

Discovery of Kangleipak (35)

by Wangkhemcha Chingtamlen

“মীওইবগী থরায় মঞ্জ মিগা থারগা জ্বল্ক হায়নরিবসিবু অরানবা রাখল্লোন্নি ।”

The above statement regarding the Kanglei Traditional Belief as the subject of this Discovery Series(35) is from the article of Kunjo Naorem published on 24 Dec, 2011 (Huiyen Lanpao) under the heading “নুংশিরবা ত্রীগী থরায় ৯২”.

Really speaking, the writer of the article Kunjo Naorem does not know what is “থরায়”.

The ancient Kanglei Ancestors, before 18th century in the Pre-Hindu days, never used the word/concept “থরায়”, what the Kanglei Ancestors used were থৌরাই, থৌরাইমিচক, etc.

Any people who does not Enter the Ancient Kanglei Knowledge Library, cannot make such Harsh Comments. Please.

The humble present writer had written an article under the heading "The Concept of the ‘Thouwai’ of the Meetei Race of Kangleipak” as “**Discovery of Kangleipak (33)**” in the Discovery Series in the websites www.PaochelKangleipak.net, www.e-pao.net, and www.kangla-on-line.com. The esteemed readers may find the concept of the word ‘Thouwai’ as generally written as ‘thawai’ in the Post-Hindu days.

The writer of the article, Kunjo Naorem writes “মৈদগী মী ওনখিবা, উচিনা মী ওনখিবা, মীনা উজ্জেক লাংমৈ ওনখিবা যুদ্ধা রারীশিংদা ত্রবা ফংই। “

Here the present writer opines that the possibility of changing from one living species to other higher form of living species is always there, Uchina Mee Onkhiba etc., may be possible, though the particular ones in the Funga Wari may not be there in the Present Evolutionay Theory of Science. But ‘Meidagi Mee Onkhiba’ will never be true in future science research. Because ‘Mei’, which we generally call ‘Fire’ in english, is a Product of Destruction of the ‘Life’(soul) of the things used in Igniting the Fire. Only from ‘Life’, ‘Life’ can be formed. The ‘Spontaneous Generation’ mentioned by the writer is not ‘Spontaneous’ without any Unseen and Unknown Force behind it.

The Unseen and Unknown Force behind everything is called Eepung Loinapa Apakpa by the Ancient Kanglei Wang-u-pa (philosopher). It is what we call ‘Ultimate Universal God Father Creator’ today.

The Puya concept of 'Eepung Loinapa Apakpa' is 'Talang Malang', to express in English roughly is, it is, "A thing is there, is known by the human senses, but the senses cannot see it's form, its shape, size, beginning, end, colour, etc. These are unknowable by human senses".

The content of Puya concept 'Eepung Loinapa Apakpa' is that, Eepung, Ee + Pung, Ee means blood, living beings, Life on the Earth etc. Pung means whole, all, etc.; Loinapa means Associated with everything; Apakpa means Every things clings to it, further, Everything is its Parts. Therefore, the concept of Eepung Loinapa Apakpa is that Everything seen and unseen life is Included in It.

It is what the Ancient Meetei Race called Universal God Father, Universal Creator.

The Eepung Loinapa Apakpa incarnates as Koilou Ating-aa Sitapa (The Endless, Formless Space what the Meetei Race called Salailil Sitapa, now we call Sorarel, Eepa Sorarel, Eepa Sorarel means Father Space. Space is the 2nd Form of Eepung Loinapa Apakpa. We call Eepa Sorarel as Eenungpung. The Meetei Race take the space as Blood Whole, that is, Full of Lives.

Everybody born in the Meetei Race might have heard "Thouwai Michak Mathi Takhiba Mapham Aduda Nupi Mirolli" = To that place where the meteorite falls, women are pregnant, since early civilization of the Race. This simply means **the Space is the Origin of Life**.

