

Question No.
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Reason has always existed but not in a reasonable form.

2000 years ago a monk fasted for days together. This seemed unreasonable to his people for it ~~was~~ in an era of food shortages, why should anyone voluntarily give up food?

In 2017 Nobel Prize for Medicine was awarded to a Japanese doctor who discovered that fasting reduces the chances of cancer.

In present times a cat crossing a person's path is said to be the 'season' of bad luck like failing in an exam.

The above two narrations ~~has~~ show that a Cause always exists though it might either not be immediately

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Understandable or the Cause
may be em-scientific.

Before proceeding
further let us try to understand
the scope of the essay. 'Reason'
implies the purpose or justification
of some thing. 'Always existed' implies
its omnipresence. 'Reasonable form'
implies two aspects. In positive
sense it implies reason implicitly
existed but want understood. In
negative sense it implies are a
made up 'reason' with no
scientific backing used to justify
a system.

First let us explore
the positive aspect. Reason is
not always in a 'reasonable form'
as it is a culmination of

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human experience over generations.
The reasons behind how ^{every} yoga
promotes good health is still
being researched into. we haven't
fully understood it but there is
enough evidence to show people
doing yoga live a healthier life.

his seminal work 'Noah Harari' in
'Sapiens' shows
how 'unreasonable' aspects of human
behaviour also have a reason
behind them. He writes ~~that~~ ^{that} feelings
like 'fear' and 'love' may seem
unreasonable at first. But they
are a part of survival instinct
of humans and served the
purpose of perpetuating human
race.

To the present Capitalistic world order it may have seemed ununderstandable as to why natural resources shouldn't be exploited to the fullest to fuel economic growth. However now ~~rather~~ climate change is threatening life on planet Earth. The seasons of respecting ecological boundaries is clearly visible. Even ethics have a lesson behind them. The Indian political philosopher M.N. Roy wrote that ethics are necessary for maintaining social order. Spiritual gurus show ~~even~~ even spirituality serves the purpose of ensuring a holistic and balanced life.

Anthropologists who study tribal societies reveal the functional role of cultural practices. For example the practice of not touching the being is actually to protect him from being poisoned by an enemy.

In Man's Search for meaning, Frankl the reason of 'hope' examines that the Jews who clung on to hope were far more likely to survive the adverse conditions of Nazi camps.

Now let us capture the negative aspect, that is, 'unreasonable reasons' existing as reason rather of a system.

The reasons provided

Anthropologists who study tribal societies reveal the functional role of cultural practices. for example the practice of not touching the king is actually to protect him from being poisoned by an enemy.

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by kings for their rule was
'divine right of rule'. At this reason
had no scientific basis. It only
served to uphold status quo.
A critical examination of this
system on the touch stone of reason
led to emergence of democracy.

Similarly the reason
was for Caste system given by
Brahmins was that a person is
born from different parts of
body of Brahman. This 'unbreakable
reason' collapsed when thinkers
like B.R. Ambedkar questioned the
basis of Caste scientifically.

The 'reason' for
Conflicts between ~~caste~~ groups
was said to be religious in nature.

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However an open minded study reveals the real reason to be control of resources. for example reason of centuries was not Islam vs Christianity, rather it was control of sale route.

However now let us explore the anti thesis of the idea. Sometimes reason may simply not exist. There may be no reason of the universe existing in the first place or of the subjective interpretation of an art as 'beautiful'.

Post modernist scholars take it a step further and argue that reason doesn't exist because there are no objective truths. what is accepted

as truth ^{or reason} may simply be a reflection of who is in power, for example 'civilising mission' was less of an objective truth/reason and more of a discourse to protect and project British power. Nevertheless reason is an essential element of human existence. So, in the modern world what reasonable reasons should exist? modern world must be guided by reason of rule of law, principle of natural justice and constitutionalism. It must be guided by Gandhian idea of satyagraha. It must reject 'unreasonable reasons' like

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Discrimination, xenophobia, superstition and so on.

At the same time some elements ^{which} ~~who~~ may not seem to have 'scientific reason' must exist side by side. In this Indian

wisdom of balance between materialism and spirituality, individualism and collectivism and so on can show the way.

In summary we can ~~not~~ say that human brain is hard wired to seek reasons and justifications.

In some aspects the reasons may not be apparent. But these aspects of life may have ages of wisdom, distilled over generations. we have seen

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this across aspects of cultural practices like yoga, emotions like fear and social institutions like ethics in this essay.

However in some aspects the 'reason' may actually only be used to uphold the established order. We saw this in the case of caste system.

It's an anthropist's mind we saw that human mind subjectively interprets the world. Because of this 'reason' may not exist in some aspects. eg why ~~is~~ ^{does} a particular painting look beautiful to some one.

Finally as Gandhi said we must seek the best in ~~our~~ ^{other} cultures and merge it

With the best in our ^{former} time we must be guided by 'reasons' of humanism, universalism and other modern ideas. At the same time we must also appreciate the reason behind our ancient wisdom.

