



## **Chapter Five**

### **Conclusion and Suggestion**

#### **5.1 Conclusion:**

#### **The Development and Continuity of the Tamnak Phra Mae Kuan-Yin Chokchai 4**

There are two major events in the history of the development of the Tamnak since its establishment as a small group of friends sharing their religious experience. First, the revelation that implied that Phra Mae Kuan-Seng, the founder and leader of the group to be the reincarnation of Kuan-Yin Bodhisattva; second, the leader in her role from an independent woman while being a housewife and a mother, has developed into a reincarnation of a much loved Bodhisattva, Kuan-Yin. Through the course of this development and change of roles, the founder and leader, has attracted much attention and devotion of her increasing numbers of followers that the group has in time expanded into a religious group named as the Tamnak Phra Mae Kuan-Yin Chokchai 4 as a tribute to Kuan-Yin Bodhisattva who has been the object of worship, with several projects

commissioned under the founder—those completed and those currently under way.

Phra Mae Kuan-Seng, in the development of her role—as a woman, a medium, a nun and the reborn Kuan-Yin Bodhisattva, could be seen through the three stages of her life: the first, as Khun Waraphon; the second, as Phra Mae Waraphon; and the third as Phra Mae Kuan-Seng.

In the first stage, she is an independent woman, a housewife and a mother. Her personal achievement such as: enjoying financial successes in her adult life while born poor and uneducated is one of the important factors attributed to the belief that she possesses the charisma that gained her the good fortune and has made her followers coming to her in seeking financial prosperity. Then her happy family background has added to her the charismatic reputation that also attracts followers to her for family problems.

In the second stage, she becomes a practitioner of divine healing when she was possessed by Kuan-Yin Bodhisattva, and convey messages from the Bodhisattva—according to her, to save all souls—the living or the dead. In the process, she experienced extraordinary incidents that revealed her true being as the incarnation of Kuan-Yin Bodhisattva, in the forms of dreams and oracles, and performed miracles where some were witnessed by

monks of a different Buddhist tradition (Theravada Buddhist monks) and her followers. At this stage, she denied her power by saying that she was not conscious of her actions and claimed to be a medium who, in her own words, had unconsciously carried out the will of Kuan-Yin Bodhisattva.

Then in the third stage, where finally came the declaration that she told of her *oneness* with the Bodhisattva, and had, in her own words, unconsciously, declared to be the reincarnation of Kuan-Yin Bodhisattva. Then in 1984, she commissioned to have her own statue made in the similar way that Kuan-Yin Bodhisattva is depicted—the climax of her transfiguration process. After her debut as the reborn Bodhisattva, which was witnessed by her followers, she embarked on a new career in the new role as Phra Mae Kuan-Seng, a nun of the Mahayana Buddhist tradition. She was ordained by the abbot of the Kuan-Yin temple at Namhai Pho-Tho in the mainland China, Miao Shan, who by chance shares a similar name with the legendary Miao Shan princess, the second embodiment of compassion, and was given the ordained name that she has since been referred to as Kuan-Seng or in Chinese language 觀昇. The first character of 觀 or “Kuan” comes from the Chinese name of the Bodhisattva, Kuan-Yin or 觀音, and the second character 昇 or “Seng”, means “ascending”. By 觀昇 or “Kuan-Seng”, she has meant to show the world that she is, the third embodiment of compassion, the reborn Bodhisattva, Kuan-Yin.

The founder's determination to be ordained as a nun, according to the followers, has shown her sincerity and devotion to the well-being of the Tamnak and the activities led by her have also shown her enthusiasm in the welfare of the society —by renouncing the worldly life, in her case, a good life with happy family and good fortune— and her courage to do so, which is not a common practice in Thailand where Theravada monks do not ordain woman, has also gained their trust and confident in the future of the Tamnak to lead them and show them the Way.

Throughout her role as Kuan-Yin III, whether as Phra Mae Waraphon or Phra Mae Kuan-Seng, the qualities that are seen as similar to the qualities in Kuan-Yin Bodhisattva are regarded as evidences of her charisma that has earned her the devotion of followers and which has already led to the achievement of the Tamnak as shown through its construction project and numbers of participants in the activities that it organizes. With the reputation as a religious organization active in the welfare of the society, it is not difficult to see that by such reputation, the Tamnak is certain to be able to gain further future development with an ensured continuity.

Therefore, as regard to the possible succession problem as raised by Weber if the survival of a group depends very much on its charimatic leadership, this would not be a vital problem for the Tamnak. In the case of

the Tamnak, by the attention that the followers has been paying to the advises of the founder, and the efforts of the followers in their devotion to the activities—religious and social, among other things, a candidate for a probable successor is in view, when the time comes, a new leader would probably be appointed by the founder, with her wish granted by the devotion and attention showered to her by her followers.

Also since the founder's teaching, shows the value which coexists with the teachings of Theravada Buddhism and does not show contradiction to the social value of this country, all of the these, would ensure further development and continuity of the Tamnak Phra Mae Kuan-Yin Chokchai 4.

## **5.2 Suggestion for Further Studies**

For further studies, I would like to suggest a research on the psychological aspect of the personalities of the founder, Phra Mae Kuan-Seng. The founder, throughout the process in handling all of her roles, has been convincing in expressing the special characteristic of each of the Beings residing in her at the particular moment. Attendants of the events have been able to recognize immediately the “Who is Who” even for every slight changes occurred in the facial and physical appearances of the founder, Phra Mae Kuan-Seng.