



Maslow's Theory of Hierarchy of Needs and the Concept of 'Sake of Needs' from *Krishna Yajurveda*

Dr. Biswajit Satpathy, Ph.D, D.Sc (Management)

Professor, P.G. Department of Business Administrations
Sambalpur University, Jyoti Vihar, Burla, Sambalpur, ORISSA, 768019

ABSTRACT

Today researchers are feeling that reductionist and mechanistic thinking about the world and understanding life that we hold about human needs to be revised and changed. Many thinkers have attempted in this direction and have given many humanistic theories such as ERG Theory, Two-Factor Theory, and Acquired Needs Theory. Maslow's needs hierarchy was the first such attempt in the Western world. However, not many attempts have been made to analyze the wisdom preserved in Indian scriptures like Vedas and Upanishads. In this article, the author attempts to explore the 'Need Theory' as expounded in the Chamakam of the Taittiriya Samhita (TS) 4.7, a part of Krishna Yajurveda and have proposed a 'Need Model' called 'Sake of Needs'.

Keywords: Need Theory, Sake of Needs, Humanistic psychology, motivation, Taittiriya Samhita, Chamakam, Physio-Psycho-Spiritual

Maslow's Need Theory, Its Criticism and the Concept of 'Sake of Needs'

“Maslow suggested that there are five fundamental needs arranged in a “hierarchy of relative pre-potency.” In general lower-level needs are to be satisfied before attention is given on higher-level needs. The order of priority of needs Maslow suggested is as follows:

- "Physiological Needs" (food, water, sex, sleep)
- "Safety Needs" (security, freedom from fear)
- "Love Needs" (relationships, social connection, intimacy)
- "Esteem Needs" (achievement, admiration, self-respect)
- "Need for Self-Actualisation" (creative fulfilment)

The hierarchy is typically represented in the shape of a pyramid, It is actually much more dynamic than a fixed pyramid structure. Maslow has said: “We may have given the impression that these five sets of needs are somehow in a step-wise, all-or-none relationships to each other. We have spoken in such terms as the following: ‘If one need is satisfied, then another emerges.’ This statement might give the false impression that a need must be satisfied 100% before the next need emerges. In actual fact, most members of our society who are normal are partially satisfied in all their basic needs and partially unsatisfied in all their basic needs at the same time.” Maslow also suggested that the relative arrangement of needs would be reversed (or rearranged) in certain people: “We have spoken so far as if this hierarchy were a fixed order but actually it is not nearly as rigid as we may have implied. It is true that most of the people with whom we have worked have seemed to have these basic needs in about the order that has been indicated. However, there have been a number of exceptions.” Maslow has not claimed this theory as perfect. He has acknowledged that it may have flaws.” (<https://blog.dtssydney.com/in-a-nutshell-hierarchy-of-needs-maslow>)

“This now iconic pyramid frequently depicts the spectrum of human needs, both physiological and psychological, as accompaniment to articles describing Maslow's needs theory and may give the impression that the Hierarchy of Needs is a fixed and rigid sequence of progression.

The hierarchy of needs model suggests that human needs will only be fulfilled one level at a time. According to Maslow's theory, when a human being ascends the levels of the hierarchy having fulfilled the needs in the hierarchy, one may eventually achieve self-actualization. Late in life, Maslow came to conclude that self-actualisation was not an automatic outcome of satisfying the other human needs.

Another major criticism is the appearance of many exceptions to the hierarchy. Maslow acknowledged this point, describing ‘reversals’ in the hierarchy: ‘There are some people in whom, for instance, self-esteem seems to be more important than love.’ Maslow observed people in whom certain needs appeared diminished or ‘deadened’ due to lack of exposure (for example, absence of love and connection in childhood), and others who would remain comfortable at a certain level and never progress any further. One of Maslow's key reflections had to do with creative individuals such as artists who appeared totally preoccupied with self-actualisation while ignoring other needs.

Maslow's theory suggests that our needs are arranged in a hierarchy of ascendancy, which means that the lowest need exerts the strongest influence

when it is not satisfied. He wrote: 'For the man who is extremely and dangerously hungry, no other interests exist but food. He dreams food, he remembers food, and he thinks about food, he emotes only about food, he perceives only food, and he wants only food.' Yet, there are many obvious cases of individuals whose primary interest is outside of having other basic needs fulfilled. Maslow did not account in his research to the fact that individuals may have differing basic needs, or even needs outside of the basic level that may not have been met.

