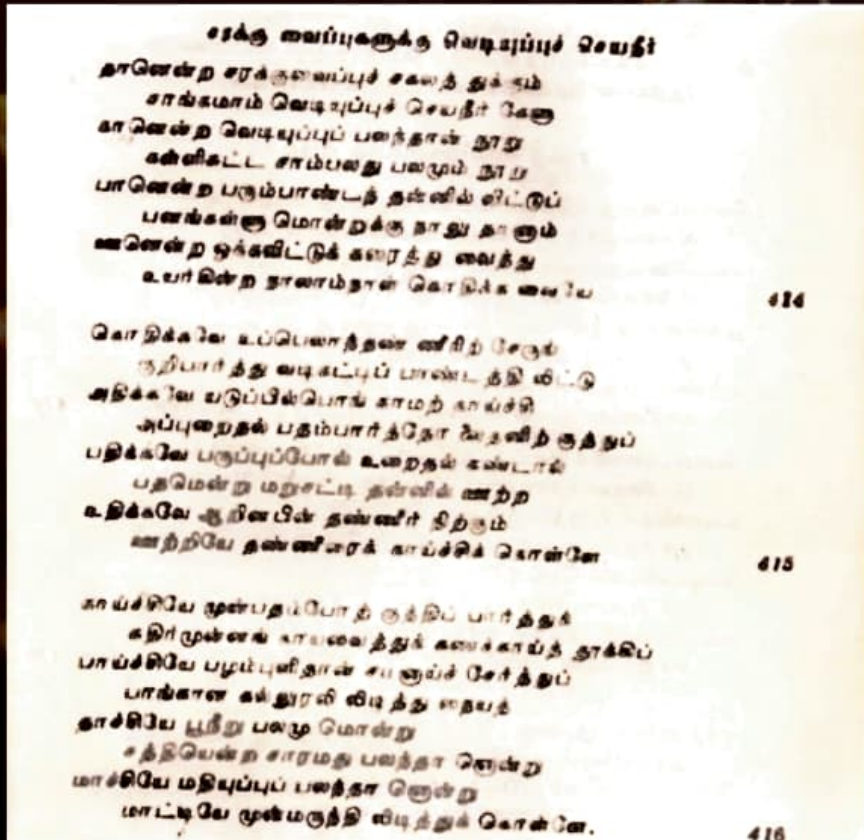
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Oppert claimed to have proved that gunpowder and firearms were known in India in the most ancient times; that the statement of the *Sukraniti* about powder is supported by the *Nitiprakashika* of Vaisampayana; and that the quotation from the *Rajalakshminarayanahrdaya* is an additional proof of it. He contends further that the knowledge of making gunpowder was never forgotten in India.

There are wall murals (of a possibly later date) on 9th century Tyagaraja temple in Tamilnadu. They depict festival celebrations with firecrackers.



Bogar Sattakandam is a book attributed to Tamil Siddha Saint Bogar. He is traditionally dated to 500 BCE but some modern scholars have put him in 5-7th century CE. Deepavali firecrackers are clearly described in this book.



Bogar describes the method of preparing the Saltpetre solution (Vediuppu Cheyanir) for all types of Sarakku Vaippu. Fireworks, gunpowder etc. are all described.

सदैव Hindu

Some other 16th and past centuries paintings



Another example of civilizational memory, the great Marathi Saint Eknath (16th cent CE) describes firecracker celebrations in the wedding of Rukmini and Krishna. He describes Agniyantra, Havai, Sumanmala, Chichundari, Bhuinala etc. They can be found even today in Deccan.

“ भरुनि रजतम औषध ।
करुनि अग्नियंत्र संजद ।
कृष्णापुढें अतिविनोद । एक प्रबुद्ध दाविती ॥ ११७ ॥
अमी लावुनी ठायीं ठायीं ।
ममता जाळिती हवाई ।
गगना उसळली पाही । धुवोन ठायीं निमाली ॥ ११८ ॥
मोहयन्त्री सुमनमाळा ।
अग्निपुष्पें भासती डोळा ।
फुलें म्हणती अबला । पाहतां डोळा ते राख ॥ ११९ ॥
अतिलोभाची चिबुंदरी ।
अग्नि लावुनी टाकिली दूरी ।
पेटल्या पडती जनावरी । उरी शिरी जाळीत ॥ १२० ॥
देऊन उपशम अनळा ।
जाळीती क्रोधाचा भुडनळा ।
भडभडा निघति ज्वाळा । तोही तत्काळ निमाला ॥ १२१ ॥
हाती धरुनि कृष्णलीला ।
जाळिती कामाचा हातनळा ।
धरु नेणती त्या बरळा ।
जिवी जिन्हाळा पोळती ॥ १२२ ॥” etc.



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