

DISCOVERY OF KANGLEIPAK (61)

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The Learned readers ask and the humble writer answers!

One of the writer's learned readers, Mr. Nihit Ningthoujam ask the writer the following four questions:

"1. My understanding - Ipa Salailael (Space) and Laimalel Ima (Earth) gave birth to Sanamahi and Pakhangpa, the first human. Pakhangpa married 7 lai nura and gave birth to the 7 Salai and we are the descendants of the Salai, who gave birth to the 7 lai nura? How they came into existence? How came the lai people in Koubru came into existence before the creation of 7 Salai?"

The writer knows the appreciative power of things presented before the questioner, and at same time the writer knows the limitations of the questioner in matters of the Religion and the culture of the Meetei Race of Kangleipak. The Ancient Meetei peoples were the leaders of the world as found today in writing in the Puya in matters of philosophy and science. The blunted knowledges of the Meetei Race of Kangleipak of their Past is the result of Total burning of the Royal Library and private writing records (Puya Meithapa) of the Hindu Kings in the 18th century C.E from the time of Pamheiba Garivaniwaz to Chingthangkomba Bhagyachandra who died in 1798 A.D.

There were two Pakhangpas in the Geneology of the Meetei Race (Peoples) of Kangleipak - One General and one particular Pakhangpa who was the King of Kangleipak, who married 7 Lai Ladies, who was the patriarch of the present seven salais peoples of Kangleipak.

Wachetlon Pathup, one of the Kanglei Puyas says "Atingpa Koilouna Saionlakpa Oipana Hung Hung Nga Haina Mapuki Konloi Mayathangki Minglail Mingkheipu Hung Nga Haina Sonchapanne || Lepna Khangpio || Malam Asipu Mapaki Mingkheipu Fangcheiye || Mapapu Masak Khangye | Pakhangpa Kouye || Masipu Malem Santokpa Kouye ||"

What the statement of the above Puya says is that every man on the Earth is a Pakhangpa. Because, before birth every child is with the Universal God Father, the creator of the Universe. About the Pakhangpa (The real name is Konchin Tukthapa Ipu Athoupa Pakhangpa) who is the patriarch of seven salais, the Puya Wakoklon Helel Thilel Salai Ama-ilon Pukok says:

"Kangleipak Koupa Mamanta Lainingthou Sitapa Salailaelki Huksang Kayataki Nungpun Wakhalna Tatuna Thokhipa Lailup Talet Mapu Pakhangpana Pannatuna | Matam Ki Khongleita Pokkhipana | Khongleiki Matung - inna | Nula Ipemma Laikok Huimulei Puksi Khompina Ayukki Khongle Machuna Nganpa Matamta | Naosangta Pokkhipana | Nawapu Mangang Mingthon Fangchakhiye |"

From the above quotation the reader may be very clear that our Patriarch Pakhangpa married the Lailup Talet (7 Lai nura as my readers writes) in the Kangleipak. This Pakhangpa was the King of Kangleipak. The name of this Land, called Kangleipak, was given by the Lai peoples when they came down to present Kangla from the Koubru mountain Tops sometimes in 19,299 +- 2091 years B.p by a Kangla Excavation in 2009.

The Konchin Tukthapa Ipu Athoupa Pakhangpa, was a real social leader in Kangleipak who married 7 Lai Ladies in Kangleipak, who was the Father of seven salais, The Salai system came only after the seven sons of Pakhangpa, they are - Mangang, Luwang, Khuman, Angom, Moilang, Khapa Nganpa and Salai Leisangthem. Before Konchin Tukthapa Pakhangpa there was no Salai system. Lai peoples or Leima-Lai peoples were the first Human beings created by the EepungLoinapa Apakpa (The Universal God Father) on the Kouplu mountain ranges of Kangleipak.

