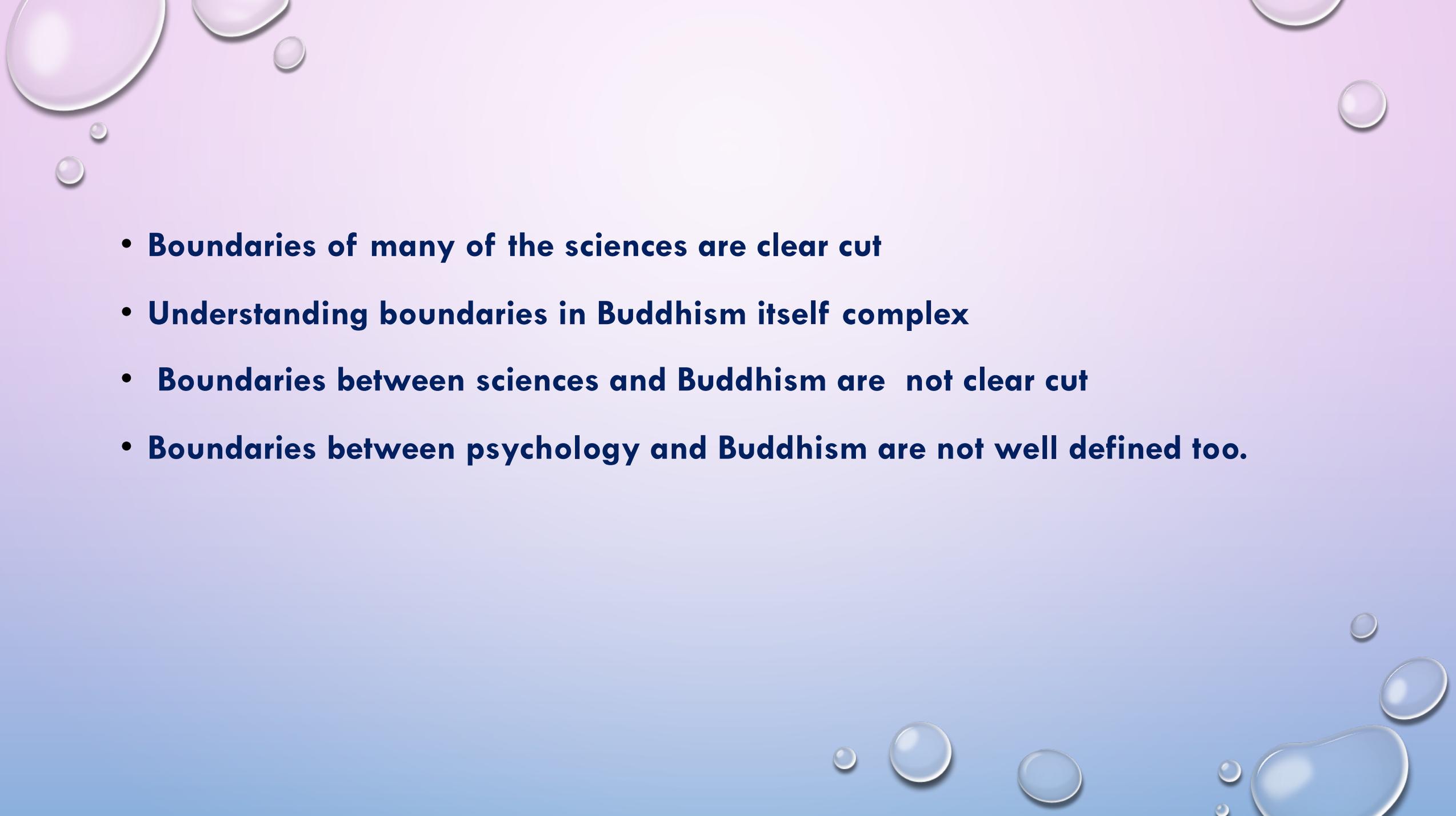


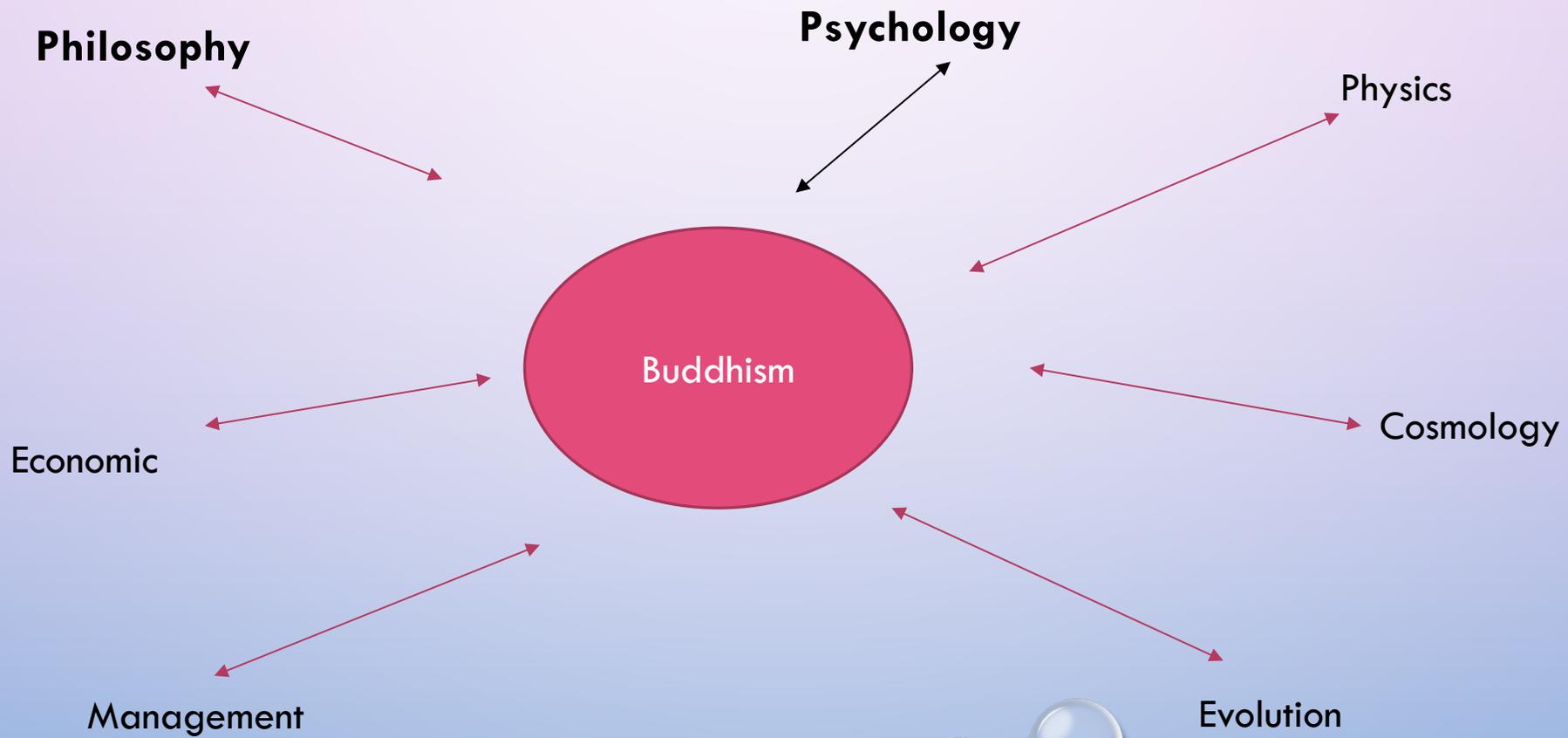
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**“ MAY TRIPLE GEMS BLESS YOU”**

