

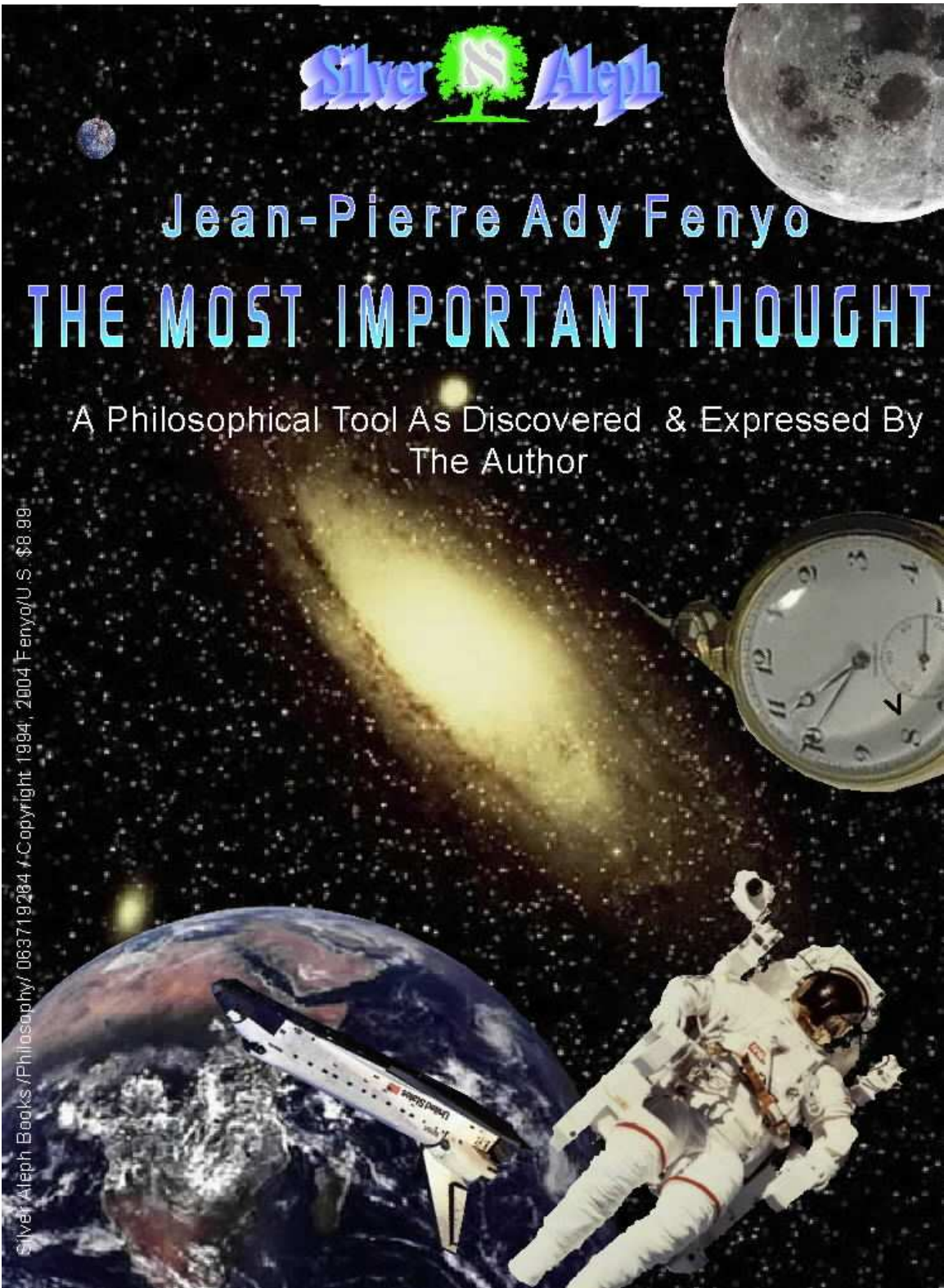
Silver  Aleph

Jean-Pierre Ady Fenyo

THE MOST IMPORTANT THOUGHT

A Philosophical Tool As Discovered & Expressed By
The Author

Silver Aleph Books/Philosophy/ 063719284 /Copyright 1994/ 2004 Fenyo/U.S. \$8.99



THE MOST IMPORTANT THOUGHT

Original title: INFINITISM: Secret Key to the Doors of Wisdom

A Philosophical Tool As Discovered & Expressed By Jean-Pierre Ady Fenyo

Based on "INFINITISM", Copyright 1994 Fenyo

The Most Important Thought
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First, Second, Third Printing
Silver Aleph Books
January 8, 2000, 2004, 2011
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Published simultaneously in the U.S. & Hungary and somewhere else in infinity.
Printed in the U.S.A. & Hungary

DEDICATION

I should like to dedicate this book to all the wonderful and sensitive people in my life,
To Larry Alaimo, for being so kind,
To my mother, brother, father, uncles, aunts, and others who have cared for my welfare
or tried to,
To my friends and acquaintances, to Kathy my dear, and too many others to mention
here...
Especially to my grandfather, Max Fenyo, whose example inspired me to think of and
write about new things...

To my role models, Baruch B. Spinoza, M.K. Gandhi, Albert Einstein, Maria Montessori,
Dr. Martin L. King, Paul Robeson, Jr., Pres. Nelson Mandela, Isaac Asimov, Ray
Bradburry, Kurt Vonnegut, Philip K. Dick, Antoine De Saint-Exupery, Benjamin
Kingsley, Billy Joel, Sting, Quentin Crisp, Jean-Michel Basquiat, The KINKS, Benjamin
Hoff, and Carl Sagan. Thankyou.

WARNING! CAUTION!!

Be wise! Question all that you are about to read herein, accepting nothing as fact until you are certain that you are certain. Also, beware of the fact that thinking about and/or meditating on the concept of Infinity, without first accepting the eternal presence of Love, is dangerous and contrary to the full truth of infinity (which encompasses everything, every emotion and every idea, including the most important reality of all: LOVE).

May simple but deep thoughts and words fill your life with meaning and reason. May wisdom, love, peace and prosperity be yours.

The author.

FOREWORD

As you know, you are infinitely unique and sensitive, but you are also well aware of how complex and dangerous the world has become, and no doubt it frustrates you that there seems so little you can do to make a significant difference. Nevertheless, something in you, whether you are aware of it or not, senses that there is still hope. Hope that people all over the world will someday begin to realize how incredibly rare, precious and beautiful life is on this little pearl of a planet we call Earth and how important it is to learn to see things in a different perspective, to look up at the stars, take in the big picture and wonder what might be beyond, what it is all about. To think about time, space and change as never before and realize how meaningless it is to hate people (as opposed to hating bad ideas, words and behavior). You begin to realize that one should not fear benign differences and benign change. You sense that one day a lasting Era of True Enlightenment based on Ethics, Tolerance, Unity-through-Diversity, Wisdom and Love will have to reign supreme if we are to survive. You also realize that though much of the technology is already at our fingertips, our minds need to open up, absorb the new and learn how to make wiser use of what is already available to us.

