



Reflection of Karma through a Tale of Phaya Kan Kak.

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Abstract

This article is a presentation of Buddhist perspective on Karma using a case study of a local North East Thailand tale, Phaya Kan Kak. In the story, Karma of Miss Rohini in a buddhist exegesis mainly focuses on Karma. The Phaya Kan Kak is a tale that reflects the Buddhist philosophy. The story relates to agricultural life of farmers by representing ways of living with the adaptation of human beings such as ritual for rain that comes with the local legend. From the study found that the tale, Phaya Kan Kak, is consistent with Buddha's teachings reflected by doing good deed and ignoring bad deed.

Keywords: Karma, Phaya Kan Kak

Introduction

“Karma” Once be born with the ugly gnarled body is considered as physically different of usual human beings. If we consider this case from science perspective, it uses the theory of genetics and sickness of human body but if we consider this case in Buddhist philosophy, it can be considered as Karma. What kind of Karma can cause an ugly born human being in reality or in the notes of local legend, tales, newspaper or even electronic medium that we see in reality are researcher's interests?

Karma that set to be born as a man/woman but finally be born with different appearances from usual human beings can be found in famous legend in North East region of Thailand knowns as Phaya Kan Kak. Kan Kak is originally a



Laos' vocabulary that can be translated to Official Thai Language as Kang Kok as known as a toad. The story states about the life of Phaya Kan Kak, a royal highness born blood with the ugly appearances of a toad. Sujit Wongthes describes in Matichon Online that Phaya Kan Kak is the tale in which people in North East of Thailand normally talk about it during the Sixth month of a year. It is a story about a traditional parade to ask for rain by flocking the toad. For Thais who live along side of the Khong river has a legend of a tradition on The Naga Rocket Festival, this legend has been handed down from generation to generation for 3,000 years by native people who live both side of Khong river. The story has been restated and different of the original but the main idea remains unchanged. Phaya Kan Kak is a name of the son of Phaya Ekkarat and Miss Seeda of Chompoo city. His life is surrounded with many vassals who will be there when ever he asks for but in contrast he struggles with his ugly gnarled appearances. Once he grows up, he feels that his life also need somebody in order to be fulfilled as others but Phaya Ekkarat and Miss Seeda, his father and mother, stop him from getting married in order to wait for perfect time and a proper woman as a stated prophecy when he was born which makes him feel very disappointed (Sujit Wongthes, 2019, pp.1-4).

Karma that leads to cause an ugly body can be found in reality as we see in the news on social media about sickness of a monk who is currently 83 years old. He gains a provost status and lives in a temple in Bangkok. According to the news, his sickness is caused by abnormality of his genetics and Royal Academy of Thailand has defined his sickness as a kind of diseases that received of the ancestors (Royal Academy, 2003, pp.781). His illness has created a huge depression among readers by showing his photo struggling with his skin and abnormal tissue which has been created by diseases. The doctor says that his illness cannot infect anybody and sadly cannot be recovered. He continues to live with his illness for almost 40 years. (Thairath Online, 2019, pp.1-2). In a Buddhist exegesis mentions about a woman with her ugly body. According to the Uttayarndham foundation, a woman names as Rohini experiences blister all over her skin. One day, The Buddha



travels during his pilgrimage. Rohini sees and sends her servant to invite the Buddha to her public dining space. The Buddha asks to see the owner of the public dining space. He knows that the owner is a woman and refuse to see people because she thinks her body is a disgrace of human beings (Uttayarnndham foundation, 2019, pp.1-2).

From the tale of Phaya Kan Kak whose origin in unfortunate, the news of the illness of senior provost, and the disgraceful feelings of Rohini bring us many interesting points to study and discuss about Karma. What is Karma? What are the factors to stop creating Karma? How to stop Karma?

Content

What is Karma?