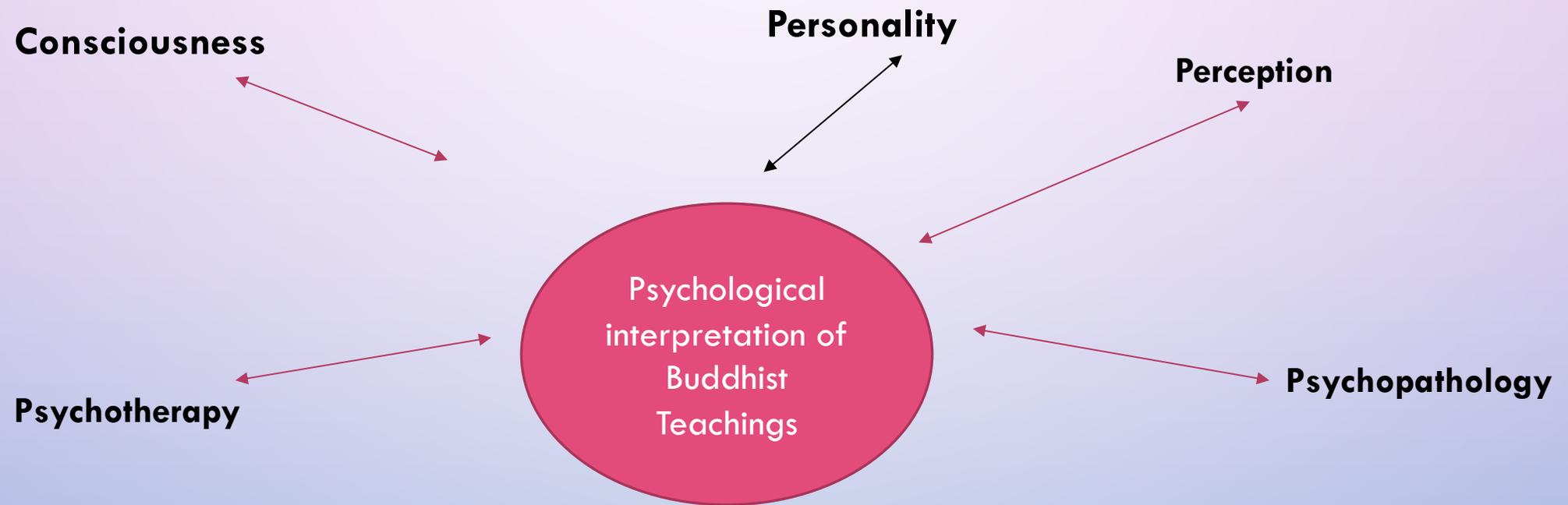


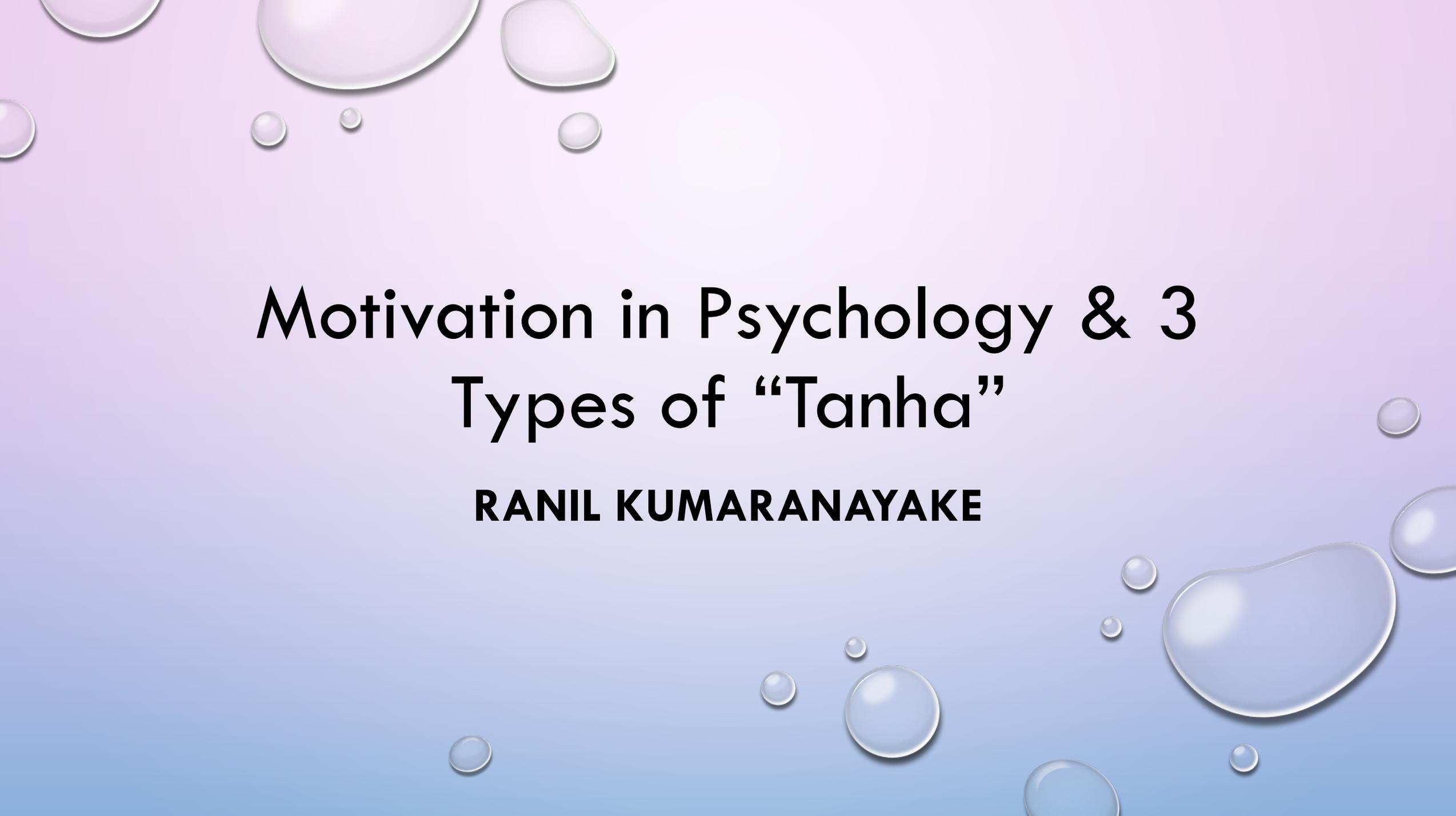
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- **Boundaries of many of the sciences are clear cut**
  - **Understanding boundaries in Buddhism itself complex**
  - **Boundaries between sciences and Buddhism are not clear cut**
  - **Boundaries between psychology and Buddhism are not well defined too.**

- Current interests of bridging Buddhism and science



- Current interests of bridging Buddhism and science





# Motivation in Psychology & 3 Types of “Tanha”

**RANIL KUMARANAYAKE**

- The word taṇhā comes from “thán” + “hā,” where “thán” means “a place; “hā” means getting attached or fused;
- “Tanhā – how we attach via greed, hate, and ignorance.” Note that “tan” in taṇhā pronounced like in “thunder.”
- TANHA (craving) is the root cause of “Samsaric” predicament. The bonding between the samaric cycle and the person takes place based on tanha.
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- In dhammapada greater attention is paid to this as this is the causation for arising dukkha or rebirth, called samsara. (Literally “wandering)

