



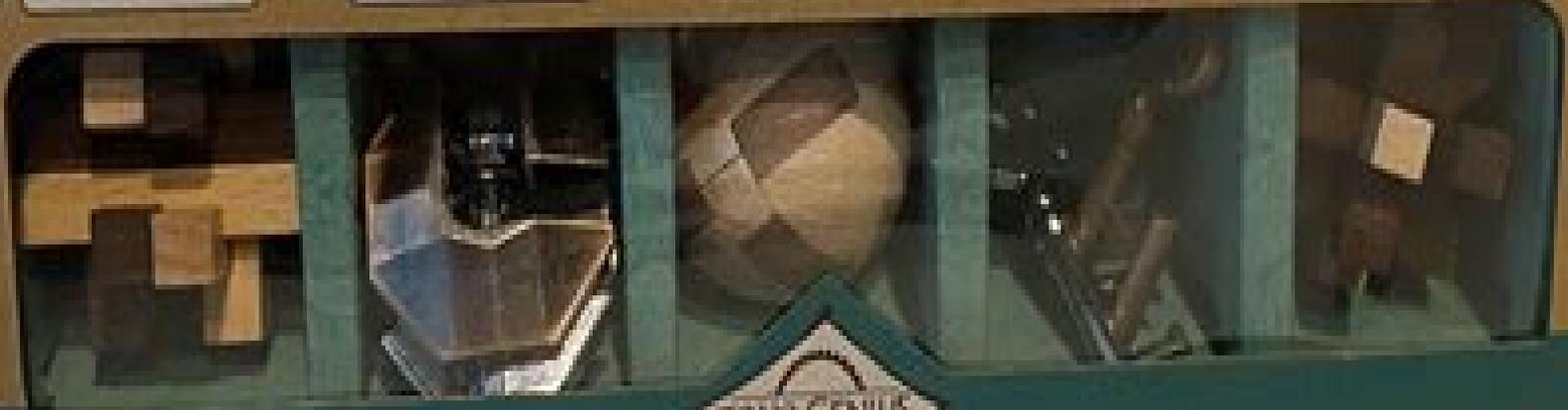
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True Genius

William M. Thayer



True Genius:

True Genius Elizabeth Venstra, 2008-09-17 The earliest form of the word genius referred to a person who powerfully influenced the character conduct or fortunes of another Times have changed and with them the various connotations of the word genius but today we still look to the more enlightened members of our society to elevate the rest of us True Genius is a compendium of 1 001 moving quotes from the world's geniuses of the past and present whose words will leave an indelible mark on your life Selected from the output of the greatest minds in literature history philosophy philanthropy and art and divided into categories such as love life and forgiveness these words of wisdom are sure to inspire the positive change and mental improvement necessary for your own quest to achieve true genius [True Genius](#) Vicki Daitch, Lillian Hoddeson, 2002-10-28 What is genius Define it Now think of scientists who embody the concept of genius Does the name John Bardeen spring to mind Indeed have you ever heard of him Like so much in modern life immediate name recognition often rests on a cult of personality We know Einstein for example not just for his tremendous contributions to science but also because he was a character who loved to mug for the camera And our continuing fascination with Richard Feynman is not exclusively based on his body of work it is in large measure tied to his flamboyant nature and offbeat sense of humor These men and their outsize personalities have come to erroneously symbolize the true nature of genius and creativity We picture them born brilliant instantly larger than life But is that an accurate picture of genius What of others who are equal in stature to these icons of science but whom history has awarded only a nod because they did not readily engage the public Could a person qualify as a bona fide genius if he was a regular Joe The answer may rest in the story of John Bardeen John Bardeen was the first person to have been awarded two Nobel Prizes in the same field He shared one with William Shockley and Walter Brattain for the invention of the transistor But it was the charismatic Shockley who garnered all the attention primarily for his Hollywood ways and notorious views on race and intelligence Bardeen's second Nobel Prize was awarded for the development of a theory of superconductivity a feat that had eluded the best efforts of leading theorists including Albert Einstein Neils Bohr Werner Heisenberg and Richard Feynman Arguably Bardeen's work changed the world in more ways than that of any other scientific genius of his time Yet while every school child knows of Einstein few people have heard of John Bardeen Why is this the case Perhaps because Bardeen differs radically from the popular stereotype of genius He was a modest mumbling Midwesterner an ordinary person who worked hard and had a knack for physics and mathematics He liked to picnic with his family collaborate quietly with colleagues or play a round of golf None of that was newsworthy so the media and consequently the public ignored him John Bardeen simply fits a new profile of genius Through an exploration of his science as well as his life a fresh and thoroughly engaging portrait of genius and the nature of creativity emerges This perspective will have readers looking anew at what it truly means to be a genius *Great genius and counterfeits* Helena Petrovna Blavatsky, Samuel Taylor Coleridge, 2018-08-07 The flame of Genius is lit by one's own Spirit But the flame is

