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Troubles galore in the world arise because of the fact that we are neither sensible, nor sensitive to the desired level. In personal life as well as in our relation to others, it is of utmost importance that we are sufficiently sensible and sensitive. We can also say that it is imperative for us to be sensibly sensitive. A sensible person knows life in all its ramifications and acts as per the requirement of the situation. Being sensible also means having adequate commonsense. There is need of commonsense at every step of life, otherwise we shall encounter pitfalls and aberrations in abundant measure. A sensible person is respected in family, the society, here, there and everywhere. On the contrary, a man bereft of commonsense does not command respect anywhere. Similarly, we should be sensitive to life's situations. Our reactions to situations must be based on adequate commonsense. Being too much sensitive is fraught with innumerable troubles in personal, familial and societal existence. A too-much sensitive person more often than not faces nervous disorders. But in relation to others we must be sensitive. We should be sensitive to the sorrows, agonies and afflictions of others. Those who pity others' sorrowful lives and get ready to help them are sensitive. Those who are not sensitive to others' sorrows are not really human beings in the strict sense of the term. The whole discussion boils down to the fact that we should be sensibly sensitive.

Quick to respond, is a sensitive person. Slow to react is a sensible person. We need to be both. We must be sensitive enough to smell the rat, but must take our own time to assess the situation, lest we may land our efforts in waste. The great modern thinker, J. Krishna Murthi has written in his famous book "At the Feet of the Master" that "Our higher mind should respond to the desires of the astral body, but must know that it is not 'I' that desires it, but the lower mind. It is the donkey ridden by the rider, that kicks against the pricks."

Although the context of Krishna Murthi's discussion is different, yet it tells in a very illustrative way how one could control and lead in the desired direction the donkey of lower desires. To be sensitive to the stimuli is good, but one must not be led away by them. Being of pure and unpolluted nature, young blood is quick both to respond and react. But one who is able to have control over his reactions, is sure to go a long way of a successful life, because he is the master of the vehicles by which he is destined to go on his journey.

Life is a journey through a series of halts in the worldly sense and through a series of incarnations in the philosophical sense. We have come a long way. We have yet to go a long way.

The word journey implies a goal and a road to be traversed. The trio of destination, route and movement ever go together and each has a significance in relation to the other.

Granted, that you have decided your goal or the form of achievement which you have before you. Then comes the road you have to traverse. You may reply that when the goal is fixed, the road leading to it is automatically known. But we are afraid that the equation of goal and road is not so simple as you think or presume it to be. The road may look the same to every traveller, but the atmosphere—the nature of halts and difficulties on it, may be reacted to differently by different persons, because every person is an individual and experiences are not transferable. Each one has his own susceptibilities and capacity to acclimatize and adjust. It is here how we are able to set a favourable equation of the road and the movements. So, it is desirable to have first hand knowledge of the road to be taken and not to undertake the journey at the instance of someone else. In case otherwise, the journey is doomed to be a failure.