

Human Adjustment Processes
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Module - 4
Lecture - 1
Human Adjustment Process – II

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Maintenance Needs

- Curiosity
- Understanding
- Order
- Predictability
- Adequacy
- Competence
- Security
- Love & belongingness
- Approval
- Values & meaning
- Hope

Today, we are going to begin our 4th module, where we would be talking about, once again the factors related to human adjustment processes. Today, we are going to begin with something, what is called as maintenance needs. Those of few, who have been to the introductory psychology course, they must have gone through the need hierarchy theory of Abraham Maslow. Do you remember that theory? How many of you had undergone Pace 5151? None.

The Maslow's need hierarchy theory basically, talks about certain types of human needs, which are put in the hierarchical order. The hierarchy is such, that you have something, like pyramid structure where, at the base you have the physiological needs, or they are called the biogenic needs; hunger; thirst; sex and sleep. These four are considered to be biogenic needs, because they are biologically weird with us as human beings. Rest of the needs are called as psycho sociogenic needs, means these are basically, psychological needs, which also has social origin; where I think of need for affiliation; where I have that I tend to satisfy my need for belongingness; need for security. You want certain

things in your life to be very stable. You do not want to begin life every day from the scratch. That is the need for security.

Need for affiliation, that I should belong to somebody; I should be able to say that these are my family member; these are my friends; these are the people, whom I can trust or others, who can say that I am a trustworthy man; others, who can say that he is a part of my family; others, who can say that you know, he is a good friend of mine; This satisfies our need for affiliation. Once you achieve this state, then you move to a state, what is called as need for self esteem, where you realize that several components in your life, have been under your control. And hence, your overall self esteem increases. Everybody would like to attain that state. The final stage is what is called as the need for self actualization.

Self actualization is a state where, you have your own philosophy of life. You had worked at it, and there are many, who will follow you. Now, Maslow's need hierarchy theory basically, it is in the pyramid shape. So, at the base you have the biogenic needs. On the top you have the need for self actualization. Now, what Abraham had to say is, that when you start satisfying your human needs, you begin with basically, satisfying your biogenic needs; first, and then you start moving upwards.

Now, when you move upwards, it is not that say, a particular need has to be completely satisfied to attain stage 2. For example, hunger, thirst; now, these are the needs that are recurrent in nature. So, I had my food, but again, after couple of hours, I will feel hungry. So, that need to satisfy a hunger, will once again crop in, but I am very much comfortable now, because I know, that once I feel hungry, I have an option of visiting a place where, I can find food of my choice. Hence, my biogenic needs are satisfied, and I know that needs, that are recurrent in nature will also be catered to. Hence, I very comfortably, move to level 2. Once it is partially satisfied, and I feel comfortable with it, I go ahead satisfying my need for security. This is how people keep moving.

One interpretation of this pyramid shape is, that you have to move, and your larger part of your effort, your time, goes into satisfying the needs, which acquires the largest space in the need hierarchy theory of Abraham Maslow; means more and more of your time and energy would initially going to satisfying the biogenic needs. The other interpretation of it is that a larger number of population is still remain satisfying the

needs, which acquires a larger space in the need hierarchy theory. This would mean that you will have large number of people, still struggling to satisfy their biogenic needs, need for affiliation, need for security. Whereas, very few, who would reach the level of self actualization where, one would be professing certain ways of life, and there would be 1000s and millions of people following him or her. So, this is all about the need hierarchy theory.

From adjustment point of view, the importance of this very need hierarchy model is, that you have to gradually move, towards satisfying the upper needs; means, you begin with satisfying the biogenic needs and then you gradually, move towards stage where, you are not at all concerned about satisfying certain needs of your life, and you are celebrated like a hero in a particular discipline, whom people obey; you have a large disciples following you. Now, assume a situation, when you somehow get convinced, that you should be starting from the center, instead of starting from the beginning. So, instead of satisfying the biogenic needs first, you first start from somewhere, in the pyramid. What happens then? That could be one theoretical possibility.

