

# THE MOTIVATION: DIMENSION OF THERAVADA BUDDHISM

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## ABSTRACT

*Motivation is thought to motivate humans to behave differently, for example, want to have, to be, to stand out loud, to be big, to have power, to have a good fortune, to have money, to be successful, to have honor, fame, others to praise and respect. This happens because motivation drives humans to act in a particular way when humans require something, or because of a lack of it. Nowadays, humans express their needs through motivation (motivation) to change their behavior to acquire material objects to serve themselves. These are called "Negative incentives" (Passion or Taṇhā). However, eager to learn, curiosity, desire for good, desires to do what is good, good cravings, want to know the truth (Gladness or Muthitā). As mentioned above, human beings seek success with ambition, striving for themselves to change their circumstances for the better. It is this ambition that creates the impetus for humans to want to get, wants to have, wants, and is and creates the impetus for humans to act to pamper themselves. But when we get what we want, the human being will not stop the behavior at all, the human being needs other things whether it is compliment, power, prestige, money, infinite wealth. Therefore, human beings show the habit of wanting to stay all the time, both good (Muthitā or gladness) and bad (Passion or Taṇhā). Therefore, Motivation in Dimension of Theravāda Buddhism is (1) negative motivation (Passion) and (2) positive motivation (Gladness). Therefore, this article presents that the emergence of negative motivation and how to suppress or extinguish the negative motivation. (2) The emergence of good motivation and increasing the motivation for good.*

**Keywords:** Motivation, Dimension, Theravada Buddhism

## INTRODUCTION

There are many human motives in which humans are motivated to perform a variety of actions or behaviors in pursuit of four factors: food, clothing, shelter, medicine, to meet physical needs. There are also more needs, such as the need for success, the need for money, compliments, power, prestige, as well as achieving the ultimate goal that one wants to achieve (Maslow, 1970; Scidenberg, 1976). As humans are social creatures, they are emotionally attached to and in association with others, the motivation arises from both internal and external factors (Bolles, 1967). Motivation arises from the impulse for a person to act or behave differently, in the Buddhist perspective it arises from the following reasons; (1) fear: because fear is a very common and fundamental aspect of human beings, that is, fear of danger or fear of suffering in one's life, fear of hurting other people or animals, fear of the cold, fear of heat, fear of pain, and fear of disease, as well as fear of the insecurity of life and position, which is a more complex fear. These fears are the motivations or motivators that cause the human being to struggle in the safeguarding and prevention of self-fears. (2) Craving for rewards: In such a way that someone else has given them or has divine authority. This kind of motivation brings in greed, hijacking, exploiting others, corruption, cheating, and trying to find a way to gain an

advantage utilizing shortcuts, aiming to gain, aiming to have. (3) The desire to stand out above the other person: Want to dominate, defeat others, called “Māna (thinking oneself above the people)” because Māna is the subject of a need for respect, a use and a motive for good because this Māna aims to overcome and dominate others, wanting to have power over others, which is considered a power-seeking motive that creates a competitive system and brings serious social harm.

The desire to get, to have, to be of this human being is due to the sensation of emotion (Wethnā) is a proponent in which there is a clear ignorance as the truth (Xwichchā) is the birthplace. When a human gets in an emotion that is pleasing, pleasurable, or not pleasurable, such the eyes seeing a beautiful or ugly figure, the ear hears a sweet or non-melodious sound, the nose has sniffed a fragrant or foul smell, the tongue tasted delicious or not tasty, and the body has been touched soft or hard. As well as emotional addiction (Wethnā) occurs, receiving a feeling of euphoria or distress, discomfort or simply which occurring at the same time with the desire (passion) as well such If you feel happy then you get joy, satisfaction, want, want to hold on for a long time. If you feel distressed, unhappy, resentful, upset, hated, you want to run away from the present state. And if you feel indifferent, like/dislike, happy/not happy, satisfied/dissatisfied, hate/don't hate without considering the feeling that it is useful or not useful, it may be because there is no clear knowledge as a base, causing pressure to the mind until it is not understood.

