

Francis Bacon on Humanity and Human Understanding

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Abstract :

Francis Bacon's approach to the world and its various forms has been founded upon the actual workings of human nature and equally actual manifestation of human relationship thus Bacon would assess and examine all the different facts of human life on the basis of utility that each entails. Bacon understands that human relationships are utilitarian in nature thus they are good or bad only to the extent that they can be profitable or non-profitable. In such interpretation of humanity, Bacon's conceptualization is materialistic and objective rather than philosophical and intuitive.

Keywords : Humanity, relationship, world, utility, profit, loss, objective.

In the writings of Francis Bacon what appears to be the most impressive and expressive is his particular understanding of the Human nature. In fact, it would be little better to say that Bacon's theory of knowledge precisely deals with the ways in which the man could commit himself sincerely to the fulfillment of artistic, social, political, cultural, rational and theological needs and necessities and by fulfillment Bacon assuredly means being in a position to completely understand the emerging circumstances by an application of reason. The goal of such an understanding is to become happy about one's understanding of the different facets of the world. Bacon does not equate happiness with completeness rather he understands that being happy just a step in the process of correct evaluation and it is one of his opinions that the man should mount his inquiries, every now and then, on compelling and compulsive questions born into his engagements and interactions with the world. Once the answer is found in such an endeavor, it would mean that the man has learned the art of placing him correctly in the direction of understanding. That is how life is meant to have been lived. The necessity of inquiry according to Bacon suggests how devoted is the man to the inculcation of reason and that is, by all means, something that justifies the purpose of being born into this world. While we become able to put all the

compulsive things to the examination of analysis, appreciation and interpretation, we also come to learn the art of loving the God. God has to be loved not from the instincts of the passion but from the depths of reason. It is, therefore, a motive and excellence in developing a system of thought that understanding has to be clear, simple, precise, brave, musical, concrete and elegant. Were one to become a man, one has to pay attention to the simple and lucid dogmas of becoming the man. In the forthcoming divisions of our brief exposition of the matter, we will develop explanatory agenda so much so that we are better placed to understand what Bacon is really or all about.

In his essay on 'of truth', he would examine the necessity of correctly defining the truth accordingly he says that it is only the purity of consciousness that would enable one to become truthful. Truth, therefore, is a native disposition found in the conviction of the human being. Truth, for the similar reasons, is something that has been most natural and at the same time most rare in occurrence. Only the chosen few are in a position to speak the truth because instinct to speak the truth is naturally existent and those who speak the truth are also those whose consciousness is pure. Bacon equates purity of consciousness with the excellence of the sole and in want of the excellent sole, consciousness cannot afford to be pure. Accordingly in this world only a few are truthful and most of them are liars. Such an interpretation of truth at once speaks of fact of the matter. Bacon's interest lies precisely in making of the worthy human beings and his projection of an ideal republic in the form of new Atlantis would just mean the same. It is only the truth that makes a man worthy and worthiness of the man is due upon his excellence as a good citizen and it is only the good citizen that makes the great nation. We would find that the Bacon is time and again anticipated by Plato who in his Republic insists on the perfection of sole in the human beings so much so that all the other categories within the human existence could become perfect. Such a perfection according to Plato leads to be making of the Republic that is eternally perfect.

It is not only that Bacon could take a question dealing with logical categorization but he is all the more drawn and fascinated by the personal, interpersonal, intrapersonal and universal relations which go on to lay the foundations of human existence. For example, In his essay entitled 'Of Death', he would explain the necessity of dying and say death, far from being an object of apprehension and horror, is a commitment to the very purpose of life. Instinct of death imposes sense of discipline, sincerity, precision, harmony and organization in the life simply for the reason that one is forever reminded of limitation of the time and span of life yet the same limitation imposes the sense of unity as well and

reminds him of the fact time begins and comes to an end of course there is the interval in between. Similarly life begins and comes to an end with middle in between. Now one has to take into consideration this sovereign rule or law so much so that one could at least make out something from the limits so brutally and mercilessly forced on the life. The virtuous man understands and discovers the underlying unity and with great success responds to the scheme of things. This, therefore, is the way in which we can overcome the fear of death. Even otherwise in his views on religion, he would suggest that there is nothing subjectivet about religion rather God and religion both are the objective authorities meant for the purpose of imposing order so as to bring about harmony, organization precision and control on the subscribers and practitioners. This is the true spirite of religion and the God and the success of the human beings would depend on the extent to which he can respond to such pursuits of religion and the God. The common place circumstances of the practical life have found worthy interpretations is Bacon. For example, Revenge is hardly the pursuite of causing harm rather it is something that has its merit in enabling the other to realize how wrong was he. Such practical agendas on human instinct and human behavior expand the strength of brilliance in Bacon's writings. In 'Of Adversity', he would make the adversity, laws of fortune being more an opportunity and less the misfortune just for the reason that it is only in the adversity that we become humble to our purer self and opportunity is created to make best out of the worst. Bacon would always find it pertinent to speak of knowledge being conducive to primal human affections. For example, being impious doesn't mean being in a loss something rather it would suggest something that is wanting and lacking in someone and the same should be realised with optimum care and caution. In the similar vein, he would make it a conviction that love if it deserves being called love, has to be selfless accordingly it must appear in the form of greatest devotion. We are in the inadverant need to find a true meaning for the life and also the necessity of justifying the birth into this world. Bacon proposes arguments and offers solutions yet is each he is keen only to the effect that the grounds which perfect the sensibility of the human beings or to be found in the human beings themselves thus one must become aware of the same fact and consequently seriously engage himself in looking deep into and deeper into and deepest into and he should continue with the same endeavor till he is become truly perfect. In the such other essays as Love, Great Place, Boldness, Mobility, Superstition, Travel, Empire, Council, Cunning, Dispatch, Friendship, Expense, Studies and the Like, he would continue to argue in favor of the need of having correct emotion, oct feeling, correct sensation, exact imagination and finally the most appropriate thought ble to live in this world with dignity, grace, honor, decorum and happiness yet one

must know how to be correct exact and accurate. And each for the matter of that is underlain in his ability to be reasonable in having the experience and thereby expressing the thought.

It is now possible to understand that Bacon has an aim in writing his discourses. From the vast range of his philosophical and civil writing, we can understand that Bacon insists on having enlightenment with an emphasis on maturity of mind and maturity of manners. What the world needs and what the life admires is not the man who indulges in roguery rather only the man endowed with refined sensibility deserves the praise of the world. Bacon lives his own life into the worth of the same.

Reference :

❖ Bacon, Francis. *Essays*. London: Penguin, 2014. Print