This book is meant to convey an idea whose time has come. The idea that getting the world to Philosophize is necessary to secure Democracy and Freedom of expression, and that to think about the "Big Picture", about the Infinite, is far from a wasted intellectual experiment, but the most promising nonviolent, socio-psychological method for changing the way people think and behave the world over. When I finally began to write this book (in the late 80's) I had no idea just how difficult it would be to get it published and I have often almost lost all hope and faith in publishers. Even so, I have never been one to give up easily, and perhaps now my hopes will not have been in vain and my efforts will begin to bear fruit. Perhaps we can all help save our world from the ignorance and complacency that threatens to destroy it.

As you know, most philosophy books are long, drawn-out and hard to read affairs that send even some of the most serious readers wandering off into the doldrums. And they can also be too dry and technical, explaining why some fairly literate people avoid philosophy books at all costs. In light of these factors I have made much effort to see to it that my philosophical view is expressed in as simple terms and manner as possible. Nevertheless, it must be pointed out that I intend to complete a much more thorough and detailed volume to satisfy the expectations of those who prefer professional works. Such a book will take me years to complete, and given the urgency of the overall general situation worldwide we do not have the time to wait for such a monumental effort. That is why this book should not be criticized for being too simplistic or short. It is not my Philosophy in its entirety, but simply the most important elements of it. It is meant to reach the majority of people, and not the university level specialist or professional.

This book is about how to acquire wisdom by thinking about the Infinite and everything that can possibly be thought of.

There are those who would say that Wisdom is something one is lucky to have been born with, but not something that can be learned or developed. They are wrong. Whereas Intelligence, in general (as regards its various known types), is, more or less, the ability to gather (perceive), store (connect) and retrieve (express) information, Wisdom is the ability to apply information (knowledge), gained through Intelligence and using Intuition, towards the making of a fulfilled, meaningful, purposeful, healthy and loving life, both on an individual basis and a social, group basis. Clearly the only road that can take humanity in the direction of real progress is a democratic road, based on freedom and basic human rights. But Democracy can only work, as it is intended to, if the vast majority of people are sufficiently Intelligent, Well-Informed and Wise. Sufficient Informative Intelligence is becoming a reality by means of mass media technologies, especially the Internet and the increasing availability, accessibility of information and knowledge. But sufficient Wisdom is not yet (as of this writing) happening and the apparent increase in superficial, unwise thinking is what this book and my other activities are meant to change. To put it mildly, I have found a method by which people can be motivated and instigated to think and behave Wisely, and which works best on those who are at present least exposed to such deep thoughts as this book expounds upon.

As I have just stated, the world's social and environmental problems can only be properly dealt with if the majority of the world's people and their Democratically elected leaders are sufficiently Wise. But there are many indications, scientific and otherwise, that we have very little time left to effect the appropriate changes, if it is not too late already. Aside from the obvious dangers posed by overpopulation, demographic imbalances (age and gender-based), environmental degradation (e.g., rainforest loss, and air, water and soil contamination), mass epidemics and famines, we have also to consider the threat of very small, inexpensive weapons of mass destruction, cheap weapons of terror, micro-technology, chemical weapons, psycho-neural, psychotronic weapons, and the growing number of disenfranchised and extremely angry, superficial-minded young people willing and able to use these weapons in the name of all manner of sick and senseless ideals. The events of 9-11-2001 have apparently managed to wake many of us out of our naïve slumber, and we have begun to realize that the threat of terrorism, both direct terrorism (suicide bombings and other very obvious forms of senseless violence) and stealth terrorism caused by Conflict-Profiteering (Violent Conflict-Profiteering), which appears in the form of the horror of living in real poverty and the crime, the violence and insecurity that terrorize poor people daily, all of which threatens all civilization. What's more, there are also the potential threats of a new Ice Age, the sudden reversal of our planet's magnetic poles, extreme Solar 'weather', an exploding star too close for comfort, and large chunks of material heading our way in the vast dark expanse of interstellar space. And, perhaps just as dangerous, is the relatively unlimited power and influence of some, albeit not all, of the super-rich and their multinational companies over every aspect of our daily lives, such as the mega-corporate tinkering with the social, psychological and physical health of their employees, as well as certain biased pro-Plutocracy Mass Media. In other words, the threats to world peace and prosperity, whether intentional or not, are

many, often very complex and go beyond what most people find to be obvious, requiring even greater Wisdom on the part of all citizens and elected officials.

So, the World needs all the Wisdom and Love it can possibly muster, but True Wisdom and Real Love without all the contradictions inherent in all religions, political systems and other ideologies. Which, mind you, in no way is meant to suggest that religion, politics and some ideologies are without merits, or void of any positive values. But the World needs to find a way to unite as much as possible and though interfaith and moderate political efforts are quite helpful and much appreciated; they are not the full answer. A World where we avoid hitting each other on the head is not the same as a World in which we help each other to diminish ignorance and create effective concerted mass efforts to solve our most threatening problems.

Albert Einstein spoke of our need to keep our minds open to the awe and mystery of the universe(s). Mohandas (Mahatma) K. Gandhi spoke of our need to use nonviolent methods of conflict resolution. Baruch Benedict Spinoza spoke of our need to be scientific and yet spiritual, and thus to be as highly ethical as possible. I speak of all these, combined. Wisdom is also about the breaking of useless, senseless barriers and daring to ask and seeking to find answers to all manner of questions.

The idea that Infinity is the ultimate concept for the mental evolution of our species, from the Homo-Ignoramus we have been so far to the True Homo Sapiens we would like to be and which we presently assume we are, has almost been touched upon by quite a number of philosophical thinkers and theologians throughout history. Even so, the practical application of the concept of Infinity for mass intellectual change and evolution has never been fully developed and formulated by others. To the best of my knowledge the realization that the concept of Infinity must be made popular and disseminated throughout the world is mine. Perhaps of the billion or so people in China or India there is someone who has arrived at the same conclusion and it would please me to find out that I was not alone. Nor would it surprise me if it were some day found out that all the lasting, peaceful civilizations of our galaxy's region had to arrive at this same realization before they could stabilize their civilizations enough to be able to reach out to each other and develop superior technology and truly healthier lives.

Given our dismal global state of affairs and limited vision it should not surprise us if it turns out that a nearby civilization avoids direct, open contact with us. There is no point in depriving another planet's civilization of their sense of independence. After all, trust is the most important element in any friendly relationship, and we would never be able to trust any civilization that we knew had the power to manipulate our way of thinking. As we all know, the best relationships are those between people with similar levels of intellect, in which neither is subservient to the other. So, another good reason for us to want to create Global Wisdom by promoting Infinity is the possibility that it will convince any relatively nearby civilization that we are worthy of mutual respect and meaningful contact, as well as any technological exchange and benefits thereof.

As the Founder and Director of The Society for the Dissemination of the Concept of Infinity, or The Infinity Society (for short), I can only hope that my ideas will convince the right people with sufficient means to help achieve total Global Infinity consciousness. And for those of you who would like to help in this noble effort, but lack the means to make a major contribution, I can only remind you of the old adage: "a little here and there is a lot everywhere" (please consider the other suggestions made in this book).

For the ultimate skeptics I would like to say the following (which are phrases I've been quoted for):

Some of the greatest discoveries made have been of things that were so blatantly obvious that they were overlooked by the skeptics of the world.

