

**DISCOVERY OF KANGLEIPAK
(24)
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Clarification on two topics most disinformd with invented controversies:

1. The concepts of the 'Sanamahi' in the indigenous Sanamahi Religion.
2. Seven Salais or nine Salais.

The religious concept of the 'Sanamahi' in the indigenous Sanamahi religion of the Meetei race is practically one of the finest religious concepts among the comity of the world religions. It is unique.

How the name 'Sanamahi' came into existence.

The puya, Wakoklon Heelel Thilel Salai Ama-ilon Pukok says very clearly that at the beginning of creation, the ultimate universal god, the Father of all living beings, Ipung Loinapa Apakpa as the Kanglei ancestors called Him, gave a Talang Laipao (God's message from the open space) to the effect that he will come down to the Earth to create living beings.

The universal Father clearly says in the Talang Laipao that He will be found as a 'Three-day-child' (Not 3 days old child) in the colour of 'Sana'.

The Talang Laipao was heard by gods. The Salailael Sitapa (space personified as male person) Ima Leimalel Sitapi (the earth personified as Female principle) also heard it.

As predicted by the Talang Laipao a 'Three-day-child' was found in the "Isaiphu" of the Salailael Sitapa (space – Ipa sorarel).

What is actually written in the puya is this "Numit humni supaki Angangki Matam-Kumna Sanaki Masak Malpa Nouwa Ama oina Leilamke".

The word/concept 'Sana' was first used by the universal Father, and was also first heard by the gods (lesser gods) before creation.

What we know from the puya scripture upto this stage of creation, we have now the knowledge that the concept of 'Sana' used in the puya in relation to the theory of creation, is never related in whatever way to the 'Sana', yellow metal gold which is a product of scientific age of the world.

The word/concept 'Sana' is described in the puya, Wachusetlon Pathup as " Wakonpungta Leipa Tongsaki Machuti Sana Ahingpa Machune| Fiseti Angoupane| |" A rough translation of the passage from the puya scripture may please be seen :

"The colour of the muscle in Wakonpung (Head) is living Sana colour, dressed in white."

Further, please see what are actually written in the puya, scripture, wakoklon heelel thilel salai ama-ilon pukok "asum oipa laipaoki matung inna sitapaki Isaiphu illon nungta numit humni supaki nouwaki ma-ong oina Sanaki machu manpa nouwa ama leilamle| | Nouwa atupu yenglaka sanaki masak manpa angangpa machuna leitengpa maahi atupu upata sanamahi haipa mingthonpu pituna machaki matamkumna Loukhatle| | Asum touna loukhatlapaka lailelpi sitapi Lailem mata pishille | |0| |

Lailem mana yenglaka ngangleinapa nouwa atupu upata angang mingthon phangtuna chetna channa konsille| |"

Please read carefully to above quotation from the puya, scripture.

The scheme of creation of God is shown in the passage of the scripture. The universal Father God sends the life-seed to the Earth and the seed is preserved in the male person. This time when the life-seed is preserved in the male person, it is called Sanamahi. The Sanamahi is given to Female person, then it becomes Angang.

Now please think what is Sanamahi. It is the life-essense given by the God preserved in the Male person for endless creation. A male person is called Pali in Kanglei vocabulary. Pali = Pa + Li = Pa means universal father, who gave the life-seed to Male Person + Li means Leeba, Leeduna thamba, that is, preservation in English. In such scheme of creation of the universal God Father, can there be any possibility of the 'Sanamahi' in the Male Person to be a 'Gold liquid' , yellow metal liquid.

In the above quotation from the puya, scripture, the words "Isaiphu illonnung" means in the body of the Salaillel sitapa (the space personified as a Male person), and "Lailelpi Sitapi Lailemma" means the Earth personified as a female person.

Isaiphu = I + Sa + iphu = I means blood, human blood + Sa means Hakchang. Human body + Iphu = I means blood + phu means chaphu, further means pot. Therefore Isaiphu means human body, full of blood. Illonnung simply means in the blood of the body.

The using of an Isaiphu in every religious ceremony as a symbol of the universal lord in the Kanglei tradition comes from this 'Isaiphu' in the puya, the scripture.

As a corollary of this knowledge of "Isaiphu" in the scripture of the Meetei Race, we come now to know that to keep an "Isaiphu" at the Phampal of Ima Leimalel sitapi at the left

side of the house is patently wrong, may be an arrangement during the Hindu rule since 18th century C.E.