Other theoretical possibility could be that instead of climbing up, you start sliding down. You start from the top and then I gradually, come down. Now, think of these theoretical possibilities. The psychological research is proved, that if you are moving upwards and there is a gradual movement in terms of satisfying needs, the stability component in your life is relatively higher, compared to, when you think of making quantum jumps. Let us take a parallel type of an example, say, you are in nursery; you go to class 1, and because you are too good compared to rest of your classmates, you are given a higher grade. But that does not mean, that right from class 1, you are so great. Therefore, you move to class 10; that does not happen.

So, quantum jumps are usually not allowed in certain type of setups, and even in terms of satisfying needs, it is always suggested that you move gradually, and have stability. So, if I have moved one step ahead, I am comfortable with this movement. I am also comfortable with the stage where. I have attained, and there is no risk of sliding back. Once I have given, passed the exam of class 1 and I moved to class 2, I know that there is no point in sliding back; I would not be reverted back to class 1. So, even in terms of satisfying the needs, the same principle follows, that you satisfy your biogenic needs;

you satisfy your need for affiliation, security, self esteem and then you move up to self actualization, rather than, making quantum jumps.

It reminds me of very beautiful story, I do not know if anybody has read the story. This is basically, a story which is full of Buddhist philosophy, and certain types of discourse, that takes place in that story. If you are interested in stories like that, do read it. It is a fantastic story; it goes like this. There is a small time farmer in a village, who happens to be facing constant struggle with his life. He does not have good crops coming out of his field. He has certain imbalances within the family, and he is finally, pissed. That was a time, when Harshavardhan happened to be the king of India, and Buddhist philosophy was being professed everywhere; that is a way of life.

Now, this farmer also heard about it. What he did was, he thought that Buddha went to the forest. He sat under a banyan tree. He could find out certain types of key indicators of reaching that state. To him, reaching that state was like, say, you have to leave your house; you have go to a forest; you have to sit under a banyan tree; you have to close your eyes; you have to meditate; and you also become enlightened and therefore, you get rid of all these problems. This is what he thought. So, he left his house; went to a forest; sat under a banyan tree; closed his eyes; but somehow, because he has walked quite a bit. Therefore, he started feeling hungry. So, it was difficult for him to remain his eyes closed, and concentrate mentally, while he was meditating; trying to meditate.

So, pangs of hunger did not allow him to do this; that was one part of it. Second part of it was, that the moment, he used to close his eyes, he is used to be little scared, that there could be few animals coming from any side, which can be dangerous for his life. These two things did not allow him to meditate. His struggle continued for some time and then he decided, that there is no point leading a life like this. As a farmer, I have failed as a person, who was trying to replicate the Buddhist way of life, following the way he got enlightenment. He thought that he will also attain and he has failed. So, he decided to commit suicide.

He came to the bank of the river, when he found that there was a boat passing by. There were few people on the boat, and the people in the boat thought, that this man probably, is also willing to go where, we are going. So, they said, do not you know that the king Harshavardhan has asked for royal debate on the Buddhist philosophy of life? We are all

going there. So, come with us. This man thought that I could not meditate, could not get the enlightenment. So, let me go and see the discourse. So, he also boarded the boat, went there.

Now, starts the scene 2 of the story where, the king is there on the dais. The lead priest, who is professing the Buddhist philosophy, is there on the dais. Then, there is somebody who makes these loud announcements and then there was a huge crowd sitting downwards. Then, the king announced that fine, we are here to debate the Buddhist way of life. So, these monks will, one by one, talk about the key elements of Buddhist way of life, and if anybody has a contradictory view point, raise your hand and share it. We will have a discourse. If you are able to satisfy the monk's view point; means, if you take an upper lead as it used to happen, you will be given reward of these many gold coins. But, if you are not able to do that, and in turn, the perception would be, that you are trying to tarnish the image of the Buddhist way of life. Then you would be beheaded. So, a great prize for not satisfying compared to the small prize, which was being paid for satisfying the monk.

