



Francis Bacon's Philosophy as a Mechanism of Transformation of Human Psychology

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Abstract:

Francis Bacon's "Essays" is a pearl of universal philosophy. They teach us those perpetual ethical doctrines which everyone must be acquainted with obligatory. He teaches worldly success for the overall development of human mind. It is undoubtedly a functional intelligence and it for sure contains a negotiation between ethics and worldly achievement. Bacon satisfies the person not critically to say about its antecedent, not because of extraordinary consciences, but because of the circumstance that the person does not monitor council would agonize with hostile values. From the elucidation it is imperious to resist that the very transformative excellence in Bacon's philosophy which is orientation similarly disfigured his objective. Though, the dominant impression or influences for his method were well rationalized by him but this is not to say that there were no defects in them. In fact, the very technique supported by him is itself challenging. Earliest Indian philosophy assumed the world was a delightful dance of impression and *maya*.

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Sir Francis Bacon was born in 1561 in London to Sir Nicholas Bacon, Lord Keeper of the great seal. He nurtured up in the air of state affairs. Francis Bacon studied at Cambridge and later experienced law. He entered the parliament at the age of twenty- three, and became consultant to Essex. Nonetheless, when Essex fell from favour, he helped in his tribunal.

Francis Bacon's Philosophy reproduced the new essence and attitude that bounced from the renaissance movement which became the turning point for knowledge and philosophy. The spool of his philosophy was how knowledge can be assimilated and what it should be utilized for. Bacon's persistence on the applied expediency of scientific knowledge, his anticlassical trust that knowledge is not for meditative delight but for the liberation of man's domain, announces a new measurement to the philosophical innovativeness of the age. He professed knowledge to be transformative slightly than hypothetical something that is derivable from dynamic investigation in nature. In fact, to Bacon, the ownership of

knowledge by man springs the capability to influence a great modification and cultivate his society both emotionally and ethically.

Since nothing is stagnant the modern period that surveyed marks a period of a great alteration in the antiquity of philosophy. It was a period of excessive freedom of reasoning from spiritual intransigence. In the modern period, philosophers no longer contemplate of self-development or pursue self-recognition but about social improvement and the development of the human mind and soul. According to Bacon “All rising to great place is by a winding stair; and if there be factions, it is good to side a man’s self whilst he is rising and to behave himself when he is placed.”

Be that as it may, it is imperious to say that Francis Bacon in the history of philosophy opinions out sharply, as “a methodical thinker” developing in a solely surprising way after a period of constant immobility. A time, some people denote to him as more of a government man than a philosopher but notwithstanding his political and legal accomplishments, his ruling welfares were philosophy and science. As an understanding of Bacon's features, we could still be right to resist that in the severe intelligence, Bacon does not belong to the corporation of scientists. He was not a mathematician and even all his visionary perceptions were blinded to the potentiality of clean mathematics in the science of the future. This position is further verified by Bowen's argument when he contended that: “Bacon was not a scientist, but the propagandist of science. He was the prophet who urged men out of sterile scholasticism into the adventurous, experimental future.”

Bacon is enhanced appreciated as the first modern philosopher, a archetypal invention of renaissance culture, the theorist and father of pragmatism. He could also be seen as the slayer of the pedagogic custom, a primitive philosopher preoccupied by a modern dream. His new belief of induction inspirations greatly the early modern philosophy was spread his knowledge in the universe. Thus, while a great aversion was articulated against the philosophy of Aristotle which he magistrate to be infertile of the construction of works, for the advantage of the life of man, he contended that philosophy should be given an innovative diagram. Through his philosophy he stimulated an additional optimism in people and made himself the advocate of a new commencement of man's existence in nature. His ambition was to reconstruct man's knowledge of universe in order to put on it to the liberation of man's plantation.

The emphasis of Francis Bacon's Philosophy was to give manhood mastery over the forces of nature by means of scientific detections and discoveries. To him, philosophy should be disconnected entirely from spirituality. This position was a comprehensive modification from the principle that persevered in the medieval period. However, while the thought that cause could display the being of God, he observed everything else in spirituality as known only by surprise. According to him Philosophy should be contingent only upon reason.

Francis Bacon first debated against “natural philosophy”. His argument was grounded on the circumstance that natural philosophy has unsuccessful to development since antique periods and that in many concern, modem philosophers distinguish even less than the Greeks did. Bacon appreciated frequently materialist Greek philosophers but saw no quality whatever in the hypothetical philosophers of his own time, whose exertion he measured unfruitful while knowledge in other arenas had made

instantaneous, and in some cases revolutionary improvements. For this cause, Bacon considered the numerous innovations by Marco Polo, Copernicus, Galileo, etc. about the Universe and the world structure to be great and resourceful. He asserted. "These men were the makers of the new world; a new world needed a new philosophy." It is on these basics that Bacon prohibited the traditional philosophers. He assumed that traditional philosophy cannot endure the fresh advances that have been made acknowledged.

Bacon's epistemology is the transformative feature of his philosophy. His scientific attitude and policy has its base in his epistemology. An acceptable ownership of knowledge by man would improve a great revolution both in human beings and the civilization at large. Epistemology is the concept of knowledge. As a theory, it raises queries such as can man recognize everything for certain? Is there any boundary to what we entitlement to know and many other associated questions that sources man to renovate his claim. Bacon powerfully believed that the capacity of man to sincerely response these questions permit man to obtain knowledge and to govern his atmosphere. Thus, man converted a retainer and the paraphraser of nature. According to Bacon, our knowledge is distributed in partly supernatural in derivation and what we know are obtained through our endeavors.