Whilst Maslow's work was entirely credible, and there is a clear correlation between the need fulfilment and subjective well-being, many of the needs appear to be universal. However, the order in which these needs are met had little impact on people's satisfaction with life. In other words, higher-level needs like autonomy, social support, and feeling respected were still important even though lower-level needs were not being fulfilled." (https://www.linkedin.com/pulse/critique-maslow-hierarchy-needs-mark-horton-mba/?trk=pulse-article_more-articles_related-content-card)

The above discussion emphasises on the fact that the need hierarchy is typically represented in the shape of a pyramid, but in reality it is much more dynamic than a fixed pyramid structure. Maslow himself has suggested that relative arrangement of needs would be reversed (or rearranged). The order in which these needs are met have little impact on people's satisfaction with life which means that higher-level needs are still important even though lower-level needs are not being fulfilled. This paper argues that the needs are not hierarchical in nature rather they coexist in the same level and can be conceived to be put inside one sake. The present work advocates the concept of 'Sake of Needs' which has been described in a later stage of this paper. The paper has taken the Chamakam of the Taittiriya Samhita (TS) 4.7, a part of Krishna Yajurveda to prove the concept of 'Sake of Needs'.

Man as a Physio-Psycho-Spiritual Animal

"The *Sariraka Upanishad* focuses on what is the relation between human body and human soul. The Upanishad states that soul is the Kshetrajña, or "the lord of the body"." (https://en.wikipedia.org/wiki/Sariraka_Upanishad) Therefore we can say that human beings have a body and the soul distinct from each other. "Verses 1.3.3–11 of *Katha Upanishad* deals with the allegoric expression of human body as a chariot. The body is equated to a chariot where the horses are the senses, the mind is the reins, and the driver or charioteer is the intellect. The passenger of the chariot is the Self (Atman). Through this analogy, it is explained that the Atman is separate from the physical body, just as the passenger of a chariot is separate from the chariot. The verses conclude by describing control of the chariot and contemplation on the Self as ways by which the intellect acquires Self Knowledge." [[https://en.wikipedia.org/wiki/Ratha_Kalpna#:~:text=Verses%201.3.,is%20the%20Self%20\(ATman\)](https://en.wikipedia.org/wiki/Ratha_Kalpna#:~:text=Verses%201.3.,is%20the%20Self%20(ATman))] According to [Shankaracharya](#) here "a chariot is imagined for the atman, conditioned in Samsara, entitled to acquire knowledge and perform Karma for attaining emancipation and for traveling in Samsara, as a means to reach both. Know the Atman, who is the enjoyer of the fruits of Karma and is in the bondage of Samsara, to be the lord of the chariot. Know the body to be verily the chariot, because like a chariot the body is drawn by the senses occupying the place of horses. Know also the intelligence to be the driver, furnished with the capacity for determination, because the body is mainly guided by the intelligence, as the chariot is mainly guided by the driver; for, everything done by the body is generally done by the intelligence. Know the mind with its characteristics of volition, doubt, etc., to be the reins; for, the senses, such as the ear, perform their functions when grasped by the mind as horses by the reins." [[https://en.wikipedia.org/wiki/Ratha_Kalpna#:~:text=Verses%201.3.,is%20the%20Self%20\(ATman\)](https://en.wikipedia.org/wiki/Ratha_Kalpna#:~:text=Verses%201.3.,is%20the%20Self%20(ATman))]. From the above description from the Upanishads we can conclude that Human beings have three components: Ātman, Manas and Sarira (Soul, Mind and the Body). To lead a contented life three needs arising from the three components of the human being i.e soul, mind and the body are to be satisfied. The physical need is health and comfort; the psychological need is happiness and knowledge; the spiritual need is inner peace and transcendence. When all three needs are fulfilled there is harmony and peace in life. Man therefore can be called as a Physio-Psycho-Spiritual animal. Men use the mind and the sensual physical body to interact with material nature. Atman is the non-material self. According to Nyāya philosophy cognition and desire are inborn qualities and are not controlled by any material part therefore by a process of elimination these qualities must belong to a non-material self, the Atman. The 'Self' is not the mind and not the physical body, these are temporary physical manifestations. "The six orthodox schools of Hinduism believe that there is *Ātman* in every living being (*jīva*), which is distinct from the body-mind complex." [[https://en.wikipedia.org/wiki/%C4%80tman_\(Hinduism\)](https://en.wikipedia.org/wiki/%C4%80tman_(Hinduism))] There are several hymns in Rigveda that describe about the *Ātman* for example Rig Veda (RV X.97.11, I.115.1, VII.87.2, VII.101.6, VIII.3.24, IX.2.10, IX.6.8, and X.168.4). "The Atman concept and its discussions in Hindu philosophy parallel with *psuchê* (soul) and its discussion in ancient Greek philosophy." According to the Upanishads "*Atman* denotes "the ultimate essence of the universe" as well as "the vital breath in human beings", which is "imperishable Divine within" that is neither born nor does it die. Upanishads state that the core of every person's Self is not the body, nor the mind, nor the ego, but *Ātman*." [[https://en.wikipedia.org/wiki/%C4%80tman_\(Hinduism\)](https://en.wikipedia.org/wiki/%C4%80tman_(Hinduism))] Samkhya philosophy enumerates the theoretical expression of Mind and Yoga philosophy describes the practical union of Mind and the body. The Western concept of Mind believes in intellectual properties of mind, but the word "Manas" or मनस् is different in Yoga philosophy that tries to combine Mana and Mind as Chitta. The Chitta is that where the body and mind get together to interact with pure प्रज्ञा. According to the Yoga philosophy, the Manas direct all actions. It possesses the capacity of attention, selection, etc. it synthesizes the sensations. It perceives, but cannot conceive, and known as Chitta and Chitta Vritii. So the Vedic concept of the human body is equally material and spiritual. The Upanishad says that the mind is a bodily material property which experiences several emotions. The Buddhi is the controller of Body and Mind both. Nyaya, Vaiseshika, Shankar, Ramanuja have argued that the Mind is part of the bodily affairs controlled by Buddhi.