Now, with all those things, celebration the monk stood, and he gave the first statement, that this is what the Buddhist philosophy says. This is what Buddha has suggested and there was complete silence. Suddenly, this farmer raises his hand. The king thought that farmer like him, cannot argue with the monk. So, he said, are you sure; did you really raise your hand? And he said, yes. I have some doubt and thereafter, the story takes a beautiful shape where, you have the hard core Buddhist philosophy, and a contradictory view point from a common man. It is very logical, when you read the first logic, you say very convincing; you read the second logic and you, say very convincing; and it is very difficult to finally come to a conclusion; which logic is more effective, more sound, more justified?

This is how the debate continued. First view point, the farmer contradicted and poor farmer said, that see I am not a monk; I am just a farmer, who had very tough life. Therefore, I am trying to understand this, suggesting my experience of life. His experience of life was completely in contrast, with what this monk was suggesting. First point, second point, third point, and then finally there was absolute silence on the dais. The monk keeps quiet and the king asks do not you have a response to his questions?

The monk, at the end says that I know that is nothing wrong with the Buddhist way of life, but I must admit, that what he says is also correct, and the discourse ends there.

It is a beautiful way, but what I was narrating this story to you was, if you try to make quantum jumps like this farmer did, from an adjustment point of view, you run on the risk of developing one or the other problems, which might require attention of certain stake holders in the society. It could be detrimental for your society. It could require special attention of care givers. It could even lead to certain imbalances in your own psychological processes. I will take another example. These are all historic characters. I am sure, you must be aware of king Bharat on whose name this country was named Bharat. In his dynasty, there were two brothers; Yati and Yayati. There is a very interesting story about these two brothers. One of them was more into only affairs and royal way of life. He was into this. The other brother, somehow in his early adolescence, he thought that sainthood is the best way of leading life. So, two brothers were completely in contrast with each other, in terms of their whole approach towards life. One, who was leading a saintly life, right from his adolescence days; second, who was completely into all types of deeds, and from the modern point of view, even misdeeds, that usually, are associated with royal way of life.

This continued for years and the brother, who had gone to attaining that stage of sainthood, did all types of things to gain some certain supernatural power. He did attain those supernatural powers, according to whatever the historic facts, or the myths exist in our culture. But at the end of it, this man who was thinking of having extraordinary, extra humanly powers with him, comes to one point agenda in his life. That one point agenda was that with the help of the supernatural power that he will acquire, he will convert all women to men, and he had his own interpretation; why this world should have only men and not women?

Now, think of quantum jumps like this, that instead of starting life and moving in step by step method, you just decided at one point of time. Biological needs; not at all worried. Need for affiliation; not at all needed. Need for security; I do not need it. I will begin with self esteem and go to self actualization, but at the end, all you do is that after attaining that stage to certain extent, you slide back and you start from satisfying certain biogenic and certain sociogenic needs. That is the reason, why we always focus on maintenance needs, when we talk about human adjustment process.

What we will do now is, that we will take the key maintenance needs, and we will discuss them, all of them at length, to try to see that how important it is for human beings to have these needs within them. If they do not have it, it might be detrimental for their own adjustment level. We first come to the first maintenance need; curiosity. All of us are curious by nature. Think of small baby. When babies are not able to discriminate between objects, between the presence and the absence of the object, there also, there are very beautiful studies in psychology, that talks about curiosity in small babies, who cannot converse, but you can make out the difference through the expressions, that they have on their faces.

There are beautiful researches on this. Many research papers, beautiful videos that have come out of those lab experiments. It is like something, like say; you make a baby sit with the caretaker or the mother, because you cannot make the baby sit all alone on the chair. Then, you present, say a fruit, for example, an apple is presented before the baby. There is some sense of recognition that you realize on the face of the baby. Then, you hide the fruit and you see certain type of change on the expression of the baby's face. To realize, that the baby cannot understand that something, that was present, has gone missing; it has been put at the back. But, that displeasure of that absence can be decoded on the face of the baby.