The mark of true genius is the ability to think of something that no one would have otherwise thought possible. And then put that thought to the test of reality. Think of that which you would not have thought of; that's discovery!

That which seems least likely to be relevant might just as well be the most important!

Almost all things are relatively relative, thus some things are somewhat absolute and others are absolutely absolute. That is to say, if all things are relative then even relativity is relative.

Infinity is everything you never thought it could be and more.

How could you possibly know anything about something you know nothing about until you dare to find out what it is?

You might ask, what ever made me want to think so much about something so seemingly unreal and cold as Infinity? Well, when I was six my mother took me to the circus one day, and before the show began the lights dimmed-out and darkness filled the huge circus tent, such that a bright point of light could be seen above piercing through a hole at the top of the tent's canvas. Well, even though I had seen starry nights many times before, it took this particular visual experience to give rise to a profound question. I asked my mother whether the stars at night were holes in the canvas of the sky, and she answered that they were huge balls of fire like our sun, but very far away. Which then gave rise to an even greater question! You see, I was a lot like The Little Prince (Antoine De Saint-Exupery's world famous storybook character), always asking questions, one after the other, and never letting them remain unanswered without having asked once more. Well, I asked my mom, what was beyond the stars, to which she answered that there were even more stars and so on, forever and ever. And, well, there it is, you can imagine how disturbing it was for me, especially at that very young age, to come to the realization that, unlike all other things I had seen and experienced, there was this "everything" that went on and on, forever and forever, without head or tail! I can assure you that I was the only child I knew that thought about such things.

I think that almost all of us had at some point in our childhood a time when we suddenly realized that not everything had a beginning and an end. But the routine of daily life, the absorbing details of learning how to be more acceptable to those around us, and the complications of modern-day survival have managed to keep our minds too busy to ponder the mystery of it all. It is those of my readers that have felt so "alone" when thinking about Infinity I most wish to share this book with. For quite a few of us have had parents who did not know how to handle our deep and insatiable curiosity about the Infinite. We need to come together, intellectually, and learn to be truly alive and truly free, so as not to be afraid of being a bit nervous about the fact that we can never know it all. Out of this healthy anxiety over the Infinite we become more human, more desiring of Love and reason, of tolerance and understanding, of peace and prosperity for all.

War, crime, corruption are not meant to be, but are symptoms of a World that is not in tune with Universal Reason. Antisocial and anti-environmental behavior is not really intentional, but born of ignorance and/o mental illness. If we want to make this world a better place for our children and generations to come, then we must not allow narrow-minded, short-term oriented, shallow thinking to continue to be commonplace. We must inspire our fellow humans to become open-minded, long-term oriented and deep thinking (i.e.. wise).

May your mind and heart open up to the awe and mystery of it all. May your children or those of your friend(s) come to think of you as someone truly wise. May quality thinking and living, quality products and services, quality government and society become the commonplace.

Wishing you the best,

The little fellow with the big ideas.

A SOCRATIC APPROACH

What is the problem?

The problem is that we live in a world whose biosphere is in danger of disintegrating to the point where all life, including our own human life, will likely disappear, and in a very painful and frightening way due to both environmental and social problems, which are interrelated, and which are not being adequately dealt with.

What causes this problem?

This problem is caused by people, both among the leaders and among the masses, who either ignore the urgency of the situation or who commit acts of violence towards other people and towards other life-forms without realizing the sum effect of what they are doing and how by being so violent fail to satisfy their true needs and desires for Love based on Compassion, Honesty and Respect.

What is the solution?

The solution is to be found by understanding how and why people who cause these problems think, and to find a nonviolent way to motivate and instigate them to change their incorrect way of narrow-minded thinking and behaving. The disease must be killed and not the patient.

While infinity is the most important thought, love is the most important emotion, and only by keeping in mind both infinity and love can one find true inner peace and the power to help transform lives.

- The Author.

How do people who are ignorant, neglectful and/or violent, who wantonly start wars, or join wars, who commit or willingly abet crimes, who are corrupt, antisocial and anti-environmental think?

"The most beautiful thing we can experience is the mysterious. It is the source of all true art and science. To whom this emotion is a stranger, who no longer pauses to wonder, and stand rapt in awe is as good as dead."

- Albert Einstein (1879-1955)

People who are ignorant, neglectful and/or violent, antisocial and anti-environmental think on the basis of irrational fear(s) (as opposed to caution) and person-directed hate (as opposed to anger towards incorrect behavior), and as a result they exhibit what we call greed and insensitivity.

How can we change the way such ignorant, neglectful, violent people think?

"In a gentle way you can shake the world."

- Mahatma Gandhi (1869-1948)

In order to change the way such people think we need to find the common source of their thoughts, and to find that common source we need to determine what general worldview such people share in common.

What is the worldview, mindset or general perspective that such anti-social and anti-environmental people share in common?

(This is a rather difficult question to answer, but it helps to consider the opposite question: what worldview do wise, logical, nonviolent people share in common?)

I know a little about everything in general but hardly anything about anything in specific. So, all I know is that I don't know all.

- The author

Violent, abusive and/or neglectful people share a worldview that is one of limits, limitation, of impossibilities rather than possibilities, the Finite rather than the Infinite. They suffer from limited vision, and tend to feel threatened, impotent, frustrated and insecure. They are narrow-minded, short-term oriented and shallow thinking. Their misdirected anger leads to a sense of alienation from "others" (i.e.. people who do not share their ways), and this misdirected anger turns into hate when "others" seem to prevent them from being able to live in what they deem to be safe and secure circumstances. Their limited sight and insight prevent them from seeing the real world, and so they become trapped in a false world filled with myths and lies, from which escape is hard to find.

How can we change the way ignorant people think and make them open-minded, long-term oriented and deep thinking (i.e.. wise)?

"The known is finite, the unknown infinite; intellectually we stand on an islet in the midst of an illimitable ocean of inexplicability. Our business in every generation is to reclaim a little more land."

- T.H. Huxley (1825-1895)

If ignorance is narrow-minded, short-term oriented, shallow thinking, and such limited thinking is the source of violent and neglectful behavior, then we need to get people who are ignorant to be open-minded, long-term oriented, deep thinking. And to change the way people think we need to find the one central thought or concept that is the source of such thinking. For people think and behave according to, or in direct contradiction to, how they see (perceive) the world around them, and their worldview (perception) is based upon their conceptions and preconceptions about how the world is, was and should be. If they see the world as one that is finite, of very limited possibilities, then they are likely to accept the false notion that there is nothing more worth thinking about, and that there are no alternative solutions. And then they fail to see the connections, the cumulative mass effect of non-sustainable type Capitalism as opposed to Quality-oriented, Socially and Environmentally Enlightened Truly Democratic Capitalism, i.e. Social-Democracy and fail to consider the value of coexistence, cooperation, tolerance, non-violent unity-in-diversity and universalism.

So, what exactly is their central thought or concept?

"Infinity! No other thought has ever moved the spirit of mankind so profoundly, no other idea has so richly stimulated his intellect; yet no other concept stands in greater need of clarifying."

- David A. Hilbert (1862-1943).