### **Motivation in Buddhism's Viewpoint**

“Motivation” refers to the stimulus or behavior of the human being, the need, desire, pleasure, satisfaction, pleasure, affection by using connected media such as the eyes impact on the image, it motivates human behavior to have cravings, it is a motive in the bad side that drives the behavior of people to express themselves in different ways. In negative ways such as wanting to get, but don't want to do it, want to take the exam but wait to copy the exam from friends, these are the ones that motivate the test taker, whom Buddhism calls “Passion (Taṇhā)”. The definition of the word. "Pleasure, satisfaction, delight, love, which comes from the word" Muthitā or gladness ", it is the motive that is what motivates the behavior of people to be curious, pursuing, and thinking with a positive impulse to action, thus creating a positive motive.

Therefore, Buddhist scholars have defined the meaning of negative motivation as “Taṇhā (passion)”, and positive motivation “Muthitā (gladness)” as follows.

The nature of the mind struggling to get what it desires, when it gets it, it enjoys what it wants, need for self-indulgence without considering the suffering of the punishment that will befall themselves and others, such as want to be rich, what can I do to get my money? The difficulty does not matter where it comes from, good or bad. It may act in an immoral or corrupt way such as robbery, stealing, etc. This aspect is called passion is the desire to increase the ego even more (Bhikkhu, 2010).

The desires and selfishness of which human attitudes towards things move from their reality and in different ways according to their level of desire for things. When there is a shifting attitude, it creates conflicts within oneself and conflicts between oneself and others, and then act or deal with them with their power, their appetite, that is, not managing them as they should, for real reasons. When this happens, it creates problems, frustration, and suffering for oneself and others according to passion level (Venerable Phra Dhammapitaka Payutto, 1999).

The desire has soared that struggling is an obsession with sexually obtained objects is classified as Kāmtaṇhā (carnality). The desire to be in a world born of power, mourning and the desire to be born in the desired world is Phwtaṇhā (desire). The desire is not like this, to die by the power of boredom, desire to die, don't want to be born in that world again, classified as Wiphwtaṇhā (Don't want to be) (Wachirayanwarorot, 1986).

The cravings underlying the human mind are (1) the craving for a new world, (2) the cravings that get involved in the joy of eroticism, and (3) the cravings to enjoy various emotions.

These make people want it, that is, what they like and want for their own (Kāmtaṇhā). When the one wants it, the one wants to be, that is, the one wants their self to be that, instead of what the one has (Phwtaṇhā), and if not, or separated from what you want, you don't want it, for example, wanting not to be a patient or not to be a prisoner, etc. (Wiphwtaṇhā) (Muthukan, 1964).

The desire in the 6 eroticisms including image, sound, smell, taste, touch, and emotion such as want to see a beautiful image, want to have delicious food, want to hear a good voice, want to touch something soft. These are all enticements to arise in the mind, classified as Kāmtaṇhā. That is, the desire for things or conditions to please, for example, to have wealth, children, wife, husband, house, resident, rank. All of these things lead the mind to want to be, insatiable, classified as Phwtaṇhā. The craving is not like this, want things or conditions of disapproval to disappear, desire to have the most things or the impossible of nature, for example being born, don't want to get old, don't want to get hurt, don't want to die, don't want to be poor, don't want suffering, which is the power of nature, etc. It is classified as Wiphwtaṇhā (Kamdee, 1991).

The cause of suffering is struggling and ambition, which can be divided into 3 things: (1) Kāmtaṇhā: Struggling, ambition in the 5 goodness, including image, sound, smell, taste which is desirable, makes the mind struggling to seek, and once it is addictive, entangled and desires more refined lust. These made their passion even more intense like fire. (2) Phwtaṇhā: wanting to be, that is, want to be like this, don't get enough. (3) Wiphwtaṇhā: Not wanting to be, cravings on the other hand, such as wanting to be not sick, wanting not to die, wanting to not getting old (Indasara, 1987)

“In conclusion, wanting to be motivated is a desire in the bad (Xkuṣḷa) is passion, this is caused by the feeling of perception (Wethnā) which causes the effect to be (Factor) according to the ignorance (Xwichchā) is the foundation of passion. These play a role in most human lifestyles, causing problems for human life and society because they are the source of hope, paranoia, feelings of happiness, and misery. This passion leads to the pursuit of what they want and if human beings satisfy their cravings in every matter, and each time the craving will not go away, it will only increase until the end of the desire”.