Royal Academy gives the definition of Karma in 3 categories. First, Karma is an action and can be divided in 2 types. First type of Karma is good Karma as known as good deed. Second type of Karma is bad Karma as known as bad deed. Second definition of Karma is an action in the past which affect the well being of present or affect a person well being in the future. The third definition of Karma is known as sin or luck (Royal Academy, 2003, pp 15). When we consider 3 definitions of Karma, it appears that Karma is a type of bad actions which acts against religion's way of teaching or rules and can be considered as bad behaviors. If we consider Phaya Kan Kak that is born as a toad, provost that has suffered from genetic illness for 40 years, there is no evidence to support that why do they need to be in this stage but there is a possibility that bad Karma as known as bad deed in the past life affect their well being in the present. Bad deed can decline the good thing coming to lives and increase the trends of sin. Bad Karma as known as bad deed, the royal academy gives the definition as unfortunate things. Bad Karma is the way that can lead a person to cause a bad thing which can be considered as 3 categories. The categories are consisted of physical corruption, verbal corruption, and thought corruption (Royal Academy, 2003, pp.1320-1321). Bad Karma is the



root of corruption that consisted of Loba (greedy), Dosa (anger), Moha (delusion). According to the Buddha's teachings, three of these feelings should be ignored because if three of these elements occur, it will be the root that lead a person to create bad actions. When a person is in need of having something, want to take an ownership of something or even want to be part of something, suffering is created in their heart. A person suffers to chase to get what he/she wants. If he/she does not get what he wants honestly, it can be a conflict for them to chase for it dishonestly. A person chooses to dishonestly fulfill his wants. Referring to the story of Rohini after she had declined the Buddha invitation to meet, the Buddha sent his servant and finally told the story of Rohini's past life on what she did bad Karma that affect her in the present as follow. Once upon a time, Rohini is a wife of the King of Baranasi but she jealous on a concubine that King Bimbisarn loves the most. She managed to persecute her with cowitch powder by putting it in her bed. The effect of the cowitch at that time led to the blister on King Bimbisarn's concubine. Now, bad karma that she did with King Bimbisarn's concubine shows the effects on her appearances in the present that look not different from the King Bimbisarn's concubine.

When we consider base on the use of a word, Karma, Karma is created mainly by bad deed that lead to distress. Phaya Kan Kak has his origin as a toad in the local tale of North East Thailand, the provost has suffered from his genetic illness for 40 years and become the shocking news in social media. The Buddhist exegesis of Miss Rohini whose body and covered with blisters. Their lives suffer from external appearances. The effects of bad Karma lead to suffering. They are not willing to meet anybody or even avoiding from public interactions because they refuse to show their ugly body and always feel the different.

Karma in Buddhist morality perspective.

Phra Depvedhi Prayut Payutto, Thai famous monk, mentions about Karma in Budhist morality as Buddhism tells the truth about reality that everything including human, animals, physical or non-physical stuffs, tangible or not



tangible follows the factor of nature. Through human perspective, we consider this truth as the law of nature or in Bali language calls as Definition defines as specific truth or possibility with orderliness. If anything has the origin with enough factors of Karma, it will end with their factors in the same way of the origin (Phra Depvedhi P. Payutto, 1998, pp.5). If we consider strictly with the definition that has defined in the book of Buddhist morality, we can divide Karma into 4 categories as follows.

1. Dittadhammavedaniya karm is known as Karma that only affect a person well-being in the present. According to Phaya Kan Kak that has his body looks like a toad with gnarled skin but during of his life, he creates a huge amount of good Karma. At the end of the story, he finally turns himself into a man and govern the Kingdom with great governance system.

2. Uppajjavedaniya karm is known as Karma that affect a person well-being in the next life as described in the Buddhist exegesis as the story of Miss Rohini. Miss Rohini has an ugly body covered with blisters all over her skin because in the past life, she did three of a kind Karma consists of Loba (greedy), Dosa (anger), Mosa (delusion) that affect her in the present.

3. Aparaparavedaniya karm is known as Karma that can affect in the long run well being of a person. This king of Karma can be either good deed or bad deed. It has a possibility to happen in lives of a person. If it does not happen in the next life, it can happen in the following life. According to the story of a provost genetic illness, as long as he remains to be born as human in the life cycle and he is not achieving Nibbana, he cannot avoid receiving the effects of Karma that he tries to avoid during his life. This type of Karma can be compared as a behavior of a dog when mainly focus to chase a victim.