Little later, those of you, who have interacted with the small babies, if you hide something and the moment, you move your arm, the babies know, perhaps, that the object has to do with either of the movement of the arm. Say, if there is something and if I remove it, the baby knows that this hand has been used to remove the object. So, the object lies in the hand. If it is not in the hand, then you must have dropped somewhere around or if you do like this, without holding the object, then also the first tendency is to detect the trajectory. So, this movement, this direction, this speed, somewhere it must have fallen in that direction; small babies can make such predictions.

These are guided by our basic tendency of curiosity. I am curious about the environment. Small babies have been found not to be scared of the animals, which usually, most of us are extremely scared of. Snakes for example, that day we took the example, let if you are told that we saw a black cobra in this room, but somehow, we could not locate it and make it go out of it. So, be aware of snakes in the room today. All of you would keep looking for the snake, instead of looking at the projection, because of our basic tendency

to be scared of snakes. But, leave small babies with snakes in a situation, and they will try to hold the snake. They will try to touch the snake; they are not at all scared.

So, these things are again, guided by basic sense of curiosity. Why I am giving these example is, that we all, right from our basic days as a human baby, we all are driven by certain sense of curiosity. This curiosity, further starts getting tamed; once we have our formal education, you are supposed to be curious in one direction. You are stopped by certain stake holders, not to be curious about the other things. Let us take certain examples, say you go to your school. You are told that see, in this period, you have to go to hall, which will be packed with books, we called that place library. All of you should read minimum one story, and in the next day, when you come to the school, you will have to narrate what you had read.

I think many of you must have undergone such experiences in your school days. When you are made to be curious about certain things, or when the good schools, now days, will have all types of display mechanisms, visual displays, to drag your curiosity more and more towards the subject so that, you pay more attention and in that process, you learned much more comfortably. Whatever you learned, remains with you for a relatively longer period of time. But, say think of certain issues, with which our contemporary Indian system is still struggling; sex education, for example. The central board of secondary education, I know that it has been working on sex education in the school for last, so many years. There were special groups that were formed for this; the group I had to identify, what type of content, in what form at what level for how much duration; everything has been planned.

When it came to execution, interesting things happened. School said that compared to the teachers, students have good relationship with their parents. So, the parents should be the agents, who give this information to the kids. Parent said fine, this is not our business. I cannot convey my child, this stuff. This is school's responsibility. Now, in the school, who gives this information? Think of the taboo that is associated with something, that has to do with curiosity.

In this school, two things happened. Few schools suggested that we have moral education and the teacher, who takes this class, engages moral education class, should be talking about this, and they said fine. We talk about moral education, as if this is an

immoral act. Hence, what to do now? Biology Teacher; Biology teacher says, I have the full syllabus to teach; this is not my syllabus, and this continued within the school; first, between the parents and the schools, then within the school; who gives this information. I know, most of the schools did not do that.

One school in Maharashtra tried it out. First day, second day and then there was a big demonstration in front of the school, that children are being spoiled; culture is being spoiled; and finally, the school had to withdraw that. This school was simply trying to implement what CBSE had suggested. That was to the best of my knowledge, the isolated episode of implementing sex education in India. Since then everything was put under the carpet. Till date, schools do not have it, but then you see that once you move to adolescence, and you move towards your young adulthood years, is it that your curiosity on this subject ceases? The answer is no. You tend to explore more and more, and instead of having information, which is far more scientific, which is full of all types of medical recommendations, maybe I come to know from one source, which might not be authentic at all; some source, which is full of fantasy; third source, which could be only and only anatomy and nothing else. Hence, our curiosity will make us moving several other directions.