However, there is another kind of Buddhist motive that conveys practical benefits. The mentality in what you do and is satisfied with your love (Muthitā (gladness)) in the purpose of doing things, wanting to accomplish the purpose or love, craving for wholeness, perfection, which is the end of the action of which can be reached by that action, or wanting to have a real good condition, fullness, and perfection of that work; (Venerable Phra Dhammapitaka (Payutto, 2003).

The beginning of the work that is understood by most people will take “taking action” as a start. However, the truth is not entirely correct, so it has to be "thoughtful" before "taking action". In other words, please take action first, that is, make your mind motivate (Muthitā (gladness)). Love of work or is satisfied with work, when the heart is passionate it is done willingly and the person becomes love in the work (Muthukan, 1992).

In conclusion, that contentment, affection, and goodwill always be called Muthitā (gladness). When there is satisfaction, motivation, willingness, and willingness to devote one's time, body, and mind to one's own needs arise. It also reduces the tendency to phenomena caused by the antagonism of dissatisfaction, which, if able to incite Muthitā (The gladness) has arisen so strongly, it will devote one's soul to it and do it in the best possible way until it is fervently motivated, that leads to enthusiasm and determination to achieve the best results until the business processes are done in good order.

### **The Motivation Process in Buddhism**

When it comes to the word 'motivation', it is a need or desire or a stimulus that stimulates or drives human behavior, expressed in a certain way in response to a need, or motives with a clear purpose, or for one's own pleasure, as a desire to feed on the desired feelings, what do you

want, only to want to get pleasure, regardless of whether the actions they have performed will cause suffering or suffering on others, only to get what they desire. This kind of craving is a bad craving (Evil), resulting in all distress, restlessness, uncontrollable thinking. From this meaning, it is known that the motive mentioned herein is a need or impulse to human beings, which will manifest behavior in the physical part, called "external motivation". And the whole inside (mental) is called "inner motivation". The process of creating Buddhist motivation is the desire or desire (Passion). The craving is for the sensation and the need for it to be used for self-comfort, mental comfort, or self-pampering. The desire for ignorance to nurture and to provide opportunities to become involved in the subject matter which puts the self at the center of its occurrence is a normal human process.

### **The Emergence of Negative Motivation (Passion)**

The key factor that determines the negative motivation (passion) arises from the thought process after receiving the information from the sensation (sensation), and then further refined. If don't think well or think carefully, the incentive that will come later will be bad, called the desire. But other factors that help to motivate the bad (passion) is associating with the wrong person or the bad person, which allows us to get bad information with, it also misleads all subsequent processes, and the system of thinking is not systematic.

Therefore, the negative motivation (passion) is the impression of what is needed, lost in the power of pleasure, the desire for things that arise from the carelessness, Let the emotions and feelings take over the mind, including the intense thirst, both physically and mentally, in the image, taste, smell, sound, touch in a modest manner. The people will seek desires to satisfy their emotions in gaining praise, love, respect, and trust. However, it is painful to feel neglected or ignored by society and friends.

If a question is asked, "What is this craving?" Desires are likes and dislikes, then deliberately decided to do so. When passion wants something, it tells the life of the body to move and act with that intention. In Buddhism, it means an action that is expressed intentionally, even when it takes place for a while.