The "7 lai nura" were the real 7 Lai Ladies who were born amongst Lai peoples in Kangleipak when they came down to present Kangla, later in Kangleipak, and Ipu Athoupa Pakhangpa was a Lai - Male born in Kangleipak, who was a social leader, brave man and King of Kangleipak.

The first query is answered, but still there may be doubt and misunderstanding amongst the readers because of limitations of knowledges of Kanglei Puya, religion and culture.

"2. Even though your article successfully establishes the deference between Nongkhoh Koiba and Ganes and Kartik tradition. The article also establishes the fact that our tradition involves god and semi-god but the

tradition involves only Humans. However, I am still surprised by the similarity between the two stories such as "asking the sons to circle the world" and "one of them circling only the parents". Although I really want to believe all the interpretations, I am strongly skeptical about the claim that our Kangleipak tradition must have influenced Hindu tradition. The reason is that if it were the case, then the overlap between Hindus and Sanamahism should have been much more rather than the similarity between just one tradition. I can see other traditions in Hindu which could have been influenced by our Sanamahism. Is there a possibility that the Puya, you have been referring to, is also altered by Hindu people? Could you please provide few more evidences that prove the Puya you are using is a copy of the Purest Puya?"

The above is the second question posed to the Writer. The humble writer answers as under:

The writer does not know whether Mr. Nihit knows the fact that the Present Indian Hindu came to present Indian Land (Bharat) between 1000 - 2000 B.C. The important personalities who gave this opinion are Dr. Suniti Kr. Chatterji, R.C. Majumdar, V.D Mahajan and Dr. Naval Vidyogi in his book, The Founders of Indus valley civilization and their later History (2003).

Further, Sir John Marshall says "Mohenjo-Daro was not Aryan"

But the Kangleicha Meetei Race in the contemporary times had several Puyas, the scripture in their Royal Library and in the private Libraries. The particular Puya, the humble writer referring, the Wakoklon Heelel Thillel Salai Ama-ilon Pukok was written about 1500 (One thousand five hundred) years B.C.

From the facts, proved by written Evidences, no body on the Earth can easily prove that Kanglei Puyas are directly or indirectly influenced by the Hindu Veda, Puran etc. And by - and - by the Kanglei Sanamahism Religion may be influenced by the Hindu religion is only a Murky dream. The Sanamahism religion and the Hindu religion defer in kind, not in degree.

Most probably, the learned readers have understood the difference between Nongkhong Koiba of the Meetei Race of Kangleipak and the Ganes Kartik Tradition of the Indian Hindu. And also, the learned readers have read the Discovery of Kangleipak (48) in which the two Traditions are discussed in details.

One particular reader may have his own opinion. This is another thing.

The Earliest civilization on the Earth came in the East first and then later in the other parts of the Earth.

A BIBLE STUDY ON MATTHEW by Rose A. Goodman says in (Matthew, Chapter 2):

"Now when Jesus was born in Bethlehem of Judea in the days of Herod the King, behold, there came wise men from the East to Jerusalem, saying, where is he that is born King of Jews?"

Please try to know from where the 'Wise men from the east to Jerusalem' came. This is a fact known to the world that what is the difference between the Eastern and Western civilizations since Biblical times.

"3. Who are the gods we worship today during Haraoba such as Koriphaba, Loyalakpa, Haoleima etc. etc. Where does they fit into our pre-history. What is the significance of worshipping them by offering flowers, fruit and money etc. Do you think that these traditions of worshipping is influenced by Hindu? At overall level for the religion in the world, I don't understand the concept of worshipping God. What does our Puya say about worshipping?"

The above is the 3rd query of the learned reader to the writer.

From the 3rd query, the writer knows the knowledge of the reader in matter of Religion and culture which were under the savage Onslaught since the days of King Pamheba Garivaniwaz. During these days, to destroy the superior culture of the Meetei Race of Kangleipak and to be replaced by the Indian Hindu Religion and Culture, Kanglei words/concepts of Religion and Culture were changed in forms and contents to suit Hindu Religion and culture, sometimes to destroy superiority of the Meetei Religion and Culture.