Think of people who were curious about exploring something. Finally, they have put their years and years of their life into one small thing; to finally realize that; yes, atom has electron, proton and neutron. Now, once you have such type of things, if you read the biographies of these people, you would realize 14 years of life has gone into exploring one thing, but you take extreme pride. You have, you say, that all these years were extremely pleasurable for you, because you are still driven by that sense of curiosity. We have taken this example of electron, proton and neutron. So, you must be aware of J.J. Thompson's research. J.J. Thompson was so involved in his lab activities, when he was trying to decipher the ingredients of an atom that most of his time used to spend in his lab, exploring the configuration of the atom. The day, when he had to exchange rings, the wedding ring, he forgot that today my marriage is scheduled; I have to go to the church and then exchange the ring. He was still working on, whatever he was working on in his lab. Then, his friend has to give a call to him; come on, we are all waiting for you, including the bride; where are you; and he said come on, I am still struggling with

something, it is important. Let me finish it off. Then, I will be visiting the church and then he was bulldozed by his friend, that common marriage cannot wait you.

So, you have to come there. He went there, exchanged the rings and then said that, can you drop my wife to my house; I have to go to the lab, because I have to complete certain things, that could we know the extreme of curiosity, that you can think of in terms of striking balances between different other factors in life. You would find 1000s and 1000s of people, of course you would not find such numbers in lacks and millions, but you will find 1000s of people, who are extremely guided by this whole sense of curiosity, throughout their life.

So, I am sure people like the man, who explored and invested in all possible formats, that nucleic acid. He even went to the extent of smelling the bandages, which are thrown in the garbage in the hospitals. It stings in a very peculiar way; the hospital garbage has a peculiar smell. So, he used to smell it, he could not decipher. So, even at times, he tasted it, that can on the basis, which I can decipher, what actually it is, the big success story of a small man, from a small southern state in India, who went ahead with these sanitary napkins in our country. If you read his biography, it is full of all types of misunderstandings in his life, because people thought he is actually, weird and all he wanted was that there can be something, which can be done at the local panchayat level.

Women themselves can produce it, use it and it can be disposed very easily, without causing any concern, compared to big brands into this industry, and handful of Indian women, able to afford the prize at which they sell these products, and then you have all types of taboos, associated with the disposal of such very things. He is a living legend in our country, right now. Listen to him sometime. Read about him sometime. You will find how much of struggle; he even went to the extent of collecting, because he wanted, what type of material is best suited, that can be very easily be made available to all Indian houses. He went to the extent of collecting the used sanitary napkins, which was thrown here and there. He would collect them; spread them on the table; study them; what type of material and all types of product details.

A time came, when his mother deserted her son. She thought; my son has gone mad. The time, when his wife thought; this man has gone mad; he is collecting all used sanitary napkins and there has pleasure out of it. Some type of deviation, both of them; mother

deserted her son; wife deserted her husband; and this man was still passionate about it. So, what it is so big about it, that at 120 rupees, you sell 5 or 7 pieces of these things. He was, the guiding force also was, that once is, of course the business plan. His plan was that, this technology with the raw material, is available by large, in every part of India. So, make the local women in all villages, aware of this fact. Let them produce it themselves.

Why should be two or three big partners, international partners, come into this business and earn money out of it. He was also driven by the fact, that India also has a very high number of infections, UTIs; urinary tract infections. You can very easily have life with minimal urinary tract infection, if you go for certain hygienic practices. Despite the fact, that his mother deserted him; despite the fact, that his wife deserted him; this man continued and succeeded. Now, you have those very cheap products available in the market. Still, he is working on that, working on the business model where, as I told you, that the plan is that the women in each village, can be trained, and you have one small place in your Panchayat Bhavan or anywhere, where this small cohort of women, from a locality, make it, knows the number, makes it themselves, does everything.

So, curiosity can take all types of shapes. We have taken the example of J.J. Thompson, we took the example of this man, we took the example of nucleus and nucleic acid, we took example of children. Even, if you read the whole invention of aero plane, right from Mount Golfer to these, yes, and to the modern supersonic jets; when you look at the whole range of things, there was a Buddhist monk in UK, who thought that, because birds, they dive from a height; therefore, they can fly. If I also use my two arms, and jump from a height, I can also fly. That man made a jump and he died.