Bacon supposed that, his initiation will help in the finding of the method of things. But then, the form of structure in Bacon's understanding does not mean form in the Aristotelian wisdom or in the Platonic intelligence. This form of things in Bacon's vision is the rule that oversees a thing, the law that establishes the nature of things. Thus, the induction gives us the knowledge of the spirit of things.

It is important to say again that, the epistemological view of Francis Bacon is the influential point of his philosophy however the other extents of his philosophy comprise social-political theory and morals etc. For instance, a superficial appearance at his political theory shows that he preferred a monarchical structure of government as in contradiction of feudalism. He therefore positioned the king overhead the law of the state; a position dissimilar to his complement law officer, Sir Edward Coke who holds that sovereignty should exist in both in the ruler and the parliament. On his integrities, what are decent to him are the acquirement of exact knowledge and the presentation of this knowledge by man to transmute the civilization where man survives.

His methodology to the above position is scientific in structure; this he did in other to compete with the customary philosophers. He blamed the traditional philosophers of appealing in simple metaphysical philosophy and the knowledge derived from this is insufficient. To purchase a real and sufficient knowledge, a philosopher must be involved in the methodical buildup of knowledge. They should accumulate documents, understand and conduct experimentation. Bacon could be suspect of dropping philosophy to wholesome science since this technique of procedure recognized by him is entirely scientific. He appears to be displaying his affection for science. His method merely decreases knowledge to pragmatic level there by eradicating either rationalism or spiritualism. It could be helpful in the achievement of definite knowledge as we originate in Spinoza, Leibniz and Berkeley's philosophy.

Bacon, by his method was the principal systematically inclined philosophers to underline the significance of induction as divergent to deduction. His inductive method, like any other inductive

method endeavors to resource original data which should constantly be derivative from the new universal law. This method providing the origin for scientific method and Bacon was the first philosopher to consider and work along this track. Also, while his general law verbalized assists as the theory his manner of observation, testability is means of new research in science. As contended by Karl popper (1959), experimentation or scientific method is not to determine any fresh thing but to substantiate a prevailing law just in the same interpretation as Bacon said for any revealed general law for any subject in question.

Bacon's method like any other induction admits equality of nature and it is this that knowledgeable his construction of a general law for heat after finishing his experiment. This foundation of a general law however, helped in the transformation of the civilization. Though, his induction appreciates all the moral effects that are usually connected with the code of induction anywhere. Bacon's philosophy is not free from any of the disapprovals as he was also strictly motivated to his inductive theory which is defective through inadequate prominence or theory. Bacon had expected that simple methodical preparations of records would make the correct hypothesis apparent, but this is infrequently the circumstance.

It can be said of him that his philosophy develops an appliance of transformation since he customary out to challenge the immense mission in philosophy i.e. "the question of reality and how reality could be ascertained." This procedure has permitted man to transmute himself in specific and his milieu in overall from the instant condition. The simple reasons for wanting to obtain knowledge are to empower man resolve this basic problem. It is in responsibility this that Bacon rests realism in nature and this is accountable for his generous of philosophical position. A position that separates him from Platonism which puts genuineness in the world of form, this position is accurate of Bacon since he is like Thomas Hobbes. John Locke partially as they are English men with the British adoration for applied experimentation was pragmatists.

It is therefore obviously vibrant that the transforming excellence claimed for by Bacon was as a consequence of his cultural experience which significantly influenced his theories, feelings and orientation. No philosopher functions in a conceptual or cultural emptiness. Every philosopher is an invention of his education. If we award the argument then it tracks that Bacon is likewise responsibility of the problem he tried to resolve when he acknowledged some disorder that can delay man from obtaining true knowledge. He was influenced by the obsession of the theatre. In this circumstance, it is the very groundwork that was placed by him for his philosophy that also demolished his philosophy. Since his foundation is defective, it follows then that what is missing in his philosophy is a snap of fortifications and instable structure that cannot endure the criticism of the day. It doesn't mean to say that Francis Bacon's philosophy has of no significance. An acceptable understanding of his philosophy demonstrate that he really proven the consequence of knowledge by classifying orientation as a respectable method which can help in the discovery of the form of things. This discovery will surely increase a entire change for virtuous in the social order.

His position provided the milled upon which the continental rationalist activated their query in contradiction of experience as the main cause of knowledge. It should also be illustrious that other British pragmatist respected Bacon. But then we must restate that both the rationalists and empiricists remained open-minded hence, we can say that resourceful exertion in philosophy needs the collaboration of both motive and minds. For Bacon knowledge can improve a variation both in the life of an individual in particular and the society in general.

On the whole, Bacon counted the advantage that can accumulate from man's achievement of knowledge. Should man have satisfactory knowledge he will have protectorate over nature; he will be intelligent to pacify nature and above all man will endure comfortable since he will practice the knowledge assimilated to progress his surroundings. All these are conceivable because “knowledge is power”. Beside, merely knowledge is moral and ignorant is malicious. The totality of Francis Bacon's philosophy is consequently to stimulation up mankind to a full understanding of his potential competences through the acquirement of knowledge and this idea is strange to Francis Bacon.

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