4. Ahosi Karma is Karma that can be suspended. It consists of both Good and Bad Karma that never have any possibilities to grow and time has passed. Karma that has been done in the past is already affected the well-being of a person. With great and strong intention on doing good Karma can suspend the



Karma or can make Karma feel a little palliative to the owner of Karma. According to Phaya Kan Kak, he was born with his appearances look alike a toad because of his Bad Karma that he did in his last life. It affects his well being in the present by giving him even a royal blood family but he has a toad appearances all over his body and experiencing the feeling of postponing his married to be held in the proper time that his prophecy had been told when he was born. Finally with his strong intention on believing on creating good Karma, he finally turns to be a perfect handsome man and do not need to suffer with his appearances for all of his life anymore. In the case of Miss Rohini that her body is covered with blisters all over her body because of the Bad Karma that she did in her last life as putting the cowitch on a concubine of King Bimbisarn due to her jealousy behavior. At the end, she is fully recovered and the blisters on her body and skin is no longer with her because her Bad Karma are stopped by the Good Karma she does as building the public dining space for the Buddha.

Understanding the rule of Karma

Karma is all about actions on what we should do and how to behave. The understanding of the rule of Karma will create the way of living for a person's life and the community. The rule of Karma teaches us to understand the logic and concepts that come along with factors of surrounded environment. It is a tool to improve our life's standard and encourages us to do good things and being reasonable with the world and life in reality. Karma teaches us to live in a logical life and trust in ourselves by not relying ourselves on asking or praying for things we have not built or created (Suwat Chanchamnong referred to Sunthorn Plamin, 2004, pp.468). Even Miss Rohini suffers with her skin disease and her body is full of blisters, she does not neglect to do good deed. She builds the public dining area for Buddha, takes care of the place and makes sure that it is clean and able to live regularly. She practices Dhamma and listen to the Buddha. The buddha tells her past life on what she did and the reason why Bad Karma brings her suffering. The Buddha mentions about Bad Karma that she did with King Bimbisarn's concubine



that made her passed away with suffering. Once she listens to the Buddha and finally achieve the wisdom. She understands that what she does will directly come back to her effects someday. The Uttayarndham foundation brings the Buddha teachings mainly focus in the results of Karma such as anger, jealousy. The buddha mentions that even a small amount of Bad feelings should not be created. A person should ignore anger, ego and then suffering will not be in their hands. A person also should have no worries about appearances. Once Miss Rohini listens and carefully considers and finally achieve Sodapattiphol (the first stage of achieving the truth in Dhamma) with her skin turns bright as gold (Uttayarndham foundation, 2019, p.1). In the case of the provost who suffers with his genetic illness. His way of life reflects the arts on understanding himself as he gives an interview to Thairath Online news. He reports that even he has experienced his genetic illness, he never feels bad about himself and he adds that nobody has a privilege on choosing to be born in any status or any health issues and he is happy that he was born here in Thailand. He says that his life at the beginning is very difficult. Most of the people abominate his ugly body and make him feel no sense of angry on them. There is a light at the end if the tunnel always. There are a lot of people giving help and support him along the way and there is not just him that experience this illness he adds. He says that he wants society to understand the truth and should not abominate people who is struggling with the same disease as him. He adds that people who is struggling with this kind of disease is already in pain and society should encourage them to continue to live their lives (Thairath Online, 2019, pp.2). The main fallibility of human is that human do not understand the cycle of life and receive the effects of environment which create feelings that is hard to follow. The way to stop the Karma cycle is to achieve the real wisdom. A person can allow themselves to receive any information to proceed in their brain but should not let entirely sets of information approach to their hearts. Brain can proceed thoughts and heart proceeds feelings. The feeling of liking or dislike lead to the creation of Karma. The way approach the pathway to stop the creation