- In the science of psychology, the concept of motivation pertains to what drives human behavior.
- This can also be considered in similar grounds with tanha being the causal basis for human action ultimately
- **What are the similarities.....?**
- Both the explanation of motivation in psychology as well as tanha in buddhism consider the “cause and effect relationship”
- **What are the differences?**
- The time frame that is addressed in buddhism transcends the present life but that of modern psychology doesn't .
- Buddhism describes the concept of tanha from a holistic point of view/synthesis.
- There is no single motivation theory that explains all aspects of human motivation/ analytical

- Motivation psychology is a study of how biological, psychological, and environmental variables contribute to motivation. That is, what do the body and brain contribute to motivation; what mental processes contribute; and finally, how material incentives, goals, and their mental representations motivate individuals.
- In contrast, the Buddhist concept of Tanha which is similar to motivation states that how the attachment or craving for biological, psychological, and environmental variables leads to wandering in Samsara.

- Modern psychology explain motivation in terms of where;
- To be motivated means to be moved into action. We are induced into action or thought by either the push of a motive or the pull of an incentive or goal toward some end-state. Here a motive is understood as an internal disposition that pushes an individual toward a desired end-state where the motive is satisfied, and a goal is defined as the cognitive representation of the desired outcome that an individual attempts to achieve.
- According to buddhism, in his final sermon, the Buddha identified as forms of suffering(first of Four noble truths) birth, aging, sickness, death, encountering the unpleasant, separation from the pleasant, not gaining what one desires, and the five “aggregates”\* (skandhas). Which arises due to tanha, i.e motivation.
- **Psychology explains motivation in terms of the process and outcome whereas Buddhism explains in terms of root cause of motivation.**

\*(1) matter, or body (rūpa), the manifest form of the four elements—earth, air, fire, and water; (2) sensations, or feelings (vedanā); (3) perceptions of sense objects (sanskrit: samjñā; pāli: saññā); (4) mental formations (samskāras/sankhāras); and (5) awareness, or consciousness, of the other three mental aggregates (viññāna/viññāṇa)

- According to many of the modern theories of motivation psychology, motivation is a constructive phenomenon that drives the person to accomplish. For example, Abraham Maslow's hierarchy of needs,



The ultimate outcome is to ensure the survival.

- In Buddhist teaching, the second truth(of four noble truths) is the origin (pali and sanskrit: *samudaya*) or cause of suffering, which the Buddha associated with craving or attachment in his first sermon. In other Buddhist texts the causes of suffering are understood as stemming from negative actions (e.g., Killing, stealing, and lying) and the negative mental states that motivate negative actions (e.g., Desire, hatred, and ignorance).
- In this sense we can understand Buddhist conceptualization of motivation(*thanha*) is superficially pessimistic but actually a part of detailed discourse on cause of re-birth. Modern psychology, emphasizes on serial order of individual circumstances that take place in the process of motivation whereas the Buddhist explanation on motivation is the determining factor for chain of circumstances that gives rise to rebirth.

- The term *tanha* literally means “Thirst”. This thirst demands satisfaction of desires. A lack or a want also underlies this desire. It is itself the root of satisfaction. *Tanha* can arise on range of objects.
- In some texts, the mental state of ignorance refers to an active misconception of the nature of things: seeing pleasure where there is pain, beauty where there is ugliness, permanence where there is impermanence, and self where there is no self which initiates craving(*tanha*, the motivation).

## THREE TYPES OF TANHA

- **In the exposition of second noble truth types of craving is differentiated as Kama Thanha(sensual craving), Bhava Thanha(caving for existence), and Vibhava Thanha(craving for non existence).**
- **This tripartite division of Thanha is fitting more to the modern psychology's concept of motivation than general meaning of motivation.**

- **Sensual craving( kama tanha)**

- Manifestations of sensual craving could arise in relation to six senses resulting six modes of craving(tanhakaya)(rupa thanha, sabdha thanha, ghandha thanha, rasa thanha, phottabba thanha and dhamma thanha.
- Kama-tanha is perhaps the most straightforward to see, being the direct cause of dukkha-dukkha (ordinary suffering); we illustrate this with the 5 senses of the body and the sixth sense, pertaining to mental objects:
- The entire need based hierarchy explanation by maslow can be explained in terms of kama thanha.
- Herzberg's two factor theory can be explained in terms of kama thanha