The learned writer Kunjo Naorem gives a list of data of elements in Human body in the article in Mass Percentage of the human body, Oxygen, Carbon, Nitrogen, etc. Let us think the Mass p.c. is the position in 2012. As the science advances, the data may be changed.

In this context, the present writer will explain the Kanglei Meetei word/concept '**Hakchang**':

According to the Scripture of the ancient Kangleipak, "Wakoklon Heelex Thilel Salai Ama-ilon Pukok", the present word/concept 'Hakchang' was not there in the vocabulary during the time when the Puya was written. It was written as 'Huksang' in the Puya. Let us see how the word/concept 'Huksang' changed to 'Hakchang' in the modern form and concept.

Huksang = Huk + Sang, Huk means Hukchinduna Leiba, further means to stay-in-side (the human body) + Sang means long time, Length of Life, etc. This concept means as long as the God Father Creator resides in the human body, the Life of the human is long, the human lives. When the God Father Creator, (the Mi) leaves, the human dies.

When the Kanglei Meetei Race advances in the Material Science in Ancient Kangleipak, the word/concept 'Huksang' gives way to the Present Modern Form of word/concept 'Hakchang'.

Hakchang = Hak + Chang

The Meetei Race of Kangleipak called everything having weight, volume, etc. (Material things) as 'Hak', 'Ahakpa Pot', etc. The writer of the article Kunjo Naorem says every Matter is Composed of Elements. What is Missing in our knowledge is that whether the Meetei's 'Hak' is the 'Matter' in broad inclusive concept or actually is the 'Element' composing the Matter.

These things are the Direct Consequence of the Puya Meithapa (Knowledge Burning of the 18th century).

But it is a fact that the word/concept 'Hakchang' stands upto this day intact since the days of the Early Civilization without any change in Form and Concept.

The + Chang syllable of the Hakchang means in Proportion or in a fixed, determined portion/ part of everything composing the human body.

We have the word/concept 'Haksel' (Hak+Sel), +Sel here means Sennaba further means Care for keeping the 'Chang' of the elements in our body. We say 'Hakchang Ngamdare', it means the man cannot keep the elements in his body in 'Chang' or in the fixed proportion, we consult a physician to correct it. Therefore, the change of the concept from 'Huksang' (Puyanic time Concept of the Human body) to 'Hakchang' (the Modern Concept of the Human body) is a change from a Physical (Material) concept to an Abstract (Immaterial) concept in the Thinking Process of the Meetei Race in Ancient Kangleipak.

It is a great advancement in the Science of Matters in Ancient Kangleipak.

The concept 'Hakchang' is a complete Abstract concept (Abstract Entity) signifying the Human body in the modern time of the Meetei Race.

Inspite of this great stride in the Material Science of the ancient Meetei Race, not behind the races of the world in the contemporary time, the Meetei thinks 'He Thouwai Mangamak, Miga Thana Tarukmak'.

The 'Mi' in this context is the Universal Lord, Universal Father; call it by whatever Name you like.

At the stage of Scientific Development of Present time or in Future, can anybody predict with certainty, that Putting any Number of Elements Together (above 87, 88, 90 or 92 elements together) will Produce Life, Conciousness, etc., to replace the Natural Life? The present writer feels, **it will be Simply Impossible**.

To the humble present writer, the ancient Meetei Race knew this thing, that is, without the Universal Soul(Life), whether the Meetei Race called Eepung Loinapa Apakpa, the west called God, Universal Creator or anything, no Life can be Formed, Created.

The Wang-u-lon of the Ancient Meetei Race is still Unassailable upto this day in the 21st century.

Therefore, the humble present writer claims that “He Thouwai Mangamak Miga Thana Tarukmak” stands upto this day, the 7th Feb, 2012 intact.

