

# DISCOVERY OF KANGLEIPAK

(33)

By: Wangkhemcha Chingtamlen

## THE CONCEPT OF THE 'THOUWAI' OF THE MEETEI RACE OF KANGLEIPAK

The writer read an article “নুংশিরবা ঐগী থরাই ৯২” by Kunjo Naorem on 3, Dec, 11. The article is related and written in relation to the International Year of Chemistry, 2011.

The article is very interesting to the writer.

The writer of the article writes “ওর্গানিক কম্পাওন্দশিংবু ইনওর্গানিক ওইবা মেটরিয়লদগী শুংবা য়ারোই থাজরম্বা য়াঞ্জে”, the statement of the ancient Meetei Race “মীওইবগী থরাই মঙা লৈ” is to be tested with scientific eyes, the writer of the article opines.

Further, the writer of the article discusses the opinions of the Greek philosophers, Plato and Aristotle in the middle of 400 BC and alongwith Indian Philosophers Kapila and Kanad in this matter.



In BC 350, Aristotle expressed there are four elements “এলিমেন্ট মরিসি মগুন মরিখক্কা পুল্লগা শেম্মী হায়রমই। মথোয়শিংদুদি মৈশা, অইংবা, অকংবা অমদি অচোংবনি”.

In India “কপিলা কৌবা ইন্দিয়াগী ফিলোশোফর অসিনা হায়রমই, যুনিভসতা ভুটা মঙা লৈ আকাশ (অতিয়া নংত্রগা ইথর), বায়ু (নুংশিং), তেজ (মৈ), অপ (ইশিং), অমদি ক্ষিত্তি (পৃথিবী) হায়রিবা পোংশিং অশিবু অনু হায়বদি এটোমশিংনা শেমই।”

But Kanad Philosopher of India expressed “.আকাশ অসিদি এটোমশিংনা শেম্মা নত্তে, মসিদি হোংনাইদবনি। এটোমশিংনা শেমলিবদি নুংশিং, মৈ, ঈশিং অমদি পৃথিবীনি”.

The times of Indian Philosophers may be very definitely in AD.

These things expressed by the writer of the article (3, Dec, 11 in the Huiyen Lanpao), may be taken as the positions of the European and Indian Philosophers in this matter, that is, matter and immatter, matter and spirit.

In this backgrounds of the European and Indian positions, the present writer explains the concept/word “Thouwai” (থৌৱাই) of the Kanglei Meetei Race as found in the Puya, the scripture of Kangleipak.

The concept ‘Thouwai’ is most misconcieved, wrongly conceived thereby leading to misspelling of the word/concept in the post-hindu times since 18th century in Kangleipak, as result of large scale fabrications, insinuations etc in the history and culture of the ancient people, Meetei race.

Dr. Naba Singh ‘থৱাই মঙা’, writer Kunjo Naorem writes ‘থৱাই মঙা’ everywhere থৱাই, থৱাই without knowing what they say and they use.

Even some people in the Hindu camp who posed themselves to be experts in ‘Puya’ and literature says থৱাই.

The ancient Kanglei puya, scripture of the Meetei Race, Wakoklon Heeel Thilel Salai Ama-ilon Pukok says very authoratatively that what the western people call soul, what we Kangleichas call Thouwai (থৌৱাই), is composed of six parts - Mei, Ising, Nungsit, Leipak, Ating-aa (fire, water, air, earth, space) and Mi. In the form of respectability and invocation of the soul, the Kanglei people use ‘He thouwai mangamak Miga thana tarukmak” Here, the present writer thinks the soul is a composite entity/concept composed of the human body and an spirit in an inseparable form.

**We in Kangleipak never say thawai, thawaimichak, thawanmichak.**

In the soul absorbing song of Dr. Naba to many peoples,

*Nungsiraba Eigi Thawai Manga  
Keidoungei Kainani Nanga.....*

The Dr. in the form of a living human being sings the song. Actually the singer does not know what to leave his (Dr's) body at the time of his Death. What the Dr. feels in his captivating song does not match with the words/concepts used by him in the song. This is a gift to the people of Kangleipak during the Hindu period.

Please see the concept/word 'Thouwai' of the Meetei race of Kangleipak in its entirety (a complete analysis) to appreciate the position of the ancestors of the Meetei race of Kangleipak in this matter:

Thouwai = Thou + Wai

"He Thouwai mangamak miga thana tarukmak, thouwai eina yaningde ....."  
mikon thakonpa.

After Shamu Khongyetpa, Khamnu, the elder sister of Khamba "Eepuwaki thouwai mangamak miga thana tarukmak, Mi Mi Kuk Kuk", Khamnu brought it and put in the mouth of Khamba, consciousness came to Khamba.

Here lies the difference between the western position including india's and Kangleipak's. Positions are not contemporary, Kangleipak's position is more ancient.

Thouwai = Thou + wai.