distinct from the log of wood which serves it temporarily as fuel According to Coleridge Genius is at least the faculty of growth yet as to the inward intuition of man which of the two is genius Is it an abnormal aptitude of the lower mind Or a brain fit to receive and manifest the divinity of man s over soul No Ego differs from another Ego in its primordial or original essence and nature That which makes one mortal a great man and another a vulgar is the quality and makeup of the physical casing and the adequacy or inadequacy of brain and body to transmit and give expression to the light of the Inner Man Reincarnating Ego And this aptness or inaptness is the result of Karma The manifestations of genius in a person are only the more or less successful efforts of that Ego to assert itself on the outward plane of its objective form the man of clay in the matter of fact daily life of the latter The flame of Genius is lit by no anthropomorphic hand save that of one s own Spirit Therefore great Genius if true and innate and not merely an abnormal expansion of the human intellect it can never copy or stoop to imitate but will ever be original sui generis in its creative impulses and realizations On the other hand artificial genius so often confused with its higher counterpart and master which is but the outcome of life long study and training will never be more than the flame of a lamp burning outside the portal of the fane it may throw a long trail of light across the road but it leaves the inside of the building in darkness Between the true and the counterfeit genius one born from the Light of the Imperishable Ego the other from the cerebrations of the mortal intellect there is a chasm to be spanned only by him who never loses sight even when immersed in the abyss of mud of his guiding star his Divine Mind and Soul It is much easier for the personality to gravitate toward the lower quaternary than to soar to its immortal triad Thus modern philosophy though proficient on the counterfeit knows nothing of the true genius and by propelling the lower to fanciful heights it dwarfs the Divine Light on the Procrustean bed of narrow mindedness The much prized intellectuality by stifling intuition paralyses spiritual conceptions Alone the surging masses of the ignorant millions the great people s heart are capable of sensing intuitively a Great Soul Mahatma full of divine love for mankind and are thus capable of recognizing a Great Genius for without such noble qualities no man has a right to the name It is the so called uneducated unsophisticated masses alone who because of the lack of sophistical reasoning in them upon coming in contact with an unusual out of the way noble character feel that there is in him something more than the mere mortal man of flesh and bundle of intellectual attributes If superstition makes a man a fool scepticism makes him mad There are things in the universe and around us of which we know nothing In this sense superstition becomes a feeling of half wonder and half dread mixed with admiration and reverence or with fear according to the dictates of our intuition Theosophy s twin doctrines of Karma and Reincarnation if examined and understood correctly will allow the unacknowledged Genius within to reveal to our innermost perceptions the causes of the seemingly undeserved suffering in the world we live in What we have within that only can we see without Can morality be said to have any principle distinguishable from religion or religion any substance divisible from morality All things compelled by force will fly back with the greater earnestness on the removal of that force Enmity begets insecurity and while men live

in the flesh and in enmity to any party there cannot be but perpetual wars To soar is nobler than to creep As goodness is contradistinguished from mere prudence so the true genius is contradistinguished from mere talent The unhealthful preponderance of impulse over motive which though no part of genius is too often its accompaniment banishes prudence and it thus deprives virtue of her guidance and guardianship Hence benevolence squanders its shafts and still misses its aim like the bewitched bullet that levelled at the wolf brings down the shepherd True genius is the armour against evil Out of all earthly things there come good and evil hand in hand the good through the pure heart the evil from the evil heart The comparative eminence which characterizes individuals and even countries may be considered under four kinds genius talent sense and cleverness If Genius be the initiative and Talent the administrative Sense is the conservative branch in the intellectual republic Cleverness is a sort of Genius for Instrumentality the brain in the hand In literature Cleverness is more frequently accompanied by wit Genius and Sense by humour Imagination is implied in Genius The craving of sympathy marks the German inward pride the Englishman vanity the Frenchman So again enthusiasm and foresight are the tendency of the German zeal and zealotry of the English fanaticism of the French

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