of Karma requires the skill of observing on the precise factors such as observing consciousness, observing his own feelings, observing the creation of feelings by using 6 senses that connect our body to the world is the best way to observe (Som Sujira, 2007, preface). The genetic illness of the provost makes him feel shy and refuse to meet anybody only at the beginning. Once he understands and achieve the wisdom, he continues to do his own practice with no regrets. He accepts the reality and faces with the difficulties. He chooses to calm himself and continue to live for 40 years later. The core of Karma in Miss Rohini in Buddhist exegesis and the genetic illness of the provost in the news reflect the Karma that affect in the form of skin diseases. It cannot be recovered but they are calm themselves and face the challenge with courage, creating only good Karma. The happiness from making good Karma heal them and finally live their lives as stated in Miss Rohini story and the genetic illness of the provost.

The reflection on Karma in a perspective of Buddhadasa.

Karma is created regularly in the nature. Buddhadasa explains the Karma as the nature born elements. Buddhism studies about Karma in reality. Karma is the stage of reality and science. Karma does not need to have any victims or any creators. Only nature is enough to create the Karma. Nature is the main factor of the life cycle on earth. The Buddha treats Karma as a product of feelings. Neither happiness nor distress have the same root as the product of feelings. Wants are the Karma creates by feelings. The creators of Karma are feelings. Feelings are not only the composition of internal feeling creator such as eyes, ears, nose, tongue, body and soul but also external feelings factors such as visualization, auditory, smell, taste, touching, and thoughts. When all of the internal feeling creators and external factors meet another. It produces the senses of realizing what we see from eyes, hear from ears, smell from nose, taste from tongue, touch from skin and feel from heart. These elements can be seen as scientific feelings. (Buddhadasa, 2005, pp.97-98). The study of Karma by sticking with the Buddha's teaching tells us that there is nobody who controls the wheel of Karma. It is the cycle of nature. The



end is depending on its own beginning. Karma is the product of feelings. If we want to stop create any Karma, we need to clean ourselves by getting rid of feelings (Buddhadasa, 2005, pp.117-118). Karma in the perspective Buddhadasa reflects the feeling that a person wants to maintain the beauty of their body. When a person sees his body and thinks that he should be more handsome. The feeling leads him to the dissatisfaction of his body. A person cares about external factors rather than internal feelings such as caring too much about what other people say rather than what he says, caring that people say he is ugly rather than what he thinks he is. It brings him dissatisfaction. He will not achieve the true happiness if he thinks about external factors. Referring to Phaya Kan Kak, he sticks his life in his feelings. He wants to have his body smart as a human. Once he is ready to get married, he wants to have his married life as a human being. The provost sticks his life in feelings. He refuses to meet anybody because he afraid that people will ignore and judge him because his appearances. Miss Rohini sticks her life with feelings. She also refuses to meet anybody even he relatives who come to meet her at her place. new can reflect that getting rid of feelings is very difficult. Karma is not entirely about people. Karma only needs a small amount of feelings that can cause a distress in a person mind. The feeling that happens after thinking about anything can be seen as a product of Karma. Karma does not need to be seen in physical world. If a person can feel their feelings after thinking about anything, we can assume that he is received the product of Karma. The Karma in Buddhadasa reflects that Karma will not be demolished as long as we have experienced the senses of feelings. The news about the provost in social media, also Miss Rohini, and Phaya Kan Kak have the same intersection on the perspective of Karma as internal and external factors that produce the distress feeling. The key of achieving the wisdom is keeping their feelings in a calm stage, producing only good Karma and be brave to face with any situations. A person should always realize that Karma cannot be avoided. Phra Depvivedi Prayut Payutto says that most of the time, Karma has been connecting with many elements such as happiness and distress because both



happiness and distress are the product of Karma. He says that as long as a person has Karma, a person will face the cycle of feelings. If we focus on achieving the highest wisdom, we shall see Karma bounded with distress feeling (Phra Depvedhi Prayut Payutto, 1988, pp.121)