Hence, intent means intentionally choosing an emotion to the heart, because the intent is to be the head or the manager of the mind about what to take or not to take, and in the end, it is the embellishment of the mind in different ways. When the intent occurred one time, that is, karma takes place in the first place, and when karma occurs, it immediately takes effect as the Buddha's words said: "Ce nāḥ phik, khwe km, m̄ w thā mi" (Xaṅg. C̄hakk. 22/63/385) means "We say that the intent is the action". (Xaṅg. C̄hakk. 22/63/577) because when the intent arises is that there is an activity in the mind, when the mind is in even the slightest movement, actions follow.

All human beings strive in every possible way to meet their individual needs at each stage, when the initial need has been met, the need at that stage will become less important, no longer motivated, but more interested and need for something new. But an initial requirement that has already been met may return to a new need or requirement when the first response of demand is lost or is absent and the previously important demand is reduced.

It is this desire that awakens the minds of people with the striving, achieving desires in the desirable mood, to obtain them, until the desire to force the mind to shake in that emotion and to cling to them as ours, which suffered when they change (Xphi.Wi. 35/916/573). The passion arises from humans who experience external stimuli, which Buddhism calls "External stimuli". Images, sounds, smells, touches, and emotions affect us and occur within the mind, all of which affect 6 internal stimuli were eyes, ears, nose, tongue, body, and mind. When both external and internal sentiments collide, there is a specific function of perception that is perceived (Wiyāṇ). When the three are combined, they become "Sensation (P̄hāṣ̄'a)".

The process of passion arising as Phra Prom Kunaporn (PA Payutto) explains in the revised version of the Buddha Dharma book, that perception must rely on both the sense of the word and the emotional impact, and then it can only occur when the internal sense, the outside

sense, and perception make up all three things that perception takes place. Therefore, perception is touch, touch is an essential step in the cognitive process when a touch occurs, the sensation of an emotion (Wethnā) it receives is an alternate reaction of the mind, remembering, bringing that emotion to the imagination, as well as various expressions by expressing happiness, comfort, discomfort or static in any way.

The cognitive process (P̄haṣṣ'a) is an important component that serves as an indication of what is life-threatening to avoid, what is beneficial to life. Sensation, thus allowing the cognitive process to continue, creating a complete cognition that is very useful. When a sensation recognizes a certain emotion, it creates a feeling of euphoria (Sukh-wethnā). When wanting to get it, it becomes enthralled and entangled to the point of adhering to (Xupāthān) in doubt, unable to put it down, then there will be thought, creating images that will put oneself in a state of possession of the happy sensation, along with thinking, manipulating, creating a way to give that emotion and the location of that emotion, take action both physically and verbally to achieve the desired effect or to achieve a sensation that is pleasing to the eye (Phra Prom Kunaporn (Payutto, 2012). It is this craving that produces behavior that leads to both satisfactory (Xiṭṭhārmṇ) and unsatisfactory (Xniṭṭhārmṇ) results. Therefore, when humans have received the results of their actions, they will not stop there again, but when there is another stimulus, which is the external sense of the word, there will be another incentive to create a desire that is passion, an endless cycle (Waṭṭa).

The process of occurrence of bad motivation, passion, determines human behavior in the act of wanting, beginning with the exposure of the stimuli that come from the outside sense), both from the internal sense arising from the process of thinking. The perception (P̄haṣṣ'a) then gives rise to the feeling that happiness, comfort, joy, comfort, serene, or cause suffering, uneasiness, sorrow, sadness, sadness or sometimes it doesn't feel happy or unhappy as a still feeling. These three sensations are sensation, which causes a person to want to respond to that feeling, wanting that feeling to continue to appear through the eyes, ears, nose, tongue, body, and touch. After receiving a feeling of happiness, comfort, joy, and wanting to let such feelings last forever, do not want that feeling to disappear, so act out to keep that feeling alive by preserving and preventing anything else from taking away the happiness. And nurture that happiness to pamper oneself to continue to receive happiness, behaviors expressed in response to sensation, when a response is received for some time, there is another touch, causing the urge to want more, and the behavior has to be performed in response to such an emotion indefinitely.