Thus what is 'reason' must be evanescent and re-evaluated. The best time to do that is now.

There is more to life than simply increasing its speed.

The bullet train in Japan is so speedy that it can reach Kyoto from Tokyo in just two hours. Indeed, the Japanese have managed to increase the speed of their economic interactions.

However the dark side is that the speed of their social interactions has reduced. Japan has the highest rate of suicides in the world. Despite all material wellbeing, the Japanese aren't content.

The above narration highlights the fact that there is more to life than simply increasing its speed. Before we go further

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Let us try to understand the meaning of the essay. 'Life' implies the sum total of human experiences taken in a holistic manner. 'more than increasing speed' implies human life cannot be reduced to an Fi race. Such attitude towards life will never give us happiness. So why is there more to life than simply increasing its speed?

First, simply increasing the speed may make a system unstable in the long run. Consider the Chinese model of development which is merely focussing on increasing the speed of development. In this process it has hampered

Upon political freedoms and human rights as there are seen as inconvenient speed breakers. In contrast the Indian model is based on Gandhian idea of Salvodays. It may be slower but it is also steadier.

Second, simply increasing the speed may imply that we are losing the essence of being human. Consider the high paced urban life. Families don't have time to have dinner together. Neighbours don't have time to visit each other. Diseases like hypertension are becoming common in young people. It is becoming difficult to tell 'progers' and 'moms' apart. Third, simply increasing

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Speed is a characteristic of machinery

A machine cannot pause to read a poem or appreciate the blue sky. It is humans who have the ability to slow down, pause and reflect. Our culture, art and all the beauty of life is a result of this slowing down.

Fourth, even if we speed up it doesn't mean we will have enough time. In the

modern life has 'instant delivery' of every thing from goods to services. Yet we are suffering

from 'time poverty'. The outcome of increased speed hasn't been more leisure rather less free time.

Fifth, when we don't

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focus on simply increasing the speed. we respect the wisdom of natural limits. By reducing the speed of our resource consumption we can avert the upcoming high speed collision with nature called climate change. If we don't, climate change will ensue there will be no life - either slow or fast.

Sixth, when we focus solely on increasing speed we fail to see if speed is increasing for everyone. A car in which the tyres run at different speeds will soon fall apart. Rousseau wrote:

'Thinking man is a deplanned animal! He was according to the fact that industrial revolution increased the speed and comfort for some. But for most it meant inequality, exploitation and even more poverty.'

Something it was reasonable

→ Still can understand
→ open question
→ decision

rule will power
Governing the resources
and
technology

always
is a
Some
ded

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Seventh, Simply

increasing the speed reduces us to
animal existence. An animal is

Simply focussed on increasing the
speed of its consumption of food.

In modern times we have become
focussed on consumption of ~~substance~~
goods. Herbert Spencer wrote that
man will never be free if he
works from morning to evening
to collect consumer durables.

Now let us explore
what is this more that we must
look for beyond speed?

For a holistic
life we must begin and end

with ethics. Any thing that is
against ethics must be shunned
even if it increases the speed.

Justice, liberty, equality, honesty,

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Integrity must be the touch stones of human life, not simply speed.

Next we must focus on Spirituality. We are not simply a collection of bones and meat. There are more than the sum of our parts. We have a soul that demands feeding with practices like meditation and prayer.

Further a well rounded life calls for us to focus on human relationships. The simple acts of spending time with family, calling on relatives and inviting neighbours over can enrich human experiences far more than the thrill of speed can.

Last but not least we must reconnect with nature. Spending time in green spaces, contemplating

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On the biodiversity or even simple acts like planting trees can give us real happiness. We came from nature when we were born. We will go back to nature when we die. Divorcing ourselves from nature in our life times means we are breaking this organic link.

However how let us also explore the antithesis. Some times we need to focus on speed.

Justice delayed is justice denied. Speedy justice is as important as quality justice. Hence we need to increase the speed of our judicial machinery to ensure substantive justice, not just procedural justice.

Similarly the advent

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of GST in India has ~~reduced~~^{increased} the speed of transactions at border state borders. This has created one nation one market and is expected to increase the GDP and reduce inflation.

In summary we can say 'the problem with a rat race is that even if you win you are still a rat!'

we have seen that human life cannot be simply reduced to a pursuit of speed. Life is a pursuit of meaning and happiness.

When we focus simply on increasing speed we may push the system beyond its limits. We may forget the real purpose of life and reduce ourselves to machine like creature.

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Simply forming an increasing speed may paradoxically leave us with less time. It may also lead us to ignoring issues of justice and equality.

For holistic human experiences and upholding human dignity we must be guided by ethics, human connections, spirituality and nature.

Let us conclude with these lines from the famous movie Munna Bhai:

Zindagi ki dhad mein bhag ke kama ke
Agar fahi jeena hai to fir kama ke

(What have we to gain from this
mindless race of life?)

If this is living, That what
exactly is dying?)