The central thought or concept of those who are violent or neglectful is that of the finite! So we must get such people to think about the opposite of the finite, which is none other than the infinite! If narrow-minded, short-term oriented, shallow thinking people are given the opportunity to think about infinity and the infinite, then, depending on how receptive they are (which may be a matter of age and education) they will start to become open-minded, long-term oriented and deep thinking (i.e. wise). And wise people are never willingly violent, antisocial or anti-environmental. Wise people avoid contributing to war, crime and corruption as much as possible, and, in stead, try to diminish and prevent war, crime and corruption. But I must caution you not to confuse someone who is deprived of the means to be and do good with someone who, though having sufficient means, willingly partakes of violence.

How do we get people to think about infinity?

"To what purpose should I trouble myself in searching out the secrets of the stars, having death or slavery continually before my eyes?"

- Anaximenes to Pythagoras, according to Montaigne.

To get people to think about infinity we must use methods of mass advertising and public awareness campaigns as used by the best advertising and publicity agencies the world over. For example we must erect large billboards and post posters that best convey the concept and notion of infinity in the most frequented public places of major cities and towns throughout the world. Such printed visual tools of mass communication should have astronomy pictures as their backgrounds (conveying the image of countless stars, galaxies and the vastness of space) and words that include a general, yet concise definition of infinity. Such a poster might read: "Have you thought about infinity today? The reality of no beginning and no end to space, time and change. Open your mind and heart to the awe and mystery of it all." These printed items should be simultaneous to a general and permanently ongoing TV, radio, Internet and printed media public awareness campaign showing a connection between infinity, mass wisdom, truly functional democracy (as opposed to dysfunctional democracy) and solving the world's problems.

"Infinity converts the possible into the inevitable."

- Norman Cousins, in an article in the Saturday Review (1978)

Have you thought about INFINITY today?



The reality of no beginning and no end
Open your mind and heart to the awe and mystery of it all.
to space, time and change!

Fenyo © 2000

CONCLUSION

Without irrational fear, and person-directed hate there can be no war, crime or serious corruption, and without violence, be it socioeconomic or outright physical fighting and terror, we will be able to unite humanity behind efforts to improve our social circumstances, our environments, and increase our chances of surviving an Ice Age or an oncoming meteor. Extreme nationalism, religious intolerance, racism and political extremism will all be seen for what they really are; a terrible waste of life, time, energy and money to be avoided at all costs. Demagogues, dictators and elitists will have to change or become history's ridiculed and lonely few. But all this can only happen if we diminish ignorance and foster wisdom en masse. And that, as I have demonstrated, can only happen if infinity is applied as the most effective, nonviolent, mass social psychological tool for global change (i.e. diminishing ignorance and raising wisdom). No other concept has the same ability to truly and sufficiently open minds and make the world one for true Homo sapiens.

We can easily dismiss the assertions contained herein as the words of a well-intended, naive idealist, but how could we then ever be sure that we didn't condemn to death a great idea?

The only way to find out is to try it out, and the worst thing that can happen is that we put a few more wise thoughts in front of the public eye for the world to ponder. But if it works, as I know it will, then we will thank our blessed cotton socks that we didn't throw away the winning lottery ticket of all time, namely the ticket to true mass wisdom.

The old argument that too many wise people running about would make the world a very dangerous place, if ever true (I think not), no longer holds water. The world has become an extremely dangerous place anyway, where people can no longer easily trust their sources of food, water, air and their fellow humans. If someone wants to cause a whole bunch of innocent people harm then there is little today that can really stop him or her, and it is impossible that a truly open-minded person, a true infinity-conscious human being would ever become a terrorist.

The other old argument that contends that if people start to philosophize too much they will stop attending to their jobs and other social responsibilities is also nonsense. People who think deeply and have others to share their thoughts with tend to improve their job performance and show greater concern for the welfare of their family, friends and neighbors.

So, there you have it. Think about infinity and reap the rewards.

GENERAL DEFINITION

In.fin.i.tism (in-fín-e-tiz-em) n. 1. A mathematical principle. 2. A turn of the Third Millennium philosophical tool or method that disseminates the concept of infinity in an effort to reduce narrow-minded, short-term oriented shallow thinking (i.e. ignorance), and thereby allow for the growth of open-minded, long-term oriented, deep thinking (i.e. wisdom). Infitism suggests that by daily practice of thinking about the general concept and notion of infinity (i.e. the reality of no beginning and no end to space, time and change) one is better able to see and understand reality, and thus better able to deal with reality's consequences. Infitism as a nonviolent, social psychological method for changing the way people think was discovered, formulated and proposed by Jean-Pierre Ady Fenyo, a philosopher born in Washington, D.C. in 1964. He became famous for his habit of sitting out in public places and applying the Socratic method to those who sought his advice and insight. He later founded The Society for the Dissemination of the Concept of Infinity, a.k.a.. The Infinity Society, which actively promoted the aforementioned method.

["If in the infinite you wish to stride, simply take a walk in the finite on every side."](#)

- J.W. Goethe (1749-1832)

OTHER THOUGHTS ON INFINITY

Each one of us, each individual being, is surrounded by an entirely different aspect (set) of infinity, albeit with a lot in common with those other individuals around us. Since our very circumstances affect our condition and thus our personality, it follows that no one individual is exactly like any other individual throughout infinity! We are truly individually infinitely unique!

Some things are probably relatively more infinite than others. For example, the ratio (number) of stars to galaxies, and the number of planets without life to those with life would seem to show that while the total number of all such entities throughout an infinite expanse is infinite, one infinity is probably greater than the other. But, then again, this is like saying there are more oranges than apples. So, this must mean that infinity is not only a matter of quantity but also quality! In a sense we might say, there are no more than one of any actual thing and all similar things can only be *relatively* infinite in number.

To think about infinity is far from the useless waste of time that many seem to think. In fact it is the most important means to thinking and living wisely!

Theories like that of The Big Bang and Great Crunch are not disproof of infinity. In fact, the generally accepted theory is that there are an infinite number of universes, somehow connected (similar to infinite fractals).

Wisdom is the ability to apply knowledge to improve the overall conditions of life, so as to maintain the health of the brains that sustain the minds that seek to understand life, existence and the infinite. Wisdom is born of the infinite and seeks the mysteries of the infinite. Wisdom and infinity are inseparable.

Some of the world's greatest inventors, discoverers, scientists and thinkers thought about infinity regularly. Nevertheless, I am a bit surprised to realize that none of them realized the need to make infinity known to as many people as possible. Perhaps there are different levels of understanding infinity and I have only reached a specific breakpoint.

In an infinite reality there can be no absolute point in time and space of creation and thus there can be no absolute physical creator. That does not mean to say that a non-physical common being or Great Spiritual Soul cannot exist in a universe of duality (that is one that is part physical and part spiritual).

Infinity defines a reality in which it is ignorant to assume that just because one has not yet easily found an answer to a certain problem that no answer exists. Infinity means that there are an infinite number of possibilities and that we must use our open minds to explore them in theory and consider their trial in reality.