The Indian philosophers says that there are five vuta - fire (tej), water (ap), air (bayu), earth (Khiti) and space (atiya) - The five elements, they called pancha vuta still now. Most probably, the five elements, they mentioned is soul. They say no more anything than the pancha vuta they mentioned.

The ancestors of Kangleipak also say Thouwai manga - Mei (fire), Ising (water), Nungsit (air), Leipak (the materials composing the earth) and Ating-aa (space, sky - ?). Taking these five elements of the Kanglei ancestors equal to the Panchavuta of the Hindu philosophers as elements, the concept of the Kanglei ancestors of the five elements is soulless - the five elements cannot form conscious human beings. The five elements (Pancha vuta) can form a human body sans consciousness, mind.

Therefore, when a person dies the five elements (what the Hindu call Pancha Vuta) remain as what it was during life time, but motionless, without consciousness, without mind. What the only loss of the dead man is consciousness, mind. What the Kanglei Meetei ancestors called this position is KHAMNUNG (end of the innerside, that is, mind), Kang-Khong Chaipa (every internal organs are disordered). Thouwai = Thou + wai, the 1st syllable thou difinitely means Thoupa (Thouba), driving the body,

pulling the Human body. For example, Ching-u Khoiyum Lainingthou, Langching, Taipang Kanglen Sathoupa.

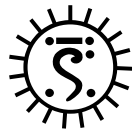
The second syllable of the concept, thou + wai means waipa, waituna leipa, temporarily taking shelter (in the human body), taking the name Taipang Palpa Mapu.

Please see what the Meetei scripture, Wakoklon Heelel Thilel Salai Ama-ilon Pukok Puya says :

“Sitapa Mapuna Mee | Sa | Nga | Hangoi | Yong | Teel | Kang | Wahi | Khalou | Kaucheng | Haying | Khoiya | Tमित | Yulan | Khongli Laulipa Kheipikki Thouwaipu Lenghantana Mapuki Konchita Khamna Leiye Haipakipu Khamsang Kouye || Khamsang Atuki manungta thouwai lei Haipakipu Waisang Kouye ||”.

Please examine critically the two words “Khamsang” and “Waisang” in the above quotation of the Puya.

How the “Thouwai” (soul of the human beings) resides in the human body, is symbolised by the Wang-u-Pa (Philosophers) of the ancient Kangleipak many thousand years BC, please see the followings symbol from the above mentioned puya:



In the circle of the above symbol, we have 5 (Singthalol Cheising Eeyek Ama) and one straightline like symbol over it, and four dots, one each on the right and left sides of the straightline-like symbol and two dots below, one each on the right and left sides of the 5. Taking the dots in clockwise direction, the dot on the right side of the straightline-like is the fire, the dot down below is the water, the dot down below on left is the air, the dot above on the left side of the straightline-like is Leipak (the earth?) and the straightline-like symbol is the Ating-aa (space sky?).

The above symbol found in the Meetei scripture is the composite concept of the mei, ising, nungsit, leipak, ating-aa (the Pancha vuta of the Hindu) plus the universal life, the god father symbolised by 5 by the Kanglei Philosophers.

Now the human being, composed of the above five elements with the mi (the universal life, the god father) inside the Khamsang, waisang, has consciousness, can think, can judge etc.

This status of the human life in this State is known by the Kangleipak Philosopher as “He thouwai mangamak miga thana talukmak”.

The five elements putting together cannot think, cannot judge etc only when they are + mi, they can say 'Thouwai eina yaningde'.

Therefore, at the TIME OF DEATH of a human being the loss is Ś\* (Mi).  
When the Ś\* goes out of the body, the man dies.

Before leaving this topic, the writer will show what the puya says about khamsang, waisang and Mi.

The Puya, Wakoklon Heelel Thilel Salai Ama-ilon Pukok, mentions the three words/concepts very clearly, the first two words/concepts, Khamsang and Waisang as seen very clearly in the quotation above, Mi somewhere in the Puya.

Khamsang = Kham + sang, Kham means Khamna, upto the end of the life, sang means sangba, further means caring and keep watching up to the end of the life.

Waisang = Wai + sang, Wai means at present language waiba, further means to stay sometime (now at present language paying some rent), sang means as explained above.

As human life is temporary as destined already by the God Father, so the God Father as we called "Mi" here in this context with the Thouwai manga, stays in the human body temporarily in the temporary life time.

The readers have already seen the symbol of the Meetei Race how the universal God Father stays in the Human Body.

Everybody in Kangleipak has heard 'Man is made in the Image of God'  
'Human Body is the Sacred Temple of the Universal God'.

Brothers and sisters Kangleichas, please judge where the Kangleicha stood among the groups of Nations and races of the Earth in this regard.

***If anybody wants to contact the writer, please leave a mail at Chingtamlen@gmail.com, or call phone No. 8974577213.***