

**DISCOVERY OF KANGLEIPAK
(31)
BY: WANGKHEMCHA CHINGTAMLEN**

LETTER TO MY YOUNG READERS

There are two kinds of young readers who read the Kanglei Discoveries Webcaste regularly at www.paochelkangleipak.net and in some other websites. When they encounter unbelievable intellectual advancement in the past Kangleipak before the advent of Hinduism, one group of readers pursue further enquiry etc. to know the facts, and the other group, most probably influenced by the Hindu friend bias forced teachings, come their own immature conclusions from their own ambiguous uncertain experiences of the Hindu Period.

These readers in the second group, say “Primeval earth covered with water”, “the primeval planet discovered by Sitapa Mapu was an oceanic planet” etc.

The readers use the word/concept “Primeval” in the sense of primordial, most probably. If there are primeval earth with water, primeval planets, how can there be any creation, can there be any, Ipa Sorarel etc?

The humble writer earnestly appeals to all Kangleichas to be very sympathetic to the foregone and buried ancestors of Kangleipak who were intellectual leaders of the earth!

Please remember the Kangleipak ancestors faced Puya Meithaba and Chahi taret khuntakpa because of the fact that the Hindu comes to the throne in 18th century in Kangleipak.

Please see the two quotations:

“The older literary tradition suffered from a set-back, owing to the ill-conceived and mischievous action of the Ramandi Missionary Santa Das Babaji, whose vandalism in getting together and burning a number of old Manipuri MSS, appears to have received the support of Gharib-nawaz, himself, this continued during the 18th century” Page 160 of KIRATA-JANA-

KRTI by Suniti Kumar Chatterji. Santa Das Babaji of Suniti Kumar Chatterji is our Santi Das Gosai. The burning of Kanglei Puya continued to the end of King Bheigyachandra's Rule.

"His successors continued to raid Manipur until 1819, depopulating the country and stamping out Manipuri civilization so completely that it is now impossible to tell what their social and political conditions were like" page 133 of "Outline of Burmese History, 1926" by Prof. GE Harvey. Here "His successors" means King Alaung Paya of Burma and his successors.

In these backgrounds, the writer of this article attempts to give the young readers the meanings/concepts of some important words used in the Puya, Wakoklon Heelel Thilel Salai Ama-ilon Pukok in their meanings/concepts given in the Puya itself as far as possible to help the young readers to know the peculiar and unique concepts of the Puya, with the Rig Veda (Book X, Hym 129) as found in the e-pao website in an article by Puyam Nongdrei Khuman:

"Then was not nonexistent or existent : There was no realm of air, no sky beyond it. What covered in, and where? And what gave shelter? There was water, unfathomed depth of water."

If the above statement of the Rig Veda, quoted above, is the actual statement given in the Rig Veda, the statement of the Rig Veda is puzzling. The "Then was not nonexistent or existent" statement is exactly synonymous statement of the Puya "Talang Malang", the humble writer feels.

With the comments, the writer explains the following words/concepts of the Puya mentioned above for the help of the young readers:

1. **Puya :** The Kanglei Puya is, first of all, an authoritative written document on a subject, like "the origin of the universe, about the stars, about Life and Death, about origin of the Meetei Race etc." A Puya is called Lailik! Lailik means way of the God Father.

A Puya is essentially a pre-Hindu document, that is, pre-18th century document. The narrating, writing (documentation) involves the King,

the Maichous, the peoples. In the above mentioned Puya, the readers will find the names of 4(four) maichous. The readers will see involvement of the King and the Kanglei people.

Other so-called puyas without the involvement of the King, the Maichous, the Kanglei peoples are not puyas. They are “Lairik” of the Hindu days.

2. **Talang Malang:** The Kanglei conception of the Eepung Loinapa Apakpa, in short Eepungloi Apakpa, was ‘Talang Malang’. The Talang Malang concept was the primordial state of the universal creator God Father before the creation of the universe, according to the Puya mentioned above. In the state of the Talang Malang, the Kanglei Meetei Race conceived a thing’s presence is known by the senses, but the presence of the thing cannot be known and knowable in shapes, sizes, forms etc by the senses. Such is the state of the universal God Father Creator before creation. Nothing was there including water, before creation in the State of the Talang Malang. Everything was result of the creation of the universal God Father.

Some writers or young readers used the concepts “primeval earth”, “Primeval sea” “primeval planets” etc. in their writings etc. These things are foreign to the concepts of the Kanglei Puya. Everything is the product of the God Father of the universe in the creation of the universe.

