

PRECIS {CSS-1992}

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Misery of Man

Two kinds of miseries impact humans: externally inflicted upon by nature and by humans. Initially, natural evils were disastrous. Humans are a rare breed who have evolved from monkeys. The dual advantage of his posture and intellect have bestowed him with supremacy. They have a large population. However, nature, through the mechanism of food production is still able to exert its control. In contemporary times, humans have scientifically advanced to know prevention measures of famines. Hard work is still necessary but man has gained control to diminish dependence on nature. Unfortunately, miseries inflicted by man's greed for power and wealth. Such individualistic agendas inculcate fear in other men that drives their lives.

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COHERENCE IN THIS PRECIS

Throughout the ages of human development men have been subject to miseries of two kinds: those imposed by external nature, and, those that human beings misguidedly inflicted upon each other. At first, by far the worst evils were those that were due to the environment. Man was a rare species, whose survival was precarious. Without the agility of the monkey, without any coating of fur, he has difficulty in escaping from wild beasts, and in most parts of the world could not endure the winter's cold. He had only two biological advantages: the upright posture freed his hands, and intelligence enabled him to transmit experience. Gradually these two advantages gave him supremacy. The numbers of the human species increased beyond those of any other large mammals. But nature could still assert her power by means of flood and famine and pestilence and by exacting from the great majority of mankind incessant toil in the securing of daily bread. In our own day our bondage to external nature is fast diminishing, as a result of the growth of scientific intelligence. Famines and pestilence still occur, but we know-better, year by year, what should be done to prevent them. Hard work is still necessary, but only because we are unwise: given peace and co-operation, we could subsist on a very moderate amount of toil. With existing technique, we can, whenever we choose to exercise wisdom, be free of many ancient- forms -of bondage to external nature. But the evils that men inflict upon each other have not diminished in the same degree. There are still wars, oppressions, and hideous cruelties, and greedy men still snatch wealth from those who are less skilful or less ruthless than themselves. Love of power still leads to vast tyrannies, or to mere obstruction when its grosser forms are impossible. And fear-deep - scarcely conscious fear — is still the dominant motive in very many lives. —