In the Phaya Kan Kak tale, there are other interesting points about Karma that we can discuss and study. According to the tale, Karma has been introduced in the era that we all, including humans, animals, and the nature speak the same language. Phaya Thaen is a god in the heaven. He creates seasons and takes care of the nature. People respect and worship Phaya Thaen but later on earth, Phaya Kan Kak develops a good connection with people and creatures on earth. They all respect Phaya Kan Kak and forget to worship Phaya Thaen. Once Phaya Thaen realizes about the situation. He is angry and abandon the world. The cities have been ignored and he does not even care about the problems and disasters. Finally, humans and animals are asking Phaya Kan Kak for help. Phaya Kan Kak tries to negotiate but does not get any good deals. Phaya Kan Kak decides to declare a war on Phaya Thaen. This tale leaves many interesting points for reader to discuss and study. Karma in different contexts. Sukanya Patrachai mentions about Phaya Kan Kak tale when she considers Karma in the controversy perspective as Bad and Good Karma. In different situation, humans do not get what they want in the present because of their Karma in their past lives and they need to be patient on effects of their Karma in the present in order to gain their happiness in their next lives. In conclusion, she says that human will receive and need to pay off their Karma in the present (Sukanya Patrachai, 1995, pp.65). **“Phaya Kan Kak declares a war on Phaya Thaen” A tale from North East region of Thailand.**

Sujit wongthes tells the story of Phaya Kan Kak on Matichon Online as once a upon a time, humans and ghosts connect one another and humans and animals can communicate with one another. In the Chompoo city has a ruler named as Phaya Ekkarat. He has a wife and her name is Seeda. Seeda gives birth to a toad with an ugly gnarled body. While she is giving a birth, the weather is gone



wrong all over the places. There are unexpected lightings. The fortune teller gives the prophecy that there will be a person with luck be born here from Seeda. He will be a perfect man with a perfect wife in the future but we only need to wait for the proper time until his appearances will be changed back to a human being, the fortune teller adds. From the side of Phaya Kan Kak, this is not a good news for him. He plead the god to help him turning back to a human. Intra, a god, helps him because of his huge amount of good Karma. Intra turns him into human and brings his perfect match back from other era to be married with him. Phaya Ekkarat and Seeda once hears about the situation. They abdicate their throne to Phaya Kan Kak. Once Phaya Kan Kak accepts the throne and continues to govern the city with great government policy. People admire and respect his ability and well manners of his family. People start to forget about Phaya Thaen in heaven which makes him angry on Phaya Kan Kak. Once a city approach to the rainy season, Phaya Thaen provides drought due to the water gate close in the heaven. Most of the agricultural crops on earth are dead. Finally, people and animals together come to see Phaya Kan Kak and ask for help. Phaya Kan Kak once understand the story. He declares the war on Phaya Thaen. He gathers people together with animals to build to road straight to heaven. Phaya Thaen makes a false step and loses the war. He is forced to open the water gate by Phaya Kan Kak. Phaya Thaen argues that he does not mean to stop opening the water gate but with his false memory he forgot to open. Phaya Kan Kak hears the story and manages to send Nagas from the earth to remind Phaya Thaen on opening the water gate in the rainy season. Phaya Thaen accepts the request and from that situation, it leads to the Naga Rocket Festival Tradition of the North East region of Thailand (Sujit Wongthes, 2019, pp.1-6).

Phaya Kan Kak does Good Karma and governs the country with morality. Phaya Kan Kan does good Karma on declaring the war on Phaya Thaen to help people and other lives on earth. The choice he chose to declare a war is reasonable. He does not act as he is the king but gently gathers people form every corner of the city as asking Nagas to curl up their bodies to use as a base layer for