Wise people know that one who is truly able to make the right choices, that is; one who is sufficiently mentally healthy (and thus aware enough), will never deliberately (intentionally) make the wrong choices. Only those who are mentally ill and insufficiently aware think the wrong choice is the right one. But this means that the only choices to be made are between good and better. Being wrong is never a choice. It is the lack of choice that makes one wrong. Intentional ill will cannot really exist, for to be intentional one must be truly aware of the choices, and to be truly aware one must be mentally healthy enough. Narrow-minded, short-term oriented, shallow thinking is a form of mental illness! One is both healthy and wise, or unhealthy and ignorant. One who is ignorant can never be intentional. One who is not intentional can never be free. Free will means making the right decisions. Thus true absolute evil is a myth, but relative evil does exist.

Infinity defines certain ethics. In a created reality the ethics are that of the creator (i.e. the people who created the idea of the creator). In an infinite space-time continuum the ethics are defined by the logic of reciprocity, in other words, only doing unto others what they really want done to them. Of course, reciprocity in its truest form states that "one should only do unto another what the other really wants one to do or one should avoid doing upon the other anything at all". In short, the rule is neither "do as I do" or "do unto others as one would want to be done unto", but "do unto others as they want done, period". Clearly, a rule is only a rule if it is applied mutually to all; otherwise it is not really a rule but a dictum. And dictum's are by definition unfair and unethical. Ethical rules are those rules that serve the best interests of all. Between people there must either be order or chaos, dictatorship, anarchy or democracy. Chaos and anarchy always risks destroying those involved. Dictatorship always leads to stagnation, which causes poverty and which, in turn, again leads to chaos and anarchy, ad infinitum. Democracy is an ethical order, which is meant to protect the rights and freedom of the individual from the rights and freedom of others, and the rights and freedom of the minority from the rights and freedom of the majority. It is the best possible form of social reciprocity or ethical system for coexistence. The ethics of infinity, being reciprocal, are those that also state that the rights and freedom of a free-living individual human supercede any possible rights of any dependent organism. Ethical rules are the basis of common law, and common law is those sets of rules meant to protect the rights and freedom of living individual humans and not dependent living organisms.

Wisdom and tolerance go hand in hand. Restricting self-destructive human behavior by destroying (legally punishing) any individual is unreasonable, i.e. unwise. Restricting self-destructive behavior by eliminating the physical and psychological causes (by treating such behavior as a social disease) is reasonable. Preventing anti-social and thus anti-environmental behavior (destructive, violent behavior) is the responsibility of any democratic government system. Punishing destructive, violent behavior by torture or killing is unethical, as it risks two things; one, the possibility that eventual evidence proves that the tortured or killed person was innocent of the charges (or that the person was most likely innocent), and, two, that it can actually motivate any destructive, violent individual to be more destructive and violent, and to do so in a more clever and evasive

way. Those who claim otherwise often state certain statistics. The problem with policies and laws based on certain statistics alone is that they are likely to be flawed, as the absence of other relevant statistics may easily lead to false conclusions. Furthermore, there is the issue of any unintended consequences that eventually prove that the so-called solution actually exacerbated the given problem and even spawned new problems. Capital and corporal punishment is not only a serious threat to all democratic institutions in any given democracy, but also ineffective in curtailing violent, destructive crime. There are two reasons for this; one, true democracies, unlike relatively homogeneous societies where the cultural and social norms are altogether uniform, are too diverse to make it easy enough to prove actual, indisputable guilt (which is not to say that innocent people never get killed by the law in non-democracies), and two, most violent, destructive persons are addicted to the excitement of doing things they know might get them killed, and are most likely of the impression that their life will soon end anyway, or that there is no incentive left for them to be law abiding (not to mention the fact that many serious crimes are committed under the influence of abused chemical or sudden chemical changes in the brain). In any case of murder proven beyond all reasonable doubt, the ethical approach is to isolate the perpetrator and attempt to rehabilitate, if possible (taking care not to mix serious, violent criminals with people whose crimes were not violent in nature). All other punishments should seek to rehabilitate and empower the perpetrator and society at large to behave more ethically in all regards. For it is an irony of most present day legal systems and laws that most people (citizens of average circumstance and wealth, or the poor and disenfranchised) whose direct actions are threatening or harmful to others are severely punished, but those people who (citizens who have the power or authority to hire and fire large numbers of people, and who are very wealthy) often do even more harm, (in a less direct manner) get away without a scratch and even get awarded for any minor charitable efforts they make!

SOME OTHER WRITINGS BY THE AUTHOR

The World Badly Needs Responsible Creative Thinkers

A Brief Essay By Jean-Pierre Ady Fenyo, Philosopher (E-mail: jpaf64@yahoo.com)

If one were to try to truly objectively assess the history of the world since the beginning of the Industrial Age then one would probably come to the conclusion that the world has seen an increase in extremes between periods of war and peace, and that the world's fate has pretty much been in the hands of a majority of highly accredited university graduates, known as technocrats, often lacking in true creativity and sufficient wisdom, and a few

unscrupulous, relatively uneducated, extremely dangerous, kitsch, dictators with severe delusions of grandiose and bad taste. Furthermore, it would become apparent that the world's elite, sometimes intentionally and at times unintentionally, has allowed a dangerous social injustice and imbalance of influence to take place. That is to say, the world has become too dependent on people who are somehow fortunate enough to have had the opportunity to graduate from institutions of higher education, while almost entirely ignoring the opinions and ideas of relatively unaccredited yet creative thinkers. Which is not to say that there will always be a need to be weary of charismatic amateurs and truly uneducated novices and there will always be a need for university educated professionals and specialists. Too many creative people are being branded mentally ill and threats to society when the evidence, especially scientific testing, would probably prove that most of these creative and thus somewhat eccentric, odd people are mentally healthier than the very people who have the power to brand them and sometimes to have them committed. Just as the world cannot afford to allow new Hitlers and Pol Pots to arise, nor should it continue to overwhelmingly (notice my use of qualifiers) rely on people who can decorate their office walls with degrees from places like Harvard and M.I.T. Places like Harvard and M.I.T. have, no doubt about it, helped evolve some very positive and great intellects, but there are also examples of true geniuses lacking such impressive degrees that have been virtually ignored by society at large, government and private business institutions in specific, at the overall expense of human civilization as a whole. If I have been a bit repetitive and rhetorical it is because I want to insure that the object of this brief essay be as clear and logical as possible, for what I am commenting on is an issue of very great consequence and should be taken into serious consideration by those who claim to be serving the interests of the relatively civilized, democratic world.

