

## Genius

Human aspiration towards the greater, deeper and more hidden contradiction!

The apostles' double cross: what Baader says about the Christian man truly holds for the genius – not only is the world his cross but he too is the cross of the world.

Tradition: the supertemporal alliance of creators under the aegis of the revelation.

Kierkegaard and Berdyaev are trying in vain to tear apart the life and fate of the holy man and of the genius – distinguish them today and bring them to harmony tomorrow, nothing else is possible.

Hegel: freedom is the recognition of necessity!

And necessity?

The recognition of freedom?

Luther: Here I stand. And can do no other!

The fate of every genius and every talent is one continuous objection against the forceful separation of faith, knowledge and merit and against *playing these against each other*.

In Goethe's spirit genius can be conceived as the paradoxical and dissociable unity of tenacity and sensitivity.

“The Light shone in the darkness, but the darkness did not comprehend it” “He was in the world, and the world was made by him, and the world knew him not.”

Is not the ballad of Kőmíves Kelemen (or the Bridge of Arta) about the drama between genius and community?

Genius and radium – they either cure or destroy.

Evildoer? Madman? Child? Yes, he must certainly be in the eyes of pharisaic mediocrity.

“For you are the light of the world.”

He uses the ancient venoms of the word to reinvigorate language (cf. Ady).<sup>1</sup> “The nation lives through its language.”<sup>2</sup> – the creator is complementary to his nation. The merciless encounter of sensitivities. Understanding, innovation and renewing return. Restored orientation. Sacral heroism: Lao Tzu's inaction. Free will.

In compliance with the postulate of *empiricism*, only a creator can give an account of a creator. Only he possesses the required *empirical basis*. The question and reality of geniality raises funny questions. Who in principle ascertains the nature of a creator as a creator? He, the involved party himself? The common man through ordering a compulsory vote? The “immortals” of the academies of all time? Who is a creator? Who determines it? They do themselves, or others? If they do, how do the non-creators distinguish them from themselves? And how from usurping pretenders? From false prophets?

*Translated by István Cziegler*

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1 “But the word to me is opium// I can huff pagan secrets from its fumes” (A Vile Curse) ADY, Endre (1877-1919) Hungarian poet.

2 SZÉCHENYI, István (1791-1860)