- CRAVING FOR PLEASANT VISIBLE FORMS (*RUPA TANHA*)
  - CRAVING FOR PLEASANT SOUNDS (*SADDA TANHA*)
  - CRAVING FOR PLEASANT ODOURS (*GANDHA TANHA*)
  - CRAVING FOR PLEASANT TASTES (*RASA TANHA*)
  - CRAVING FOR PLEASANT TACTILE OBJECTS (*POTTHABBA TANHA*)
  - CRAVING FOR PLEASANT MENTAL PHENOMENA (*DHAMMA TANHA*)
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- The main reason for craving for sensual pleasure is ignorance of the three universal characteristics of all existing physical and mental phenomena; impermanence (*anicca*), suffering (*dukkha*) and not-self (*anatta*).

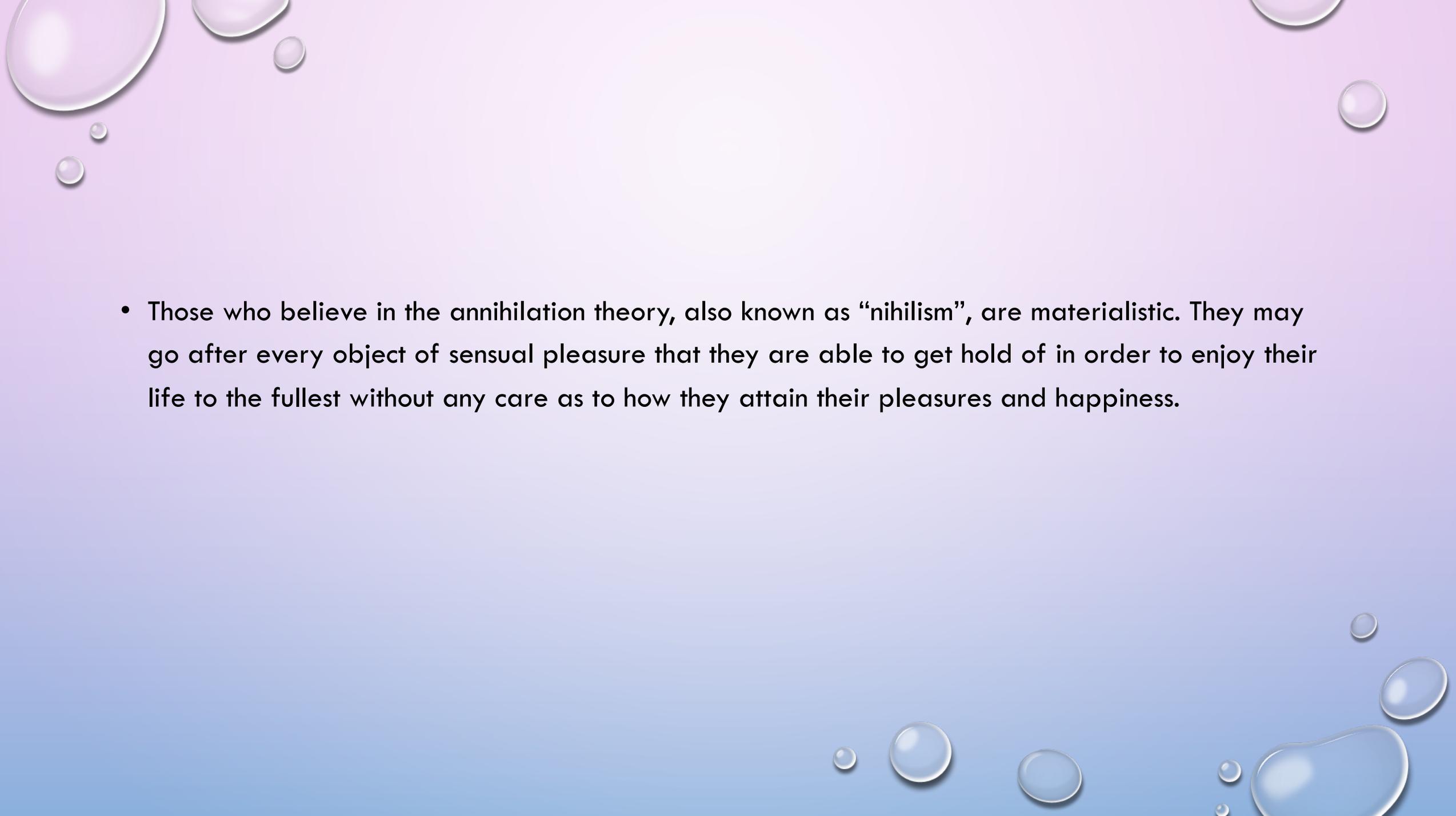
- **CRAVING FOR BECOMING OR EXISTENCE (BHAVA-TANHA)**