Given that it is my sincere conviction that this lack of respect for and lack of inclusion of relatively wise, nonetheless unaccredited, creative thinkers on the part of government and private business institutions has already contributed to the severe erosion of democracy, social cohesion, human rights, community trust and trust in institutions of government and big business; what remains to answer is how to reverse this daunting situation. By no means would I dare suggest that people like myself, people who are highly self-educated, relatively wise and creative, should take the place of those who currently run the world's governments, businesses and NGOs. Still, it is a fact that there was a time, especially in Europe during and immediately following The Renaissance when creative geniuses could seek audiences with royalty, nobility and some members of the merchant class in an effort to gain significant financial support for their projects, books and opportunities at further education. And even up to the Reagan Era, which damaged the liberal arts, private individuals lacking serious accreditation were able to get grants and find benevolent patrons and mentors. Somehow the new generations of wealthy, the so-called Nouveau Riche and some of the few remaining elder generations of wealthy have forgotten the immense indirect economic and overall social benefits of patronizing talented artists, intelligent writers, non-conformist thinkers, and other relatively creative and wise geniuses. Furthermore, history provides ample evidence that some of the most significant ideas and important solutions came from people who did not fit the various expectations of society at large and the elite in specific. What's more, there is plenty of evidence that the few big businesses and governments that have acquired the services of non-standard, non-conformist creative intellectual geniuses have found such openness to new and

provocative ideas quite profitable indeed (e.g. Ben & Jerry's Ice Cream or SONY of Japan, when it comes to exploring technological ideas and not with regards to its bad taste investments in Hollywood movie production). A wise historian would most likely concur with me that it is to the overall immediate and long-term benefit of society, government and business to realize that there is a need not only for a working class, an educated middle class, a responsible upper-class, but there is also a need for a protected and supported creative minded, deep, introspective intellectual class. While most people really do fit the standard of average working class, some significant minority of people should be given the rights and means to live healthily if not comfortably off their above-average creativity, and unique ability to see and understand things that especially people with university degrees, professional specialization cannot easily see and understand. And no doubt it is detrimental to any democracy to have to rely on the opinions and ideas of technocrats, other specialists and opportunistic, superficial mavericks. For democracy should really be about societies and communities where all relevant views, all possible solutions, can be known by the public and voted or lobbied for by society in general. A world like ours is beginning to be one where truly creative and wise thinkers are further marginalized and disenfranchised, a world where deep, pro-social and responsible non-conformist thinkers are ignored or persecuted, where creativity, eccentricity, free thought, and non-standard genius is mocked and discouraged, is a very poor and brutal world not worth living in, not worth upholding and not worth fighting for. People who are the exceptions, who are truly creative and wise, should be invited to join advisory committees to provide invaluable alternative views and ideas to heads of government, to big businesses and to NGOs. Such exceptional intellectuals should be able to produce and sell their books, their writings, their art works and their advice for as high a price as the markets can afford and should be exempt from all income taxes, since theirs is a relatively unpredictable and often limited income potential and since taxes on intellectual work create unfair obstacles to creative freedom. The only exception would be specialist or professional practices such as law, medicine and technical engineering advice; in other words; with exception to fields which require a strong formal education and degree of specialization and which tend to be very well paid and relatively secure fields to work in. In such a world where the neighborhood eccentric can peddle his trinkets for a small living, where artists can sell their non-comestible works to passersby on the side of sidewalks, where free advice people can set up street-corner guruships, where philosophers, poets and other pundits of the written word can sell their books and publications, where freedom of expression and speech are truly protected and void of the anti-democratic constraints caused by taxation; such a world is a truly fair and relatively decent world where each and every individual is best able to make do, even prosper, based on their actual abilities and true intellectual worth and not only subject to the whims of the elite few, to the luck of the draw, to the limited chances of a good education and the unlikely event of being born to or inheriting a fortune. After all, not all of us were born to be cows, sheep, hyenas, vultures or sharks.

Jean-Pierre Ady Fenyo is listed in MARQUIS Who's Who In The World (2000-2002) as a philosopher and as the founder and director of The Society for the Dissemination of The Concept of Infinity. During the late 80s he became known and somewhat famous for sitting out in public places in New York City and offering passersby Free Advice, as an individual and not as a member of any organization, cult, religion, sect or other group construct. He considers himself to be a philosopher poet who is a scientifically minded spiritualist, as opposed to either someone who is religiously dogmatic or pseudo-scientifically materialistic. That is, while he disagrees with the idea of a God that created the infinite physical universe out of virtually nothing, he thinks it is not the business of true science

to attempt to prove or disprove the existence of spirit, soul or some form of common soul or spiritual entity that might be called God. Science, as he sees it, can never prove or disprove the existence of an indestructible spiritual entity or entities, but there is also the danger of a growing number of people in the world who do not know, understand or appreciate serious scientific research (theories) and results (proofs, facts). The purpose of his foundation and of much of his writing, such as his book titled "The Most Important Thought" (based on his earlier book "Infinitism: Secret Key To The Doors of Wisdom", which is registered with and copyrighted by The Library of Congress), is to promote thinking about infinity in as many ways as reasonably possible in an effort to increase open-minded, long-term oriented, deep thinking, in effect wisdom in a world that suffers from a lack of wisdom and the tolerance and peace that such wisdom creates. Further information on Jean-Pierre Ady Fenyo can be gotten by typing-in his full name in the main Yahoo! Search engine and carefully following (surfing) all net leads. Mr. Fenyo has advised people from all walks of life, including famous celebrities, influential world-class politicians and business leaders. His advice has already had some impact on world events & history.

Neither do I make perfect friends nor do I make perfect enemies

- The Author.

MY STANCE AND VIEWS ON KEY ISSUES.

Essays by Jean-Pierre Ady Fenyo, Philosopher.

Non-Violent Resolution of Conflict

Throughout my life I have witnessed the sad madness and horror that war and other forms of violent conflict really are, and I have been fortunate enough to learn about the principles and methods of non-violent conflict resolution and constructive mediation. Too often non-violence is misrepresented and misunderstood as a form of pacifism, which tends to leave most people with the false impression that in any given situation of extreme conflict there are only two choices; one being violence and the other surrender. In a sense it is the false conclusion that there is only a choice between potential murder and potential suicide, and on a broader scale: a choice between potential genocide and potential extinction. Activists who attempt to introduce the principles and methods of non-violent conflict resolution and constructive mediation are considered as much greater threats than are violent opponents by those who feed off the violent status quo and others whose vested interests are at risk if peace prevails. Furthermore, public education of such non-violent principles and methods is too often discouraged by government policy makers who misperceive such principles and methods as dangerous forms of pacifism that seriously threaten to weaken a society's and nation's natural will to use violence in self-defense when all other options have failed. And clearly, given the complexities of today's forms of violence and threats of violence, the lines between what is defense and offense are becoming hard to draw and often preemptive acts become necessary, even though they can easily be misperceived as initial offensive acts. Even Gandhi stated that violence is sometimes the only option, but that one must always be sure that there was no non-violent option left. Unfortunately Gandhi himself tended to confuse non-violence with his own pacifism, and his stance during World War Two contributed to the length of the duration of the conflict! Non-violence's was an unintentional victim of one of its most important theoreticians and practitioners. Contrary to what would seem logical, educating people about non-violence helps reduce unethical behavior, especially in the military and law enforcement while

strengthening the will to fight for a just cause in a fair way. A good soldier or police officer is someone who always prefers to seek to resolve conflict through non-violent methods, and only resorts to violence when the non-violent cannot be applied. A good soldier or police officer avoids killing the enemy and tries to convince the enemy to surrender when possible. Pacifism, with its self-sacrificial tendencies, is dangerous and has unintentionally contributed to genocide and other war atrocities. Thus I am a non-violent non-pacifist. Being a pacifist is not the same as being a peace-loving person. Being a peace-loving person is not the same as surrendering to those who initiate violence. I have a vision of a world where violence is a thing of the past, and thinking about the Big Picture, the infinite, makes us all wise and loving, peaceful and prosperous.