Although he died, think of that sense of curiosity, which would have propelled him to, even imagine, that he can wave his arm and can fly like any other bird. You are driven by curiosity, when the great scientist Newton, in his early childhood is, he thought why are the birds capable of flying? His imagination was that, because they eat insects. He saw birds eating insects, and he thought that probably, they eat insects; therefore, they can fly. Therefore, time came in his life and he made some oral syrup, full of insects. Fortunately, instead of taking himself, he gave it to somebody else, who was sick and had to be taken to the hospital.

Then there is a story got deciphered; this is what had happened. So, curiosity can be in all forms. The importance of this need is, that it somewhere, always gives you a feel, that there are several things, that you still need to look at. Hence, you never get completely satisfied at any point in your life. You reach a level to know, that life is beyond this also. You reach a particular level to realize, that achievement is beyond this level also. You reach a particular level to realize, that recognition is beyond this level also. Your curiosity of exploring life, exploring achievements, exploring different dimensions of different things in life; acts as a propeller for you. Hence, you never sink in your life. You go ahead, you float at times and then you again, start moving in the other direction.

So, life constantly moves for you. This is considered to be an important factor in life, from adjustment point of view also, because you know, that there are several unmet things, for which you have to constantly work. Therefore, things like developing that depressive tendency, developing great sense of detachment, that whole feeling of you sinking, or all types of depressive feelings that makes you think of terminating your life; those things will never come, if you are guided by, if you have that curiosity always propelling you to move in the one or the other direction.

Now, the more curious you are, much better you will understand things. The beauty of understanding also is, that once you understand things, you also realize that there could be the other way of looking at it. So, there is nothing like, say, only one perspective. One thing can be looked from different perspective, and depending on which perspective you adopt, you will interpret the particular action, the particular phenomenon in a different way. So, your understanding of something might be different, compared to my understanding, because we live in a composite society, which comprises of millions and millions of us. Therefore, how much is my understanding facilitating my overall assimilation in the community? How much I am able to understand the contradictory viewpoints in life? How much am I able to understand the fact, that I have understood it one way; the other person although, it is contradictory, has understood in the second way? But there could be a third possibility too. You are open to such things in life.

Basically, you act more like a porous object, who would allow new things to pour in, and you would reexamine your own understanding, your own belief, and your own thought process. So, curiosity and understanding will that way, very easily fit in the process, because you have understood things in much better way. Therefore, you lead life with

greater degree of satisfaction. Couple of years back, somebody from the Princely state in Karnataka, whose family, the royal family had accumulated lots of wealth, decided that he would lead life like monk. They had those precious jewelry, precious stones, as part of their heritage. That man sat on the top of an elephant in one of the southernest states; took all, which the family had accumulated for those many 1000s and 1000s of years, and just was throwing it on the street, and people came, grabbing it.

Now, think of understanding, somebody who understands, that these things are immaterial; life is beyond this. Therefore, he is throwing what he already has. The other person who thinks, it is important to grab these things. So, same phenomenon and you find two different set of understanding for the life. I am sure, all of you must have read this story in your English books, perhaps, it is in class 10th, 11th or 12th. I do not remember the class now. A beautiful story, where two friends had a discussion that, can anybody live in isolation for long period of time? One friend was of the view, that if you are put in isolation, it is terrible; nobody can live life like that.

The other friend was of the view that, no, if you are given good books, they are good friends. In the company of good books, you can certainly live for long in isolation. They had a bet. The boy who said, it is not possible was extremely rich. The boy, who said that it is possible with books, was from a very moderate background. So, they had a bet and I do not remember the number of years, perhaps, it was some years of confinement in a small room where, only the food will come, and new books will be regularly sent to him. This boy was very sure, damn sure, that my friend will certainly start hitting the door or the window one day, and say, please allow me to go out; I cannot live alone. He was very sure, he was very happy. This boy was very happy being inside the room, because he got chance to read as much as he could.