a bunch of termites to carry the soil to make a road to the heaven. He asks Nagas to transform themselves to war elephants. He asks a group of frogs to be strikers. His behavior reflects that he follows the rule to achieve the enlightened life that contains 38 rules of a set of them. His behavior shows in the 23rd rule from the 7th set from 38 rules to achieve the enlightened life according to Somdee Jitpitsatharn. It says that a person should be decile but not excessively. A person should speak gently and has a kind heart not relentless (Somdee Jitpitsatharn, 2013, pp.21). It reflects that Phaya Kan Kak does good Karma. He follows the rules to achieve the enlightened life by behaving accorded to the 23rd rule of 7th set of it. In contrast, Phaya Thaen goes not follow the rules. He is haughty and being jealous to other people. He is jealous that people worship Phaya Kan Kak and forget to warship him as a god. According to the story, he responds to the problem by showing that he is the best and people are dependent on him. Phaya Thaen does every to try to add more harmful creatures to his army and hopes that he will defeat Phaya Kan Kak. It reflects that Phaya Thaen does not stop to make Bad Karma. He chooses to create Bad Karma. Sondee Jitpitsatharn mentions that if Phaya Thaen follows the rules to achieve the enlightened life from the Buddha, he will not be misled by external feelings which leads everybody to suffer from his Karma as states as the 24th rule of the 7th set of 38 rules. It states that a person should appreciate on what he has, appreciate on what he receives, and appreciates properly on things. The things a person should receive are, first, receive a proper status, second, receive a good ability, and third, receive a proper morality (Sondee Jitpitsatharn, 2013, pp.26-27). Phaya Thaen ignores that fact on the 24th rule from the enlightened life thoughts from Buddha. He lacks the appreciation on that he has which leads him to live with unfulfilled life and try to gather status, eulogy and finally, be in the stage of distress feeling.

Wasin Intasara refers to Angkuttara belief as a clean person with clean heart and free from wants and needs. The philosophers call a group of clean people as sin cleaners. In reality, philosophers say that if there are people who



make us feel bad, or libel us, and at the end, they realize and try to make us feel good, do good things for us and we feel that we understand them with forgiven hearts, his goods Karma can also wash out their sin. If we want to compare it more precisely, we can take a look of a case study of a couple of dept owners and lenders. It is true that a person used to own lenders money but once they pay off their dept, they do not owe anything to one another. He will still receive a status that he used to own lenders money but currently, he does not own lenders any at all. Creating sin or Bad Karmas can be seen as a story of lenders and dept owners as stated (Wasin Intrasarara, 2012, pp.39-40). This story connects to the story of Phaya Kan Kak as his Good Karma pays off his bad Karma at the end. Suwat Chanchamnong mentions that sometime Good thing in a perticular culture can also be seen as bad things in other culture because the word Good or Bad have been both widely define in many perspectives between Dhamma Language and Normal Language for communication. If we consider words both good and bad in a perspective of Buddhism, especially good, we see that it comes from the deep-down feelings from heart which controls body and soul by expectation (Suwat Chanchamnong, 2004, pp.447-448). Phaya Kan Kak always maintains good habits and gets rid of bad habits as not jealously think of others, not enjoy the taste of power, not seeking for other people assets. Phaya Kan Kak uses his wisdom to achieve the highest fact that help him separate bad and good habits. As result on his war wth Phaya Thaen, He did not achieve his goal on negotiation with Phaya Thaen because Phaya Thaen does not consider wisely on Karma that Phaya Kan Kak strictly obeys.

Wasin Intasara explains that thought on Buddha teachings on a war between Phaya Kan Kak and Phaya Thaen as any Karma that does in the present and cannot cause any trouble in the future can be considered as Good Karma. If a person does any Karma and affect the well being of a person's future, it cannot be considered as good Karma. The standard of creating Karma based on Buddha's teachings is that any Karma that lead to the increase of wants is not considered



as Good Karma. In contrast, any Karma that lead to the decrease on wants is considered as Good Karma (Wasin Intasara, 2012, pp. 56-59). We can conclude that the Karma in declaring war between Phaya Kan Kak and Phaya Thaen is Good Karma because it creates the well being of people, it comes from the heart that is willing to help people from suffering of Phaya Kan Kak. The war leads to the creation of many lives and happiness and the war ends the conflict and balance the benefits of everybody. Phaya Kan Kak is praised by many people and obeys the rules to achieve the enlightened life. He behaves accordingly to the 3rd rule that is categorized in the 1st set of 38 rules from the Buddha. It says that being a good person consists of 3 elements. The first element is not associating with any bad group of people. Second is associating with only well-developed wisdom people. Third is worshipping people who should be worshiped (Somdee Jindapitsatharn, 2013, pp.28-30). Phaya Kan Kak follows the 10 characteristics of good governor on the good governance acts of the king as follows.