3. **Eenung Pung, Eelonung :** Some writers use the words/concepts ‘Eenungpung’, ‘Eelonung’ in their writings etc. the syllable ‘Ee...’ in the words/concepts of the Puya, they use equivalent to ‘water’. This is misconception and non-understanding of the Puya and its uniqueness.

Somewhere in the Puya, wakoklon Heelex Thilel Salai Ama-ilon Pukok, the puya readers will find “Talang Eepung Loinapa Apakpana Eeyek Talanipan Amati Singthalen Cheising Eeyek } (Ama) ta Saiontuna Ating-

aa Sitapa Ahangpa haina Koukhale|| Eeyek Asipu Eenunglonna ூ (ama)
Kouye||”

From this categorical authoritative statement of the Puya, it is clearly understood that “Talang Malang” itself is a state of Eepung Loinapa Apakpa, the technical name of the universal God Father Creator. The meaning of Eepung Loinapa Apakpa means Ee+Pung Loinapa Apakpa, further means Ee means blood (the most important part of all living beings) + Pung means mapung, further means whole (whole body), loinapa means always with, Apakpa means clinging together to the whole. So, Eepung Loinapa Apakpa means a peculiar and unique concept of the ancient Meetei Race meaning the whole body of the universal Father Having the Whole Blood of the Universe.

In the above quotation of the Puya it is said the Eepung Loinapa Apakpa incarnates as 18 Alphabets and ூ (Ama), further becomes the Ating-aa (Space, Sky) what the Puya calls also Salailel Sitapa, Eepa Sorarel, Nongthou. So, Eelonung, Eenungpung are simply expressions meaning the whole body of the blood, further meaning inside the Sky, Space, Salailel Sitapa, Eepa Sorarel etc. containing not a slight meaning of ‘water’.

In the symbol ூ, the dot on the top of the symbol is called ‘Eelik’ meaning ‘drop of blood’, the sky, space became so by a drop of the Eepung Loinapa Apakpa.

Therefore, the ancient Meetei Race sings “Nongmaton Mana Wangpala, Panthou Eepana Mawang-ee” meaning Eepa in the real father (human) is higher than the space, sky.

4. **Eenunglon, Khununglon** : Please see at page 1,2,3 of the Puya, Wakoklon Heelel Thilel Salai Ama-ilon Pukok:

“ ூ (ama) Leipa Malamna Eenunglonna Kampi Haina Koukhale|
Khununglonna Mei Haina Haikhale||”

The statement of the Puya is clear regarding the difference between Eenunglon and Khununglon. Somewhere in the Puya the reader will find that Eenunglon is Lailonne. Khununglon means languages/words/concepts used in the khun generally we translate as village.

The Eenunglon, khununglon relate to the origin of the language/word/concept of the Meeteilon.

The "Ee..." Part of every word/concept is the God Father. The God Father comes to the Earth as \int (ama) for creation. The dot (.) in the symbol \int is called Eelik. Eelik = Ee + lik means precious blood drop from the universal God Father Creator.

The blood is called 'Ee lai' in the Puya.

5. **Saion,lang-on** : the concept saion or langon carries the same meaning in the vocabulary of the Meeteilon and in the Puya too. The origin of everything in the universe is spiritual. The universal God Father Creator is spiritual and conceptual, according to the Kanglei Meetei Wang-u-lon.

The Saion or Lang-on is the transitional stage or changing process of the spiritual and conceptual form, in which the universal God Father Creator Exists, to the concrete forms, shapes, sizes etc (material bodies) of the universe as we see today. This is Kanglei Meetei Philosophy.

Please see the meaning of the Saion and Langon:

Saion = Sa+i+on = Sa + Ee + on = Sa means body (material) part of every living beings + Ee means Blood, the precious blood of the God Father that was carried down as shown by the symbol \int from the God Father of the Universe + On means onba, changing into material body. Therefore, Saion is the process of changing from the

spiritual/conceptual form of God into the concrete forms, shapes etc of limitations of the universe.

Lang-on = Lang + On : The Kanglei Wang-u-lon has four Chaks – Hei Chak, Ha chak, Kon chak, Lang or Langpa chak. The Lang or Langpa chak, the final chak is the chak (time) when the creation process of man (human being) is complete and man lives on the Earth as man and woman for example, as Langlel Thoipi.

6. **Eesaiphu Eelon nung:** WHO is Kangleicha Meetei’s Supreme God (?) as projected by the Kangleicha Meetei Race? WHAT is the symbol of the Ultimate Universal God Father Creator? As conceived by the ancient Meetei Race? These things are to be known very clearly to enter into the ancient treasure house of knowledge of the Meetei race.