Therefore the Western concept of the mind-body problem does not exist in the Vedic philosophical tradition.

Sack of Needs Model of Human Needs

The concept of 'Sake of Needs' is based on three dimensional view of human beings in terms of Biological/ Physiological, Psychological and Spiritual dimensions. These three dimensions can also be represented in terms of following three entities:

- I. Human being as Biological/ Physiological entity (Body)
- II. Human being as Psychological entity (Mind)
- III. Human being as Spiritual entity (Soul)

As Physio-Psycho-Spiritual entities, human beings not only have to fulfil their biological needs but also seek to explore their spiritual dimension/ the Self and its relationship with the outside world. As spiritual entities men tend to seek happiness (Ananda). As psychological entities, human being tends to seek peace (Shanti). The idea of 'Sake of Needs', wherein the sake combines above presented three models, leads to a holistic model of human needs. It may be pointed out that the idea of 'Sake of Needs' takes us beyond Maslow's Hierarchy of Needs. It is not hierarchical as that of in the Maslow's theory. The 'Sake of Needs' model provide an analytical framework for 'holistic-analytics' and can be used to analyze the body-mind- spirit dynamics. In the model of the 'Sake of Needs', self is defined in terms of needs. Expressions of the self can be observed in terms of satisfaction of the three categories of needs. Figure 1 presents the 'Sake of Needs' model of human beings.



Figure 1: Sake of Needs Model

This Sake model can be contrasted with Maslow's hierarchy of needs. Sake model provides agency and autonomy and also choice to individuals in contrast to Hierarchy model. Further it has also explicitly recognized the idea of spiritual needs of human beings. If our body-mind-spirit needs are not constructive, healthy, rational and balanced then our bodies and minds will sooner or later start showing signs of stress. Sake model argues that our wellness comes not just from physical health, but from mental health and spiritual health as well. To be "healthy," and happy we must pay attention to all three aspects of our nature. The main concept behind the sake model of body- mind-spirit connection is that people are more than just thoughts. Human beings are also bodies, emotions, and spirituality ... all these things combine to give people their identity, determine health, and make them who they are.

The Sake Model of Human Needs and the Chamakam of Taittiriya Samhita of Krishna Yajurveda

In this paper, the author has employed a qualitative methodology known as hermeneutics. Hermeneutics is described as the interpretation and understanding of ancient literatures and religious texts. Hermeneutics is widely applied in many others field of social science such as philosophy, law, sociology, international relations and also management. The objective of this paper is to extract and explore the principles of human need theory more specifically the ‘The Sake Model’ as found in the Chamakam of the Taittiriya Samhita (TS) 4.7. In the Chamakam, a prayer in which the *devotee asks God to give him everything, 343 things to be precise* that are needed in life to live well, express generosity and fulfil potential. *The needs are not in order of hierarchy as described in the Maslow’s theory.* Desires come from needs and once the need is satisfied happiness are experienced. The Chamakam clearly establish the fact that needs cannot be hierarchical in order but priority may change as per the situation. All needs are in one sack, but we crave for that need which is direly needed at present.