Nationalism, Internationalism and Universalism

Once more the world's generations are becoming complacent towards extreme forms of nationalism, if not willing participants in such irrational and reactionary behavior. Much of the blame for this trend towards extreme nationalism, to my way of thinking, is in the way that so-called intellectuals, educators and social managers have failed to reach out and adequately communicate the general historical and philosophical views on the inherent extreme dangers of extreme nationalism and other forms of ethnocentrism and xenophobia, including racism, orientation intolerance and religious or cultural bigotry. Clearly it is logical that each and every nation should seek to protect its overall interests in a world of often competing and rarely cooperating nations. No one in their right mind should expect any one nation to totally surrender its sovereignty so long as there is even just one other nation unwilling to join such a final global evolutionary move towards a decentralized and open-society form of world federation. In light of the previous statements it is natural that I should respect a certain degree of national cohesiveness or non-extreme nationalism. Non-extreme nationalism, however, is an evolution in the direction of greater internationalism and universalism. To clarify the aforementioned let us take into consideration the following different views. An extreme nationalist thinks and states: "my country right or wrong" and "my nation and its people are superior to all others". Such a person can imagine living in a nation that is totally isolated from the rest of the world (an actual impossibility) and cares less about the human rights of individuals and their freedom. To them human society might just as well imitate that of ants or bees, and thus class caste structure, exploitation of the weak by the strong, survival of the fittest (taken way out of its original Darwinian context by a deranged Hitler), denial of the need for individuality, martyrdom and sacrifice for the group, personality cult worship, dictatorship, brutality, betrayal and violence are all not only acceptable forms of behavior but even mandatory. In diametric contrast a non-extreme nationalist or internationalist thinks and states; "my country when right and not when wrong", "my nation and its people are different to others but have equal worth in the eye of God or The Great Spirit" (Common Consciousness, etc.). And such a person realizes the need to both cooperate and

compete with other nations, but to do so only as long as there is no threat to the rights of each and every group and individual, to the general principle of personal freedom, privacy and private property. For such a person no nation, no ethnic group, no religion, no ideology is more important than the overall welfare of all humanity and the natural environments upon which humanity's survival depends. For such persons of relative wisdom class caste structure is abhorrent, exploitation of the weak by the strong is immoral, survival of the fittest for the human species is a matter of group cooperation and respect of both personal differences and mutual interests. I myself favor this latter form of nationalism and internationalism, but I seek to help create a universalistic world that can eventually evolve out of the strictures and limitations of nationalism and internationalism into a world government where cultural and other regional differences are respected and allowed to evolve in their own way so long as they are not used to oppress or suppress others. A universalistic approach to nationalism and internationalism is based on the premise that in an infinite universe of relatively finite universes we are all one human family on this small, fragile and exotic planet home of ours. Thus I am convinced that exploiting cultural conservation for extreme nationalist objectives is sick and counterproductive. No language and/or culture is really threatened by any other one, but by our own failure to actively protect and promote our own ways without having to ignore or put down the ways of others. Those who think governments are to be held totally responsible for the survival and evolution of traditional ways, of language and culture, are plain wrong. A government's role should be to provide some basic support for such conservationist and evolutionary efforts, but, ultimately, it is really the responsibility of individuals, families and other voluntary groups of people. Beautiful cultural ways and national history must never be exploited for unscrupulous and extreme political gain. Contrary to the naïve arguments of many extreme conservatives and nationalists, true liberalism does not mean insensitivity to the cultures and lifestyles of individuals and groups. True liberalism must not be confused with those who seek to make a monotone world of "McIsms" of colorless populism or commercialism. All in all we must not forget that the universe of the mind (and the body) is infinite and we are free to pick and choose as we please. No good can ever come of forcing people to do anything! The days of the nation-state will surely come to an end.

Capitalism, Communism & Social Democracy

As anyone educated in economics should and would know, the world is caught in a seemingly perpetual conflict between many who are for capitalism, many who are for communism and a few who realize that both Malthusian ideas and Marxist ideas are wrong in the final analysis. Clearly World War Two proved to most people that Machiavellic thinking is wrong and thus fascism and Nazism have no place at all in the real world. Furthermore, for some of us, the Cold War and the

Post-Soviet Era have proven that neither extremes of capitalism and communism are truly healthy or beneficial to the world, its poor, its middle-class or even, for that matter, its rich. On the one hand capitalism always brings about extremes of poverty, crime and corruption that erode public trust and confidence in government, destroy socio-economic infrastructure, and bring about chaos and anarchy, which always give way to dictatorship, regional war and civil war. On the other hand Marxist Communism unintentionally destroys humanity by failing to recognize the fundamental personal need, physical and psychological, for privacy, private property and remuneration of creative genius and/or extra effort. In a society that denies us the emotional and financial incentive to be creative and/or hard working progress stops, depression and frustration takes its toll in both lives lost and lived ruined. Capitalism not balanced with socialism leads to unwarranted suffering and vice versa. The answer is a combination of both in the form of Social Democracy. That is why I am a Social Democrat who supports moderate capitalism and socialism. If the world were just factories then Marx would be right. If the world were just private farms then Malthus would have been right. If humans were ants then Machiavelli would have been right. Thank goodness they were all wrong. As long as big business is restricted and held accountable for any damages done to society and the environment then I support big business.

Crime Prevention & Capital Punishment

The need to prevent and fight crime is growing much faster than our ability to do so, and the danger of total social meltdown leading to anarchy, chaos and war increases. Nevertheless the idea that the death penalty works to deter crime and has no serious risk factors is absolutely false. First of all, someone who is mentally ill either thinks that they are invincible or are addicted to the heavy adrenaline flow stemming from the fear of being caught and put to death. Most insane persons have absolutely no fear of death or respect for the law anyway. And relatively normal people very rarely commit the kind of crimes for which one might be sentenced to die. Unfortunately there has been a strong general trend among the professional community of mental health workers and psychologists to support the dangerously mistaken conclusion that mentally healthy human beings are capable of committing cold-blooded murder and other serious anti-social crimes. And to some extent much of the mass media is to blame for the public's impression that there is such a thing as a mentally healthy violent criminal! And while the death penalty does little or nothing to prevent crime extremists and dictatorships can use it as a seemingly legitimate way to conveniently silence and exterminate anyone in the opposition. Obviously the European Union agrees with my views on capital punishment, but given the condition of many prisons in the region even temporary incarceration can be an indirect death sentence. Not only is prison violence an issue, but also the general lack of safe health standards makes imprisonment a potential death sentence. Non-violent criminals should never be mixed with violent criminals, and relatively less violent criminals should never be mixed with hardcore thugs. To prevent crime much more needs to be done to

reach out to those in society who feel that they are ignored and disenfranchised. One of the main factors contributing to the growing acceptance of criminal behavior among the poor and working class is the fear of becoming homeless. Bringing an acceptable end to virtually all forms of homelessness would seriously help reduce overall crime! Government can end homeless by creatively involving the private sector and providing truly adequate emergency and affordable minimalist housing solutions. A bad drug policy also contributes to the creation of new criminals. Another serious factor is the growth of mental illness resulting from malnutrition and bad consumer habits. Government cannot force anyone to any specific dietary normative, but it can do much more to educate both juveniles and adults about the real risk factors of certain foods and substances and the real benefits of others. Government can also provide incentives for the production, distribution and sale of alternative food and other consumer products. Having a clean, safe, private place to rest, relax, sleep and shower, and being able to eat and drink relatively healthy and tasty products provide the basis for a low crime society! When people feel that the government really cares for them then they feel good about taking on their own responsibilities. When people are not constantly reminded about homelessness and hunger then they are less motivated by fear to consider violating the law in an effort to insure survival. When people sense that the “playing field” of life is truly fair and greater success in life is truly a matter of one’s cleverness, honesty and degree of effort then the tendency to consider violating reasonable laws is significantly reduced.