- Bhava means becoming or being. This is the craving to become some thing or someone in this life as well as the urge to continue to exist in future lives, associated with the wrong view of life being an eternal and immortal entity. It will include craving to be happy, rich, famous, powerful, popular, attractive etc.
- These can very easily be considered in similar grounds with Maslow's, Herzberg's goal setting and even with concepts of Achievement motivation(McClelland).
- Craving for existence is related to the belief in an ego (*soul*), an absolute and eternal self, independent of the mind and matter (*nama-rupa*) which has the capacity to survive eternally (*sassata ditthi*) through transmigration from one birth to the next. Craving for existence may be considered as the desire to be born in the sensuous world (*kama loka*), one of the fine material (*rupa brahma loka*) or formless worlds (*arupa brahma loka*).

- **CRAVING FOR NON – BECOMING OR NON – EXISTENCE (VIBHAVA-TANHA)**

- Craving for non-existence or self annihilation is the desire to get rid of something including the desire to not exist after death. One may crave to get rid of anything that one may not like or cannot cope with such as unbearable physical or mental distress, pain, anxiety, worry, suffering, anger, hatred, jealousy, bad health, unpleasant situations or people. Craving for non-existence may be associated with the wrong belief of annihilation (*ucceda ditthi*). **This is the belief in the presence of an ego identity that is identical with the mind and matter, which will be completely annihilated at the time of death with no possibility of a re-birth.**
- **When we compare this with the modern concept of motivation in psychology, the similar actions can be seen in Frustration which takes place when a motivated individual's goal directed behavior is blocked by any circumstances.**
- Contemplating suicide or an act of self-harming, may indicate an extreme form of craving for non-existence. Whatever the craving of a person who commits suicide is, as long as the ingredients for a re-birth

- **When one becomes continually frustrated and disillusioned because of one's failure to gain sensual pleasures through *kama tanha* or unfulfilled craving for existence (*bhava tanha*), that may also lead one to develop craving for non-existence.**
- **In the equity theory of motivation they present outcomes of feeling unequally treated. They are actually the actions that an individual performs when dominated by *Vibhava tanha*.**

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- The background features a light purple-to-blue gradient. In the top-left and bottom-right corners, there are several realistic water droplets of various sizes, rendered with soft shadows and highlights to give them a three-dimensional appearance.
- Those who believe in the annihilation theory, also known as “nihilism”, are materialistic. They may go after every object of sensual pleasure that they are able to get hold of in order to enjoy their life to the fullest without any care as to how they attain their pleasures and happiness.

- Each of these three cravings stems from the failure to realize anicca, dukkha and anatta through the introspection of feelings. So in order to forestall craving and its consequences, namely, rebirth and suffering, the yogi should contemplate every phenomenon, and try to see everything as it really is.

*Thank You.*

