

DISCOVERY OF KANGLEIPAK (20)

BY

BY WANGKHEMCHA CHINGTAMLEN

The Paklei Namsa on the foreheads of the peoples of the Meetei Race following the indigenous Sanamahi Religion.

The Kangleicha Meetei Race, the descendants of the seven salais, that is, the descendants of the seven sons of the first Kanglei Monarch, Konchin Tukthapa Ipu Athoupa Pakhangpa, followed the Sanamahi Religion since time immemorial in Kangleipak. This Paklei Namsa on the forehead (in the centre of the forehead above the line of the eyebrows) is a tradition amongst the Meetei Race Peoples when they prepared themselves for joining in a religious gathering in Kangleipak. The Kangleicha Meetei Race peoples never go to a religious ceremony without 'Paklei Namsa' on the foreheads upto this day.



A young Kangleicha Meetei couple with their children before going to a religious ceremony with Paklei Namsa on the forehead



A young Kangleicha Meetei before going to a religious ceremony with Paklei Namsa on the forehead

The tradition of Paklei Namsa started in this way:

The Lainingthou Salailel Sitapa (the space personified as a male person) and Ima Leimalel Sitapi (the earth personified as a female) had two sons, Konsen Tulei Sengpa (also known as Sanamahi Lainingthou) and Pakhangpa. The first son was in the status of God and the second son Pakhangpa was in the status of Human Being. When they became of age, Salailel Sitapa, the God Father asked the two sons to go round the Nongkhong (The foundation of the Universe), the one who comes first would be given the throne of mankind.

The first son, Konsen Tulei Sengpa, the Sanamahi Lainingthou started immediately to go round the universe (Nongkhong), the second son, Pakhangpa, a human being did not even know what was a Nongkhong, disappointed in the order of the God Father Salailel Sitapa. He went directly to his mother, Ima Leimalel Sitapi, with tears in his eyes for consultation.

His mother, Ima Leimalel Sitapi consoled her second son Pakhangpa, told him that the Seat of his Father, Salailel Sitapa is the universe itself and to go round His Seat seven times amounted to going round the Nongkhong, and to bow down to His God Father, Salailel Sitapa touching his forehead the Earth (the ground).

Then the second son Pakhangpa went directly to His God Father, Salailel Sitapa sitting on His Seat. He went round the Seat of His God Father, Salailel Sitapa seven times and bowed down before his God Father, Salailel Sitapa touching his forehead the Earth (The ground).

The God Father Salailel Sitapa was so satisfied with the conduct of His second son Pakhangpa and His second son was given the Name of Pakhangpa (Pakhangpa=Pa+Khang+Pa=Pa means Father, the universal Father+khang means Khangpa, further means to know+Pa means Male Person) and Pakhangpa was given the throne of mankind.

The tradition has many proverbs. That only mother knows the Father of the Child, that human father is the universal God Father on the Earth etc.

When Pakhangpa bowed down before Salailel Sitapa, the God Father touching his forehead the Earth (the ground), a considerable amount of the Earth (Leipak) was on the forehead of Pakhangpa. This is the beginning of Paklei Namsa tradition of present time. The considerable part of the forehead of Pakhangpa, when

bowing down before his God Father, Salailai Sitapa touching the Earth (the ground) was covered by a thin layer of the Earth substance, which we called leipak in Kangleipak. This is our present paklei namsa (Paklei=Pak+lei = Pak means Pakpa, further means widely +Lei means Leipak, further means the Earth substance. Namsa=Nam+sa=Nam means Namba, further means to put by the hand on the forehead +sa means the body, the forehead for this tradition).

The philosophical side of the Paklei Namsa tradition is the extreme gratitude of the Kangleicha Meetei Race towards the common deathless mother of all Living Beings on the Earth, that is, the mother Earth. Your own Mother, human mother, will be no more after caring you for some time. But for the mother Earth, she cares you and other innumerable living beings born on the Earth for all times without telling you and others not a single moment she is exhausted, tired, unable to do her duty of caring you etc. So, the Meetei Race shows extreme gratitude, extreme respect putting her on the forehead as a mark of religion.

You have seen above the origin of the Paklei Namsa tradition of the Meetei Race. Now you see the origin of the Paklei Namsa tradition of the Kanglei Meetei Race from another angle other than the tradition narrated above.

Even today, elderly man and woman, whether he/she is a converted Hindu or follower of indigenous Sanamahi religion, in the early morning at the time of rising from the bed, before treading first on the earth for the day, put his/her middle finger tip of the right hand on the earth (the floor), and then put the middle finger tip on the forehead. You have seen this generally amongst the peoples of the Kanglei Meetei Race, not amongst the peoples of the other races.

This is what exactly how a Paklei Namsa is put on the forehead of the follower as mark of Kanglei Sanamahi Religion.

When a Paklei Namsa is put on the forehead, we do as the following:

In the left hand palm, we put some water and a little lump of the Earth (Leipak). The lump of the Leipak is rubbed on the palm with the water to produce a paste. The paste is put on the forehead by means of the middle finger of the right hand. This is what we do to put the Paklei Namsa on the Forehead.

You please see another manifestation of this extreme gratitude and respect of the Deathless mother Earth, ever-loving and evergreen, unexhausted and unreserved love and care symbol for all Living Beings on the Earth.

When a Kangleicha people of the Meetei Race touched/trampled on the body/body part of another fellow being by his/her foot accidentally, he/she will put his/her right hand middle finger tip on the body of the fellow being, and then put the finger tip on his/her forehead as a sign of extreme respect to the fellow being touched/trampled by his/her foot.

This is another manifestation of Paklei Namsa of the indigenous peoples of Kangleipak towards his/her fellow beings showing extreme cultured traits of a very ancient race on the earth.