The other friend was continuing supplying him good books, and after certain time, when it was coming towards the terminal end of the bet period, the other friend became very anxious. Because the bet was that, if I win, then I will hand over all my wealth to you. So, he was very anxious, that I will have to handover everything, which belong me to him. Because, he will win the bet because; he is coming towards the close end. Few moment before, the actual time was supposed to be over, this boy came running in, because he thought the tail big part, and then he will say that; yes, you have won the bet. He realized that the door was open. There was nobody inside the room. His friend had

left the room with a small chit, which said that, thank you for providing me this opportunity. After reading these many things, I am now much better; I have much better understanding of life, and I understand that wealth is nothing. Hence, keep your wealth with you; I will keep my knowledge with myself; thanks and he left the room. That is another way of looking at understanding.

So, all I am trying to say is, that different types of needs, they all influence our understanding, our way we would interact with the situations in our life, which in turn, will decide, whether we are able to strike the balance in our life, or we tend to become more and more deviant. How much we comply with the expected social norm? How much we are able to satisfy our own personal desires? And how much opportunity we give to ourselves and to others to grow in this process collectively? So, that is about understanding.

Then the third factor comes where; you will like things to be in order. The reason why, you want things to be in order is, because it increases the possibility of making predictions. Being orderly in life is fantastic. You have a particular time, when you go to the bed. You have a particular time, when you wake up. You have a breakfast time. You have a study time. For most of the major businesses in life, you have fixed timings. Your life is orderly. Even, doctors would recommend, that do not have variation in your sleep timing. If you have random sleep timings, then it is going to put you in trouble, in a very big way. So, try to have a regulated sleep. Similarly, have regulated eating practice also, do not go for random. Once you have a breakfast at 5 o'clock in the morning; next day, 10 o'clock; third day, no breakfast at all; do not have these type of a random variations.

Other things, in terms of being orderly is that, how much you are adhering to the social norm, so that, you in the society and society at large, remains in that orderly fashion; there is no major hiccup. So, maintaining order at the personal level, allowing order to be maintained at the social level, and when you are in small groups, you try to maintain that order. That very need, which makes you appreciate order, which makes you fall in order; also helps you adjust in a much better way. The more orderly you are, the more curious you are, the more you have understood; all these three things will further make you predict certain things, because you have experienced things. You have understood things. You were curious to explore more, because you explored more; you understood

well; because you understood well; you have put things in order. I know you can realize that now; there is a component of predictability.

For example, if I have been curious about the course content, if I have been curious about reading the details, if I have understood the subject matter clearly, if you have arranged all these information and knowledge; put together in order, then be it quiz, be it mid sem exam, be it in some exam; you can predict your score. I will certainly be above this. I will certainly be gaining much better than those, who have not studied well. That helps you predict. On the other hand, you can find the predictability in another interesting format where you ask somebody; you show your palm. Somebody, who says that I am a (()); I can read the lines and tell you, this is what it is; this is what it is not; you should do this; you should do that; there are people who do this, and the business thrives. Those who are into such businesses, they thrive like anything. You must have seen on the pavements, parrots in the small cages with few cards, and you do not rely on your own intelligence. You rely on the intelligence of a parrot, which would randomly go and pickup card. This man will charge you one rupee, two rupees or five rupees; will tell you, this is what your card says. It does not say that there was a parrot, which did not apply the brain; simply, mechanically, went and brought a card.

Similarly, those who give you gems; have this in this finger; have this in this finger; have that on Monday; have this on Tuesday; this on Thursday; all you do. You do all of this, because you want your life to follow an order. So, that there is a component of predictability. More and more you are able to predict, the more and more is the consonance level, because if you have a higher degree of unpredictability in life, that creates great degree of dissonance within you. Human beings are not so capable of handling dissonance. That is the point where you develop one or the other vibrations in the behavior. You pay the price for being associated with dissonance for a longer period. Hence, people would always like to have predictability in their life, because this will help them, minimize dissonance in life. If you minimize dissonance in life, life is very orderly, and you are able to strike balance in life, in most of the situation. Hence, your adjustment will never be a stick.