The craving that arises without wanting to meet what you do not want, but when the perception (P̄haṣṣ'a) arises, the feeling (Wethnā) both good and bad. The good part would have wanted to be in possession, or as for bad feelings, suffering, sorrow is a ripple effect, resulting in a motive to drive or become a motive for humans to seek a way out of it again.

In conclusion, the passion is rooted in the ignorance (Xwichchā) encounters, which aims to find things for oneself in response to that emotion, centering on the action of what they do, from the words that he uttered and spoken out of the mind, every process that is done, every word spoken, and every thought has a clue and is motivated by negative impulses, prompting benefits, rewards, or action indicators, wanting very much with little action or wanting much but avoiding much action such as want to get rich but not diligent, create a job or don't work or work, do reluctantly to do it, if studying, don't know it, wait to copy from friends, work for money but don't work for work with love. As a result of that craving, it causes anxiousness, a burning mind, a lack of concentration in study or work, so when it doesn't meet the needs, it creates problems and distress for oneself and society as a whole, such as rob, and steal other people's belongings, causing society to be in trouble forever.

### **Suspension of Bad Motives (Passion)**

That craving relies on the stimuli of the outside sense to the internal sense, creating feelings of love, love, hate, or silence. These stimuli arise because the eyes see the image, the

ears hear, the olfactory nose, the tongue taste, the sensation of the body, and the mind is emotional, creating a perceived emotion that is craving. Therefore, when wanting to quench the urge, it must be extinguished at the external stimuli and the internal stimuli. When they collide, what should be done without the feeling of love, like, hate, and silence. As Pra Asschi said in this Dharma talk to Sareebut Parapraj said that;

*"Why does one thing arise, the Buddha speaks of the causes of such things, and the way of extinguishing their causes: the Buddha normally says this?" (Wi.Mhā. 4/60/73)*

The text of this Dharma talked about what happened, but that cause must be extinguished, the cause of passion is the same when it arises from external stimuli that stimulate and affect the internal stimuli causing feelings to occur, the perception of emotion must be extinguished. In which the outside sense of the outside sense does not induce or urges to affect the internal stimuli to cause the feeling (Wethnā) or when experiencing the external stimuli, the knowledge (Wichchā) is equal to the state of embellishments (Sāṅgkhār) things. Put yourself When this kind of perception (P̄hāssa'a) enters consist of the ignorance (Xwicchā) have, awareness has no embellishments, feelings do not trigger the point of desire. Therefore, the desire was called "extinguished" as the Buddha's words said "How is the cessation of suffering because of the eye and the image, optic perception, thus, the 3 common manifestations are touch, because touch is the reason sensation thus born. because the sensation is the passion cause because passion is not left with lustfulness (Wirākha) [Wirākha means the end of sexual arousal, the state that regurgitation of passion or the end of passion is a state of sexual exhaustion as a result of boredom the body is unstable, miserable, and impersonal] the adherence was extinguished. After all, adherence is extinguished and the world is extinguished, because the world is extinguished and the birth is extinguished, because the birth is extinguished, thus old age, death, sorrow, groaning, mourning, grief, and frustration were extinguished. The cessation of all this suffering is like this" (S̄ng.Ś. 18/106/120).

The process of quenching the negative motivation (passion) is so that it does not dictate human behavior to act according to desire, with the beginning of being exposed to the stimuli that come from the external sense (Xārmṇ) to the inner sense is perceived by the thought process. The touch then produces feelings of happiness, comfort, joy, or distress, uneasiness, sorrow, regret, or sometimes unhappiness or distress, these three sensations are sensation, when the cycle (Waṭṭa), the desire is determined, consciously cutting it all the time, so that the urge to respond to the sensation is not created again, the desire is transformed into a person who knows what to do, what words to say, what to think, such as Food is valuable for the nourishment of the body to live, good health, well-being, empowering to perform duties, the cars are the same as they help to travel quickly and be supportive, but the performance of work, livelihood, service, should focus on convenience, safety, strength, durability, etc. This kind of thing is known as the occurrence of self-awareness when the desire is gone, there will be no suffering, there will be no life, but action but no action.