A Short Note on the Name of the Puya, Wakoklon Heelel Thilel Salai Ama-ilon Pukok

Though there is no Controversy at all regarding the name of the Puya that was selected as the Most Ancient and Genuine Kanglei Puya of Kangleipak on 4th of October, 2009 at Tera Keithel Children Home by a National Convention on Kanglei Puya, somebody says the name is ‘Wakoklon Heelel Thilel Salai Ama-ilon Pukok’, some other still says the name is ‘Wakoklon Heelel Thilel Salai Amailon.

The humble present writer, who is the President of the Kangleipak Historical and Cultural Research Centre, Sagolband Thangjam Leirak, puts before the International Audience what is found in the Research:

What is written in the Name part of the Concerned Puya is “**ꯏꯛꯀꯪꯂꯩꯛꯄꯛ**” in bold letters. This is handwritten by Chaopa in the 18th century C.E., just before the Notorious Vandalism of Puya Meithapa by the Hindu King Pamheiba Garivaniwas and his Dharma Guru Santi Das Gossai.

The Controversy is particular to whether it is “Ama-ilon” or “Amailon” to the particular word “**ꯏꯛꯀꯪꯂꯩꯛꯄꯛ**” written in bold letters in the Puya Name.

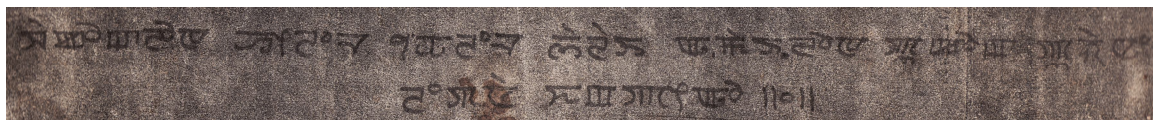


Fig 1. Clipped part from the photocopy of the exact copy of “Wakoklon Heelel Thilel Salai Ama-ilon Pukok” which was copied by Chaopa and smuggled out to Longa Koirent Khul before the Puya Meithapa by Hindu King Pamheiba Garivaniwas and his Dharma Guru Santi Das Gossai.

What is written in the Puya, as seen in the embedded image above, is “**ꯏꯛꯀꯪꯂꯩꯛꯄꯛ**” . Here in the word of Puya, we see two Eeliks (.), one with **ꯏ**, and the other with **ꯪ**. According to the Lonchan(spelling) grammar of the Meetei Script, whenever three particular alphabets (in the Lonchan) are found with the Eelik (.), so to say, **ꯏ**, **ꯪ**, **ꯄ**, it is called Eepi Eeyek, and if without Eelik (.), it is called lonsum Eeyek (Bengali Hasant

Mayek). Lonsum Eeyek cannot begin writing a word, and at the same time Eepi Eeyek can never be used as Lonsum Eeyek in Lonchan (Spelling).

Therefore, the word “**ꠘꠞꠟ꠵ꠞꠟ꠵**” in the handwritten name of the Puya, Wakoklon Heelel Thilel Salai Ama-ilon Pukok, can never be Pronounced as “Amailon” as the “**...꠵...**”, **꠵** with Eelik (.) can never be used as Lonsum Eeyek, the “**...꠵...**” stand Singularly as Eepi Eeyek, as in the words **꠵ꠞꠟ꠵ꠞꠟ꠵**, **꠵ꠞꠟ꠵**, **꠵ꠞꠟ꠵**, **꠵ꠞꠟ꠵ꠞꠟ꠵**, etc.

If the word “**ꠘꠞꠟ꠵ꠞꠟ꠵**” is to be pronounced as ‘Amailon’, it should be written as “**ꠘꠞꠟ꠵ꠞꠟ꠵**”, the “**...꠵...**” in the word “**ꠘꠞꠟ꠵ꠞꠟ꠵**” should be written without Eelik as “**...꠵...**”, as the last **...꠵** without Eelik as in **꠵ꠞꠟ꠵**, **꠵ꠞꠟ꠵**

Therefore, the controversy may be dropped from today Forever to save the Meetei Race from the VIRUS attacking the Race from Behind.

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