In the very beginning of the Puya, Wakoklon Heelel Thilel Salai Ama-ilon Pukok, the readers will find “ } Hung Hei Ha He Khoiyum Lainingthou| Ating-aa Koilou Sitapapu Khulumna Ichake| |”

In the 3rd page of the Puya, the readers will find “ } (ama) leipa malamna.....|”

The technical concept|word expressing the Ultimate Universal Lord God Father is Eepung Loinapa Apakpa. He is Talang Malang, formless, shapeless sizeless, endless, unknown beginning. He is the whole of the universal blood (lives). He is ONE. He exists before anything else in the universe. He is the soul to everything. The ancient Kanglei Meetei Race conceived Him as } (symbol), when he comes down on the Earth for creation.

The dot on the right side (.) of the symbol } is the ‘Eelik’, a drop of Blood from His Self Blood Whole. The ‘Eelik’ from the Eepung Loinapa Apakpa become the universal lives in His Creation.

The symbol } from the Eepung Ioinapa Apakpa incarnated as Ating-aa (Salailel Sitapa). The readers will find these in the Puya. So, the Meetei Race called Eepa Salailel Sitapa (Eepa Sorarel) upto this day.

At the middle of the Puya, the readers will find “Lainingthou Salailel Sitapaki Maphamta Talang Laipao Pituna | Numit Humni Supaki Angangki Matoukumna Sanaki Masak Malpa Nouwa } (ama) oina Leilamke | Ei asipu nacha makni Ningtuna Eipu Yoklo || Hayeng Chak Amata Taipangpalpa Manung Oinanapata | Laiyamsing Eeyek Khonthok Matunginna Mangtanapa Uli Wali | Meenachingna Asi kheipikpu Salakpa Matamta Eina Nangki Nateng Pangkani Haina Talang Laipao Pikhiye || Laipaoki Likhun Liklampu Laiyamsingna Tachakhi ||o||

Asum oipa Laipaoki Matung-inna Sitapaki Eesaiphu Eelonungta Numit Humni Supaki Nouwaki Maong Oina Sanaki Machu Manpa Nouwa Ama Leilamle ||”

In the last part of the quotation from the Puya “Sitapaki Eesaiphu Eelonungta”, “Sitapaki” means Salailel Sitapaki Salailel Sitapa (Space, Sky) as a Male person (personified). “Eesaiphu” = Ee+Sa+Eephu = Ee means Blood + Sa means Animal Body (including of human beings) + iphu = Eephu means Ee Chaphu further means pot. Eelonungta means in the blood.

Therefore, according to the Laipao, “Sitapaki Eesaiphu Eelonungta” Sanaki Masak Malpa Humni Supaki Nouwa Ama Leilamle means now Salailel Sitapa (Ipa Sorarel) becomes pregnant with full of blood with the blood sent by } (ama) Eepung Ioinapa Apakpa according to the Talang Laipao.

Now, Salailel Sitapa as the 2nd self of Eepung Ioinapa Apakpa is full of blood for reproduction with Eema Leimalel Sitapi (as the woman mother sitapi Earth) for a full creation of the universe (Please read Discovery of Kangleipak (27) for further knowledge of the topic in hand).

To be continued.

Recently Released:



Reading of the Puya (voice) available on the www.paochelkangleipak.net

For further knowledges of the ancient Kangleipak and its history and culture please read the following books of Wangkhemcha Chingtamlen :

1. A Short History of Kangleipak (Manipur) Part I
(Fabrications, insinuations of history, culture etc of ancient Kangleipak)
2. A Short History of Kangleipak (Manipur) Part II – (out of stock)
(Problems created by Puya Meithapa in History, culture of Kangleipak)

3. A Short History of Kangleipak (Manipur) Part III
(Hindu period since Garivaniwaz to Chahi Taret Khuntakpa – How the Hindu Kings dealt the Hill peoples and plain peoples of Kangleipak – How the Chahi Taret Khuntakpa happened – who invented it? Etc.)
4. From the pages of History : The Meetei and the Bishnupriya.
5. Kangleipak : the Cradle of Man
(Claiming and proving Kangleipak is the original place of spread of Homo Sapiens (the human beings) on the surface of the Earth.)
6. Discovery of Kangleipak
(Articles dealing with ancient Kanglei knowledge of space – time entity, the insinuations of snake tradition to the origin of the Kanglei peoples, about Kanglei Eeyek 18, Kanglei Creation theory etc)

Puya Cassette and books available at : The Kangleipak Historical and Cultural Research Centre, Sagolband Thangjam Leirak Imphal (Kangleipak) – 795001

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