Please try to know that there were no gods like "Koriphaba", Khoiriphaba, Korou Hanba, Atiya, Selo Nongmaiching, Humpu Nareng Subi (Maheigi Lairembi) etc etc in Kanglei Pantheon of the Meetei Race before the 18th century C.E. These are all Hindu products since the 18th century.

What the learned reader meant by 'Koriphaba' may be 'Khoiriphaba' of Nambol. Both 'Koriphaba' and 'Khoiriphaba' are Hindu products and as such are wrong and meaningless. Kanglei Umanglai is 'Khoiliphaba'. The original Umanglai's name Khoiriphaba = Khoiliphaba meaning is 'The God who keeps the mind in peace', please know the meaning of Umanglai is not Sylvan Deity.

Regarding the question "where does they fit into our pre-history?", the writer will give one example only.

We have the Umanglai Mongpa Hanpa, now we see as 'Monkey Den' in the centre of Imphal. Mongpa Hanpa, here Mongpa = Mongba at present. Mongpa here means Saionba, Lang-onba in Kanglei Dialect, in English Incarnation. Here again Hanpa mean Haanpa or Haanba in Kanglei dialect and in English prior or

coming before in time or order. So, the Mongpa Hanpa Umanglai is the Universal God Father, The Tingpalpa Mapu or the Eepung Loinapa Apakpa of the Meetei Race of Kangleipak, WHO is the source of everything in the Universe. The Mongpa Hanpa was worshipped by the Meetei Race of Kangleipak since the down of Kanglei civilization many many thousands years B.P.

This is what we did in the past, whether some readers call it 'Pre-history' or historic times.

The Kanglei Meetei Race does not, did not offer money in worshipping God. We offer all fruits, flowers in 7s (Sevens). We do not offer cooked foods.

"Do you think that these traditions of worshiping is influenced by Hindu?" Yes, influenced! since the 18th century C.E, The Meitei Bamons offered things, money etc as if the Hindu does in India, as they do to their statues (murti) of their gods.

The Meetei Race of Kangleipak has a different form of worshipping of their Gods, which are spiritual (not statues, murti). Puya says all these. But these things are too long, the writer cannot write all these now.

"4. Lastly, could you please throw some light on the techniques used by Meitei Maibas and Maibis to solve the unsolvable human problems. I have seen them referring to books as well. I have also heard of doing thing for people - the concept called Semjinba. I am really intrigued by these supernatural concepts including Laipao taba during Lai Haraoba. Are these concepts included in Puyas".

This is the 4th query put to the writer by the Learned reader.

In the puya, the words/concepts of 'Amaipa, Amaipi' and also 'Leipak Maipa', not as 'Maibas and Maibis', are found in relation to the birth of Konchin Tukthapa and his naming.

Kangleipak is a place on the Earth which gave famous philosophers and scientist in the ancient time upto Pre-hindu. Even at this point of time in the 21st century, Kangleipak (Manipur) is a Sports Power House. All these are possible because of General Health, and Intelligence. We know today in many fields, like science and philosophy, the Kangleichas were leaders on the Earth as recorded in the Puya.

From the written facts found in the Puya, we can presume today that in the past, the Kangleichas might have Good health Institutes, Scientific systems for Research etc. We use the concepts 'Hakchang', 'Haksel', Ngoudong (for cataract); we know the origin of life from the space (Extra terrestrial Origin of Life)etc.

So, The 'Leipak Maipa', 'Amaipa, Amaipi' might have had some miraculous knowledge about many things. But about the 'Laipao taba', 'Semjinba' etc of 'supernatural concepts', supernatural doings are not found in the Puya.

Please have a copy of the puya, the writer is referring to many times in his writings. Please satisfy that the Puya is so perfect, without any foreign Influence in terms Ideas (thinking process), concepts etc Printed copies are available with the writer.

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