1st Dana (Giving) is giving or sacrificing for people. He should be doing good for his people and he does both physically and theoretically. In physically, he gives people factors of living. In theoretically, he helps and gives suggestion on politics.

2nd Sila (Morality) is that a person should behave in a correct manner and be a role model of doing good thing for people. Phaya Kan Kak does not fear of doing what is right for their people. He does good Karma and can maintain the happiness of his people.

3rd Paricaga (Donation) is mainly sacrificing his happiness for taking care of people happiness. Phaya Kan Kak is already living his good life but once his people are struggling with suffering, Phaya Kan Kan does not refuse to donate his happiness to fight for his people.

4th Ajava (Honesty) is seen as reliability. A person should reliable and trustworthy. Phaya Kan Kak is not resisting and keeping his promise on his family as he needs to wait for his perfect match as stated in his prophecy.



5th Maddava (Gentleness) is seen as a perfect-taught manner. A person should not be arrogant and should always be gentle. Phaya Kan Kan pays a lot of his attention to this characteristic and be kind to his people to create a balance to the world we live.

6th Tapa (Perseverance) is seen as personal perseverance. A person should continue to do good things and should not let any external incentives to chase away their intention on doing good things. Phaya Kan Kan is a good governor. He is ready to do and sacrifice for his people and always maintains his passion on protecting, serving and taking care of his people.

7th Akkodha (Non-anger) is seen a stability of governor's emotion. A person should maintain their good mood and always balances his emotions. Phaya Kan Kak declares a war on Phaya Thaen with reasons not his emotions. He has reasons to help and sustain his people lives. Phaya Kan Kak fights with Phaya Thaen without any angry emotion.

8th Avihimsa (non-causing harm) is seen as a wise though on solving problem without using any unrelated force and power. Phaya Kan Kak does not want to oppress anybody. After the war ended, he revives his soldiers lives after passed away from a war.

9th Khanti (Endurance or Patience) is seen as personal endurance on being patient of any problem facing a person. Phaya Kan Kak does not give up on fighting with Phaya Thaen even fights in many different strategies.

10th Avirodhana (Not going wrong) is seen as a fair governing policy. A person should be fair and be free from any external influence. A person should follow and always obeys the rule of law in order to maintain and sustain their country. Phaya Kan Kak obeys the rule of law. He fight with Phaya Thaen with confident of what is right to be done to people.

10 characteristics of a great governor gives Phaya Kan Kak the right to govern make him a great governor that people respect and worship. **The principle of governing with Dhamma and not being influenced by an ordinary world.**



Phaya Kan Kak trusts and obeys the characteristics of great governor. He follows the teachings. He connects the ordinary world with Dhamma by connecting both world with Buddha’s teaching on the 38 rules to achieve the enlightened life. Somdee Jitpitsatharn refers to the 35th rule of the Buddha’s teachings that a person should have a stability on his mind and should not be led by the thought of an ordinary world (Somdee Jitpitsatharn, 2013, pp.115). Phaya Kan Kak does not fear on Phaya Thaen’s power. He understands the reason of declaring war as helping other lives on earth to continue to live peacefully. In contrast, Phaya Thaen loses the focus and does Bad Karma that leads to the suffering of other lives on earth. The first reason that makes Phaya Thaen lose his mind is that he worries that he will lose everything he used to live with such as the reputation from humans. He thinks people would never worship him again and he is fear that he will be ignored. The second reason is that Phaya Thaen loses the focus and let the thought of an ordinary world ruins his soul. Once Phaya Kan Kak is praised, Phaya Thaen is jealous on Phaya Kan Kak. The third reason is that Phaya Thaen is influenced by 8 factors of an ordinary world. The 8 factors of an ordinary world can be separated into 2 categories. First category is a set of good feelings. It consists of happiness, status, luck praise. Second category is a set of bad feelings. It consists of the opposite side of the first category. It can be felt as distress, gossip, declination of current status, declination of praise. The 8 factors are the main cause that makes people experience Karma. It creates the confusion on trying to keep happiness in a person’s mind. A person should understand that nothing will be staying forever. Everything has both up trend and down trend due to the 8 factors of an ordinary world. If we can accept that there is a fact that once there is an uptrend in life, we will not experience the terrible down trend in our lives because we understand the process of nature. Once Phaya Thaen experiences the confusion in his mind, he tries to fulfil himself with external feelings and tries to gather everything that he thinks that it can fulfil him. It ends up with distress feeling in his mind. It leads to the Bad Karma that he does to human on closing the water gate. It reflects