### **The Emergence of Muthitā (Gladness)**

The motivation arising from wanting to do good, wanting for good, this kind of impulse will cause the urge to have, the desire for good (Kuṣl) is divided into two things: (1) Curiosity, Curiosity, Desire to know is to know the truth (Ṭhrrm) or want to know the truth, (2) To want to do good things, to make good things come true, simply called to know and to do, this kind of appearance is called "Muthitā (gladness)" means motivation for good.

The process of giving rise to good motivation or gladness, in which the beginning of the process takes place, starts with the external sensation and the internal sensation, and the perception occurs, collectively known as the touch, and the sensation. This process is considered human nature, however, those who have been appropriately trained approach a good person, listening to good advice in the right way can motivate good people through mindfulness and reflection. Anyone who has the intelligence and awareness can stop the emergence of the lousy

motive (passion). If any person is insensitive to their emotions and does not consider them with intelligence, they will become obsessed with the emotions that come in them all the time.

The stimulus or motivation that prompts humans to act out is the external emotion that affects the sense, this is the way of perception, thus creating knowledge (Wiyān), which is the coincidence between inner, outer and perception, these result in process of perception called "touch" and thus the six aspects of knowledge are sight, hearing, smell, taste, body awareness, mind perception. The touch is therefore very important to live's possibilities because it gives rise to the knowledge and emotions that exist in the world. The key factor that determines which incentives are good or bad is based on the thought process, after which information has been developed. If anyone has a basis that has never been trained intellectually often, then they will have a bad idea, a totally negative outlook, because of incomplete thinking, being inept, not careful, the incentive that happens to be bad is passion. If anyone has a foundation, has been practicing intelligence often, it will have a good idea, a positive view that everything follows the laws of nature, because he thinks carefully, thoughtful, thorough, correct, conscientious, wise, and supervised every time.

Concluding that the process of incentives for good (Muthitā (gladness)) arises from a combination of inner, outer, and perception. This creates a cognitive process called "touch", which is what gives rise to the perception of emotions. When the perception of emotion arises, the feeling of an emotion (Wethnā) takes over it. The other reaction of the mind by remembering or manipulating emotions in the context of education, well-studied, correct thinking, correctly in a careful way, it is the motive of the good or Muthitā (gladness).

### **Increasing the Good Motivation**

Human beings are constantly motivated to the good and bad because both of these motives in Buddhism are considered symptoms or manifestations of the mind (Ce ta sīk), which coincides with every human thought. When a human receives a stimulus, it responds immediately to that stimulus depending on whether the symptoms or expressions of the good or bad mind are stronger. If the motivation for the good is stronger because of the practice of good thinking often, then Muthitā (gladness) motives. If the incentives are stronger, because they do not practice good thinking often, they will motivate the bad ones (passion). The practice of frequent good thinking is the right way of thinking, which is called Yonisomsikarn, which is practiced often until it produces correct thinking was Truthful thinking relies on systematic data collection and connection thinking, interpreting data to be used to solve a particular problem, and there must be a solution to that problem. In terms of boundaries, Yonisamanasikarn covers the concept of morality, thinking according to virtue, and the various truths that he has been taught. Being able to think right also depends on other elements: good people or support media, these things can be achieved by living in a good environment, these processes are considered constructive, not spontaneous. It is important that humans have to practice motivating the good all the time because otherwise, they will fall into the trap of passion which is the incentive of the bad to replace it which is consistent with the concept of Methangkun & Methangkun, Bussakorn had said that Muthitā (gladness) and passion is very similar when there is an emotional need together, but the need for passion is inevitably attached to the emotion, withheld, attached to it, not wanting to let go, wanting to have it all the time, like someone who wants to eat delicious food because of the taste adherence of the food. As for the emotional needs that are Muthitā (gladness) that there is no attachment, not stuck in that mood, metaphor-like a person who wants to take medicine when he is recovered, he does not want to take medicine again (Methangkun, Methangkun & Bussakorn, 2002). Therefore, human beings must try to incentivize good people more often because good motivation is a matter of learning from a person who knows empathy, being a graduate, a faithful person, giving advice, and teaching in the right way. Because Buddhism considers the mind (Cita) to be the chief of the greatest in doing things, when thinking is good, it will always generate good motivation.