The Chamakam consists of 11 anuvākas or hymns. The anuvākas or hymns of Chamakam correspond to Taittiriya Samhita (TS) 4.7 and they ask the God for fulfillment of needs. In the Chamakam, the devotee prays to fulfil the ideal needs by the God for a happy living. It defines in the highest degree the desires and do not delimit to be asked or to be granted. The desires that are asked to be fulfilled are given below in a tabular form. One can very well notice that the needs asked by the devotee to be satisfied by the God do not follow a hierarchical pattern. For example in the In the first Anuvaka prayer is made to keep the devotee fit in terms of his vitalities both internal and sensory organs and to keep his mind hale and hearty. The devotee prays for long and peaceful life and a happy old age. These wishes are all related to the physiological needs. In the Second Anuvaka the prayer is for getting prominence and leadership, endowed with common sense, intellectual acumen-ship, and capability to face trying circumstances, Spiritual elevation, worldly splendour and enjoyments. Total of 38 desires are shown relating to personality development and to evolve spiritually. These needs come under psycho-spiritual needs. The third develops innate urge for God realization through meditative flights and spiritual ecstasy. The devotee wants to service the Divine and also be helpful to humanity. He prays for a condition where the world wants him and he wants the world for upliftment. The 36 desires of this Anuvaka fall under the category of physio-psycho-spiritual needs. The fourth assures of courtesy, fitness of the body and the best food for the body and to be cosy and comfortable. These 38 desires are all physiological in nature. Therefore we do not notice a hierarchical pattern of needs rather all the needs are kept in one sack. Chamakam roots are firmly implanted in the worldly desires ultimately leading to the divine fulfilment. The table below shows the Anuvaka, number of desires/needs, needs/ objects of desires asked in the prayer and the type of desires/needs.

<u>Anuvaka</u>	<u>No. of Desires</u>	<u>Objects of desires included in the prayer and the type of desires/needs</u>
1	36	Nourishment of Body and Mind to help in Divine worship (<i>Vajash cha prasavash cha...</i>) <i>Physiological need</i>
2	38	Personality Development to motivate worship of Rudra (<i>Jyesthyam cha may, adhipatyam cha..</i>) <i>Psycho-Spiritual need</i>
3	36	Materialistic and spiritual Happiness (<i>Sam cha may, mayas cha...</i>) <i>Physio-Psycho-Spiritual need</i>
4	38	Grains and food for himself and for worship (<i>urkcha may, soonruthaa cha..</i>) <i>Physio-Spiritual need</i>
5	31	Materials for Home construction and yajnya (<i>ashmaa cha may mruththikaa cha...</i>) Nava ratnas, the precious stones and all the animals to sub-serve his interest and the qualified materials best in their form for his rituals. <i>Physical need</i>
6	20	Vedic Deities, Supreme Being, the in-dweller in them (<i>Agnischa may indras cha...</i>) <i>Psycho-Spiritual need</i>
7	29	Vessels for holding juices for sacrifice; denotes levels of Spiritual knowledge (<i>agunshus cha may reshmis cha...</i>) <i>Physio-Spiritual need</i>
8	22	Accessories to perform yajnya; individual Self merging in to Supreme Being (<i>idhmas cha may barhis cha...</i>) <i>Spiritual need</i>
9	21	Success – Fruits of yajnya including spiritual knowledge. It is the prime prayer consists of all the contents of four Vedas. (<i>agnis cha may gharmash cha...</i>) <i>Spiritual need</i>
10	31	Merging of Faculties in him and Supreme Being – Bliss. It invokes all the biological species to co-operate in his daily wealth and also for the sacrificial fire. It also involves higher spiritual elevations, and makes it as Jnana Yajna. (<i>garbhaash cha may vathsaash cha...</i>) <i>Physio-Psycho-Spiritual need</i>
11	41	A Benediction – odd and even number together signifies many faculties and things in the universe (<i>ekaa cha may thirash cha...</i>) consisting of odd divine numbers and even human numbers. <i>Psycho-Spiritual need</i>

Source : (<https://www.linkedin.com/pulse/eternal-bliss-universal-truth-rudra-chamakam-vsss-gunneswara-rao/>)

Conclusion:

The objective of the present paper is to analyze the Maslow's need theory and to propose a concept of the 'Sake of Needs' theory from the Indian theory of needs as elaborated in the Chamakam of the Taittiriya Samhita (TS) 4.7. Among the Western theories of human motivation, Maslow's needs hierarchy is probably most famous one that attempts to explain human motivation typically represented in the shape of a pyramid. According to the Vedic concept of needs it is felt that Maslow's need hierarchy is not an appropriate humanistic model. This paper argues that the needs are not hierarchical in nature rather they coexist in the same level and can be conceived to be put inside one sake. The paper has taken the Chamakam of the Taittiriya Samhita (TS) 4.7, a part of Krishna Yajurveda to prove the concept of 'Sake of Needs'. The idea of 'Sake of Needs', wherein the sake combines the needs of Body, Mind and the Soul leads to a holistic model of human needs. Studying the Chamakam properly we can know that it is a prayer to fulfill the human needs of thriving to transcendence that simultaneously coexist at any point of time. Revisiting the ancient Indian scriptures and applying the principles preserved in it in the life of the modern people will be of great help to better understand the human psyche.

It is hoped that this paper will kindle interest among the academicians to attempt comparative studies of Western and Eastern views about human nature, especially the study of human needs, theory of motivation and understanding the Self. More research in this field will enrich the ideas of both Eastern and Western thinkers.

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