

## **THE THEORY OF MOTIVATION (Pravritti) IN "BRAHMASUTRA"**

Amongst the authoritative philosophical texts, the "BRAHMA-SUTRA" of BADARAYANA enjoys a significant status. This is one of the "PRASTHANA TRAYIS". All the standard texts in the field direct one's attention to "BRAHMASUTRA" for a considered/final opinion on any Adhyatmik topics. The verdicts of "BRAHMASUTRA" are therefore regarded as conclusive.

Generally with reference to the authored or written texts, the roots of authority can be traced either to SRUTI, or to reasoning (Yukti) or to a wisdom-filled person of trust (Aapta). But as regards "BRAHMASUTRA" the roots of authority can be traced to all the three, hence it accounts for its high authentic position amongst the books of authority.

"SUTRA" means radius. It also means length of the thread. Each "SUTRA" can operate within the area applicable.

"SUTRA" also means a formula; In this case, it is a universal formula applicable all the time operable in similar fields. "BRAHMASUTRA" helps in arriving at the final decisions.

The whole text is divided into four chapters. Each chapter has an appropriate title viz; SAMANVAYA-ADHYAYA, AVIRODHA, SADHANA and PHALA-ADHYAYA. In all (223) two hundred and twenty three topics are discussed. Each topic of discussion is called ADHIKARANA. The total number of SUTRAS accounts for (564) five hundred and sixty four, as per Dwaita system. The number slightly varies in other systems.

Now let us take one such topic for our study, known as Pravritti or MOTIVATION. This topic is ever current and applicable in our day-today life in this world and equally applicable in divine kingdom too.

MOTIVATION (Pravritti) means zeal to do a work either self actuated or prompted (directed) by others. Of late, say, for the past two or three decades, the administrative limb in Government, Management in public and private sectors, Educationists in their field, and many others are seriously concerned at the gradual fall of working standards. The working masses at large, like to work less and enjoy

more leisure and comforts. They react badly if persuaded to work properly. This is partly attributed to the awareness of the masses ie., their rights, over-protective rules in favour of the working class, handsome salaries, good amenities and less punishment and so on. As a result of this, people are prone to inertia, the natural lethargy. Net result is lack of motivation, and a fall in productivity.

Due to this, the top management started scratching their heads. Several new solutions and theories were put forth by the management experts/administrators as to how to motivate the masses. As mentioned earlier, this is not the problem of any one nation, this is the problem all over the world.

As early as 1940, one person by name MASLOW evolved a theory known as "need based hierarchy" theory. He identified five human needs and thought motivation could be ensured in securing them. Subsequently many theories have been put forth, depending upon the need, situation and problems.

Generally the suggestions put forth are (i) Awards for the innovative ideas, (ii) continuous watch and pursuance (iii) workers participation in management, (iv) Attention to behavioral psychology (v) timely promotion (vi) Long scales of pay (vii) Providing suitable amenities (viii) Status and recognition (ix) Induction of penalties for violating rules (x) Termination from service in non remediable cases, (xi) Stopping promotions (xii) Ban on financial incentives etc., change of job (xiii) Scholarships and appreciation in the educational field etc.

Although these practical solutions have helped here and there in specific cases on a temporary measure, the basic theory governing the motivation has not yet been evolved. If one knows the basic principles one can handle the situation with diligence, care and certainty.

At this juncture, let us turn our attention to the second chapter, first paada and eighth Adhikarana of "BRAHMA SUTRA" viz Na Prayojana-watva Adhikarana.

This Adhikarana consists of two Sutras as follows.

(i) OM NA PRAYOJANA VATVAAT OM

(ii) OM LOKAVATTU LILA KAIVALYAM OM

Here the problem/inquiry is: why God created the universe when He is no longer the beneficiary in any way? What was the cause for this motivation (Pravritti)? In this context SRI ANANDA TIRTHA, the commentator of Sutra, speaks about the basic principles involved in the problem.

In Spite of the fact that God is not the recipient of any benefit directly or indirectly, He acts due to his supersaturated state of Joy, ANANDAMAYA. Or any action that he is motivated into is attributed to his sport of joy (Krida). The second SUTRA quoted above explains this. Just like a person flings into action due to his excessive state of joy, so also God's actions are motivated by His own Ananda. One basic principle Sri Vyasaraja quoted in CHANDRIKA is as follows:

"दुखोद्रेकात् सुखोद्रेकात् रोदने हसितादिके।  
प्रयोजनमनुद्दिश्य प्रवर्तन्ते हि पण्डिताः॥"

"The action originated/motivated out of extreme sorrow or extreme joy is not result oriented even for the wise".

The above capsulised thought gives rise to the four fundamental principles of motivation. Viz;

Motivation: (Pravritti)

- |                                |               |
|--------------------------------|---------------|
| a. Out of excessive joy        | सुखोद्रेकात्  |
| b. To gain happiness           | सुखाय         |
| c. Out of excessive grief      | दुःखोद्रेकात् |
| d. To avoid on coming miseries | दुःखनिवारणाय  |

Out of the above four possibilities, since God is absolutely free from sorrow or any other blemishes, nor he has to gain any happiness, his motivation is therefore to be asserted due to the above reason (a) only.

The remaining souls working with excessive joy/or sorrow would be for an extremely short period. The reasons at (b) and (d) are applicable for all the souls in day-to-day life.

Here the question is whether one deserves positive encouragement like incentives, promotion, merit awards etc. or negative ones like chargesheet, enquiry,

suspension, termination etc. These are to be critically examined both collectively and individually.

Those who are considerably in top positions, need nothing extra as they have gained their status or reached the goal. That gives them enough happiness.

One cannot be kept in a miserable or torturous condition for long since that causes tremendous frustration and might render an individual a criminal or useless.

If a person failed to get motivated, the fault lies partly with the master or management. The following authority is the proof of it.

"अयोग्यः पुरुषो नास्ति योजकः तत्र दुर्लभः"

"There is no useless person in the world but there are dearth of masters who could harness the hidden talent of such persons."

Of late the employees are not easily satisfied. The more the management gives, the more will be the demands again. With passage of time, the employer in all fields is realising that it is almost coming to the point of impossibility to meet any further demands as they are endless. In this connection we recall a Subhashita.

"अज्ञः सुखमाराध्यते सुखतरमाराध्यते विशेषज्ञः।  
ज्ञान-लव-दुर्विदग्धं ब्रह्मापि नरं न रञ्जयति॥"

"A below average person hopes/tries for some happiness. A knowledgeable person hopes/tries for some more happiness. But as for the perverted class, even Brahma will fail to satisfy them in any way." Thus employees' demands are endless. I am afraid; if the present trend continues perversion may persist all over.

In our day-to-day worldly life, the problem we are trying to understand is why personnel are lacking zeal to work or remain demotivated and how to motivate them in the work track/while in the divine kingdom we are trying to understand, looking to the accomplished work, as to what is the cause of motivation. Since there is nothing to gain for oneself.

Thus BRAHMASUTRA throws light on four fundamental principles responsible for motivation of any individual. These are applicable in the normal day-to-day worldly life and in the divine kingdom too.