In the Kanglei Lai Haraoba, “Ningthourelgi Sagoldi mamei jum jum Laoyida, Angouba Sagol Tongbara?” is heard generally. Here the “Ningthourel” means the ultimate universal God Father, ‘Sagol’ means Sakol = Sa + Kol means the creative, procreative life-seed in always with the ‘Ningthourel’; nothing can give, nothing can have the life-seed with, except the ‘Ningthourel’. So, the sentence means the white colour Sanamahi is with the ‘Sagol’ of the universal God Father” The ‘Ningthourelgi Sagoldi mamei jum jum Laoyida’ means the ‘Sagol’ with the Ningthourel becomes numerous in the long run, meaning the increasing living beings in the long run in the process of creation. Lastly, the writer show a verse from the puya scripture showing in a nutshell the philosophy of the Kanglei creation theory:

Malem Leimana Lumpala,
Palem Immana Malum-ee;
Koilou Nongmatonna Wangpala,
Panthou Ipana Mawang-ee.

The above four lines verse indicates the heights of Kanglei Wang-u-lon (philosophy) of the meetei race of Kangleipak. The last two lines say that ‘Panthou Ipa’ is higher than the Koulou Nongmaton (the top of the space, the sky, the Ating-aa, the Atiya in different languages of the same word/concept). The sky seemingly round above our heads is called ‘Koilou Nongmaton’ by the Puya, the scripture of the Meetei race. The ‘Panthou Ipa’ in the above verse is the universal father God Creator who gave the Talang Laipao for creation. The Kanglei Meetei Race call Him Panthou Ipa or simply Ipa (Father roughly in English) who is higher than the Koilou Nongmaton.

When my esteemed readers begin to think critically about the ‘Sanamahi Kachin’ and the ‘Santhong’ (door of creation) which they see everyday, the readers may come to their senses about the concept of Sanamahi etc.

The Kangleicha Meetei Race is of seven Salais or nine Salais?

At present in Kangleipak, A sizeable population with imperfect knowledge of the Meetei culture and Kanglei civilization think and say that the Meetei Race is of 9 (nine) Salais. This imperfect knowledge of the Meetei culture and Kanglei civilization gives a wrong message to the world about the unique culture and civilization of the Meetei Race.

The most ancient Puya of the Meetei Race, Wakoklon Heelex Thilel Salai Ama-ilon Pukok says “He Mee-oipa tapio| Tapang Palpa Mapuki Konpu Iyek Konpung Wakonpung Kouye| Wakonpungki Kayat Laiphamki Laiming Amati Taipang Palpaki Mai Sitapina Salaiki Fiset

Taletmak, Nonglon Taletmaki Machu Taletmak Asi Kheipikpu Mapham Atuta Leena Leipane ||0||”

From what the puya, scripture of the Meetei Race’s categorical statement that “Salaiki Fiset Taletmak, Nonglon Taletmaki Machu Taletmak”, we know in the 21st century CE that the seven colours clothes used traditionally by the seven salais of the Meetei Race as their turbans and dresses are the primary seven colours of the rainbow (Nonglon Talet = seven colours of the space).

The puya further says “Nongthou Malon Taletki yaphamta Tingpalpa Mapuna Sai-on Toutuna Taipangpalpa Santhoknaphamni Haituna Santhong Apanpa Kouna| Mala Lelphu Oikhale|| Malem Leikhalon Taletna Amampa Leimu Lonki Masak kumna Taipang Palpaki Tungnapham Leisa Oina Leikhale||”

From this categorical statement of the scripture, we come to know that there are seven layers of the space (colours of the space) and seven layers of the earth crust, before anybody know them in the world. We also know that the seven colour dresses in the seven primary colours of the space were used by the Meetei Seven Salais from time immemorial.

Now coming to history, written recorded accounts of the Meetei Race, it is very clearly written in the Puya mentioned above that Konchin Tukthapa Ipu Athoupa Pakhangpa, the first political monarch of Kangleipak co-habiting seven Lai Ladies – 1. Laikok Huimulei puksi khompi 2. Huimu Leima 3. Loikhompi Mawai Thong-ngai Lelpi 4. Laiyek Pithet Leima 5. Leima Ulum Khaochao Tonpi 6. Lietham Tali Leima 7. Nonghainu Lilee Leima gave birth to 7 sons - 1. Mangang 2. Luwang 3. Khuman 4. Angom 5. Moilang 6. Khapa-Nganpa 7. Salai Leishangthem.

These seven sons of the first monarch are called Salais, the present seven clans or groups of peoples of Kangleipak are in the names of these 7 sons of the first monarch of Kangleipak. The peoples of Kangleipak are still maintaining and still keeping immortalizing these 7 sons’ names of the first monarch Konchin Tukthapa upto this day. Nobody can deny this.

We find written 7 primary colours names along with the birth times of the seven sons of the first monarch. Nobody can deny this also.

Then how can anybody say on the Earth, there are 9 (nine) Salais of the Meetei race.

Can anybody on the Earth say the colours of the dresses and turbans of the 8th and 9th Salais, if there are 9 Salais of the Meetei Race?

This continuous nine Salais disinformation campaigns may kindly be stopped from today.