that even Phaya Thaen is in the higher status than people. He is still experiencing Karma because he does not understand the process of nature. He is influenced by external factors that prevent him from realizing the real wisdom. Finally, he cannot escape from the result of his Karma which is a distress feeling in his mind from his Bad Karma.

How to stop creating Karma?

Phra Depvedhi Prayut Payutto mentions about Karma that cannot affect the well being of a person as Karma that can be washed that is the Good Karma that can lead you to the highest wisdom of the human nature. If we consider 4 types of truth (Ariyasuj 4) in Buddhist philosophy, we will see that Maak 8 has mentions on how we can prevent ourselves from experiencing and feelings from Bad Karma such as Trisikkha. Taking care of Sila, Meditation, and Wisdom is the pathway to leave the Karma behind. It is a philosophy on preventing the Karma that has roots from ALoba, ADosa and Amoha. Buddhism mentions about Karma as a result of an action. A person should have a strong intention that he want to avoid every way of causing Karma. He should be very careful in his thoughts and he should have a strong personal endeavor to achieve the highest wisdom. A person should use his wisdom to lead himself and should not be led by any external feelings. Once he is free from wants, anger and foolishness, Karma will not be created. A person will be free from being a slave of his Karma and wisdom in his mind will set he free from himself (Phra Depvedhi Prayut Payutto, 1988, pp.120-129). The story of Karma reflects the ways to stop being led external factors and live the reality. It shows us that the only way to stop creating Karma is to accept truths and we will be free from any bondages. Suwat Chanchamnong mentions about the rule of Karma that the rule of Karma reminds us that we should responsible for our duties. We should focus on what we do and keep creating good Karma. We should ignore any Bad Karma and trust in our abilities that we are all contribute good things to earth (Suwat Chanchamnong, 1988 pp.468).

Phaya Kan Kak chooses to follow on creating Good Karma whereas



Phaya Thaen is led by an ordinary world factors that lead him to a creation of Bad Karma. Phaya Kan Kak accepts the 38 rules on achieving the enlightened life by following the 23rd as states about humility. In contrast, Phaya Thaen does not accept the 38 rules on achieving the enlightened life by ignoring the 24th as states about privacy. A person should try to enjoy the personal privacy and should not encroach any personal privacy of others. Phaya Thaen is influenced by external factors. Phra Depvedhi Prayut Payutto says that we all should try to manage our mind to not be influenced by external factors. He says that we all should not only creating good Karma because the physically results of good Karma but also do good Karma in order to achieve to highest wisdom of a human nature. We should all try to understand to cycle of Karma and study about Karma with wisdom. A person should also understand that we all create good Karma to achieve the highest wisdom that is free from Karma (Phra Depvedhi Prayut Payutto, 1988, pp.95-96).

Phaya Kan Kak is a person who practice Dhamma as a way to be free from Karma. He does good Karma and treats Karma with wisdom. He encourages everybody to live peacefully together, He accepts reality and the cycle of earth. He governs his city with the 10 characteristics of a great governor. The results of his Good Karma make his story continue to be famous and most respected among North East region of Thailand. His name is remind in the tale and Bang Fai tradition for many years. We can say that Phaya Kan Kak is a legend of a tale that sits in people's heart.



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