This Muthitā (gladness) in Buddhism has one important element: proper careful thinking, known as Yoniṣomnāsikār. The process of making people think thoughtfully starts with the gaining of confidence, when the conviction is then researched or approaching a good person (Kalyāṇ mit rā), a knowledgeable person to learn, listen to advice, and when listening to it, it is often taken to look at, examine and deliberate, it can lead to the gladness.

When convinced (Śraththā), he goes to the place where he wants to study to meet competent people in this manner. "Goodman" or "Kalayanamit" or "Pandit" with respect and humility, When the learners meet these people, they will be motivated to gain confidence through listening and inquiring, bringing content into consideration and contemplation. The gladness process takes place in a subtle way of thinking. Therefore, it can be concluded that two factors contribute to the gladness: (1) External factors are good environment, which includes good people and media such as online media, e-media, Facebook, LINE, book Etc. that can be used as information causing knowledge in Buddhism is called Pa Ra To Kho ṣa. and (2) Internal factors can be thought of and careful consideration with wisdom that this is useful in this way called Yoniṣomnāsikār was to think, to think truthfully, by collecting information systematically and connecting, interpreting data to be used to solve a particular problem, and there must always be a solution to that problem. In terms of boundaries, Yonisosmikarn covers everything from moral thoughts, therefore thinking according to virtue and truth which he has been taught to have knowledge and understanding without using wisdom depth. Throughout the thought of separating the elements and investigating the factors that require the use of wisdom in meticulous detail, it is considered the most important tool in the Buddhist thinking process.

In conclusion, Muthitā (gladness) is incentivized to increase, and it depends on all the time, it must seek sources for education, knowledge, or educational institutions with graduates who are kings to develop themselves. When the source or place of knowledge is given, he will sit near and listen and inquire, then he will receive advice and teach him the knowledge that brings up the right thoughts, correctly by carefully considering the contents.

## CONCLUSION

Buddhist motivation is a mental process that encourages the behavior of people to manifest themselves in both the good and the bad. When there is an external emotion affecting the internal emotion, it is perceived to show the effect of the impact, immediately recognizing that it is a good motivation or a bad motive because motivation is motivated by cravings, which are common to all human beings, how much more or less the response to cravings depends on the motive. When a person has a passion as a motive, the intended act is merely a condition for obtaining something to put on himself. The purpose is to get something to wear yourself when the desire to dominate the behavior in the practice of the condition can make the condition a corrupt vulnerability because an action is aimed at serving the self-fulfilling needs.

## SUGGESTIONS

In this paper, the researcher intends to study Buddhist motivation, what is the Buddhist term, what it causes, and how it occurs. Because the word "motivation" is a modern term according to the definition of scholars, when researching the meaning of Buddhism, it is Muthitā (gladness) refers to the struggles of people trying to change their circumstances for the better. It is that desire that drives people to have a desire, wants to get, wants to have, wants to be (passion). Because humans are enriched by eating (touch) the world through 6 (door) channels (touch gates): eyes, ears, nose, tongue, body, and mind. For perception (Wethnā) and consumes what is presented by the process of perception of things, thus creating a channel of awareness, stepping into the right thing, and then creating knowledge. Next, it shows a feeling of need, causing a persuasion to change human behavior to want objects to nourish the eyes, ears, nose, tongue, body, and mind, wanting to get it and bring it to comfort is called "passion". Therefore,



it is the self-indulgent nurturing of personal happiness that results in the negative motive called Taṇhā (passion). However, wanting to do what is wholesome, wanting to be good, this kind of impulse will generate two positive cravings: (1) curiosity, desire to know the truth (dhamma), or want to know the truth. And (2) Longing for what is good, wanting to make good things come true, or simply wishfulness, or want to know and want to do good things, called Muthitā (gladness).

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