

## I-11. What Is Sensibility?

**Sanni** refers to the *sensibility to interpret sensory inputs for purposeful action*. It is not the direct function of the senses. In #A29 **sanni** is an attribute of animate being that is best approximated as the ability of an organism to use *man* to suitably process sense inputs and relevant information (prior knowledge) for rational behavior. *Man* is pronounced as in last syllable in the word woman. Although it is not a sensory ability, *man* follows (shadows) and integrates the functions of the sense organs to interpret and respond. The attribute of *sanni* is entirely within the reality of physical existence. *Man* is nothing, and never anything else, but an attribute of the body. Certainly, *man* does not carry the baggage and connotations associated with the use of word "mind" in the Western cultures where it is invoked as a conduit to omniscience (see below).

Sanni is an attribute necessary to realize ones potential. It is not possible unless one learns to deal with real and imagined contradictions and distractions. Such limitations of the chatter of disorder and chaos are not overcome just by negating the distractions. *Sanni* propels towards overt, latent and potential decisions. Restraints can reduce chatter and bring a coherence of a broad spectrum of reason and rationality of thoughts, words and actions. Sensibility guided by *man* allows us to discriminate and make choices for the longer term. The decision to act or not to act is as important as a commitment towards a goal.

*Sanni* has another feature. Actions based on individual decisions are motivated by sensibility that confers individual identity that may lie above and beyond the group identity. This is how an individual rises above the natural instincts (Chapter A-17) and group behaviors. *Dev, niray* as well as most *tirikkh* do not have *sanni* for individual identities, nor can they exercise

restraints unless under duress. In this sense *sanni* is the instinct that helps us rise above the herd behavior.

**What is and is not of *man* and mind?**

It is useful to understand the baggage behind the usage of the term "mind" in the Western tradition. In a movie Roman Polanski articulated the fallacy of this conception as: After a man cuts off his head, should he say "me and my body" or "me and my head."

The concept of mind has long been lost in the conception of an external entity that controls humans through the mind. Until quite recently, mind was generally considered to be separate from sense organs, and also out side the realm of body or brain. Along these lines mind has been varyingly seen as "free will," or the guiding hand of omniscience. Mind was invoked to justify the claim that "man is created in the image of God" and that "woman was created from a rib of Adam." Symbolism aside, the historical record of this line of thinking is nothing to be proud of.

Right from the beginning such connotations have not corrupted the terms *man* or *sangii*, and possibly the Hindu conception of soul.

## Contents of Volume I

# Representation and Quality of Perception

- I-1. What Is Of Interest?
- I-2. In Short, What Is Being About?
- I-3. Critical Contemplation
- I-4. Representation and Abstraction
- I-5. Why Look Back?
- I-6. An Ancient View of Being
- I-7. Processing Reality
- I-8. What Is In An Abstract?
- I-9. What Is in a Word?
- I-10. Defining Coordinates
- I-11. What Is Sensibility?
- I-12. Independence for Survival
- I-13. Is It Sustainable?
- I-14. Ascertaining Nature's Veracity
- I-15. What Is in a Name?
- I-16. Human Natures
- I-17. Contradiction Violates Reality
- I-18. Rationality of Self-Interest
- I-19. Tools for Representation
- I-20. Satprarupana