Homelessness

For years I have observed and studied the issues of homelessness, and have arrived, quite some time ago, at the conclusion that homelessness is a serious crime against the most fundamental human right and is a major risk factor to public health and safety. While there are significant financial and legal obstacles to solving the problem of homeless, such as the right of any person to refuse government intervention, I am convinced that the overall costs and risks of truly solving this problem far outweigh the serious emotional, physical and socio-economic damage that homelessness presents to all of us. Homeless persons not only risk becoming seriously deranged and threats to public safety, but they are significant potential carriers of diseases. When a homeless person urinates or defecates in parks, underpasses, sidewalks and other public places not only are our children at great risk, but so are all of us. There is no doubt that city air quality has been seriously harmed by the increased presence of disease-causing agents present as a result of the excrement of humans, pets (especially dogs) and other city fauna. Furthermore, homeless drug addicts and other drug addicts in general leave biohazards behind them all over our city, but especially in areas where the poor working class live. And, as I have mentioned before, homelessness seriously contributes to anti-social behavior and crime. To solve this problem we need a variety of approaches. First of all we must recognize that homeless individuals (as opposed to homeless family units and couples) are the most vulnerable in our society. For such individuals we should, with the help of

certain interested parties in the private and not-for-profit sectors, acquire buildings near the commercial heart of the city, which can be made suitable for the erection of emergency housing units. Such units should be separate, small but cleverly designed private rooms with all basic amenities built-in and connected by monitored corridors and restricted access. I have many specific ideas for how these should be constructed and secured. For couples and families there should be slightly larger versions of these emergency units placed in separate buildings away from those where single individuals are housed. And even in any building housing single individuals there should be separate sections for different general personality-type clusters, such that smokers and non-smokers do not have to live near each other, and such that relatively sensitive types do not have to live near those who have histories of violence or who are clearly more threatening in their appearance and behavior. As a general rule these emergency housing units would be free to all for indefinite periods of time, but incentives would be created for its residents to seek long-term housing solutions in the private markets or through government subsidized programs. Furthermore, emergency housing unit residents would be able to contribute to the governments emergency housing program by paying for any extra, non-essential, amenities and facilities that such buildings could offer. The main idea is to keep things real small and yet comfortable, safe, private and clean, so that most people will want to move on out into housing that can better advance their own personal life agendas. If the program, which would include job search and job retention counseling as well as savings incentives, shows that an anticipated twenty to thirty percent of residents tend to stay on forever then the program is still a great success. The fear that such well-supervised and yet privacy-respecting emergency housing units would breed parasitic behavior is wrong. People who feel that their lives are respected and safe tend to want to improve their lot and move on. And while there will always be some who will seem lazy and parasitic, the number will be small because of other related programs that are designed to help people who might have a chronic health factor or a mental health condition that needs to be addressed. In the final analyses the goal of a responsible government is to promote full home-ownership and truly reasonable incomes. A society whose majority of citizens feel free to quit unhealthy jobs, who do not fear becoming emergency housing dependent, is one in which the business sector will tend to improve labor conditions and incomes. People who make fortunes out of rent payments should eventually begin to find themselves out of business. Renting is a long-term threat to social growth and overall prosperity. Homelessness is great advertising for those who make their living off rent payments and slave labor.

PRACTICAL THINGS YOU CAN DO

1. If you are at odds with somebody and you want him or her to realize that their way of seeing things is severely flawed and skewed, then ask them if they ever think about infinity. Explain what you mean by infinity in as many interesting ways as you possibly can, and then watch how unsure and willing they become to consider your point of view. Given that your view really is based on wisdom there is a good chance that she or he will come to see things closer to your point of view.
2. If you know someone who is having trouble in life, whatever that trouble may be, get them a copy of this book (and system) and watch to see if they take full advantage of its potential effect and benefits.

A LETTER IN SUPPORT OF MY BOOK

(as translated from the original in Hungarian)

Review Statement by Prof. Michael Hernadi,
Head of the Book & Periodical Publishing Board of Trustees of the
Hungarian Academy of Sciences,
Director of Public Relations for the Academy, and
Holder of a Candidates Degree in Sociology.

(Contact: Prof. Hernadi, Magyar Tudományok Akadémia, Roosevelt ter 9, II em.
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“The Most Important Thought” by Jean-Pierre Ady Fenyo, Philosopher.

The author has managed to bring about a highly noteworthy intellectual breakthrough. Through his analytic approach he has managed to reconcile and combine the Eastern, non-linear concept of the infinite with the West’s rational and linear expression of the infinite into one amalgam thought, and having done this he applies the result as a psychological tool and philosophical method for reducing the source of violent conflict throughout the world. His line of argument is deliberately written in terms suitable for laypersons, easily comprehended.

No less noteworthy is how cleverly the author manages to evade those typical traps that are often faced by philosophers. Furthermore, the author makes it clear throughout his book that his writings are not meant to serve any ulterior organized, commercial, political or religious interests. Simply put, he has been fortunate enough to recognize a logical conclusion that others have failed to arrive at (i.e. that thinking about and meditating on the concept of infinity generates open-mindedness, introspect and wisdom), and he seeks to share this knowledge with the world for the benefit of all.

This short book is more than one thing. As a form of catechism the book begins with a series of questions and answers (in such a manner as to allow the reader to answer these questions for themselves first), and later it turn into a brief essay. The logical chain of thought is maintained throughout the entire book. Though the author offers a rather gloomy assessment of the world's environmental and social conditions, he never fails to inspire hope and never falters in his conviction that humanity can and will change its ways.

I find it very important to note that the author has already tried his method of infinity awareness creation on people in his native America, and has found its effect positive. It would seem that thinking about the infinite tends to dissolve feelings of personal frustration and promotes a sense of freedom and release. This confirms what some spiritual and religious personages have attested to throughout history, and is a mechanism that has been overlooked or forgotten by those who seek global change in the way humans think and behave.

All in all, I support the appearance of this strikingly original philosophical work on the book market. Indubitably this book will be in high demand, and to say the very least, one can be certain that many will learn values of self-discipline, moderation, forward vision and tolerance. I most definitely recommend the publication of this book.

Signed, Hernadi Miklos, Budakeszi, January 8, 1999.

The Most Important Emotion.
(this is only a portion of my next book)

The most important thought is the idea of infinity and all that it implies. By accepting that infinity is real we have also accepted that there could never have been a point of absolute creation or an absolute creator for that matter. Thus we have eliminated the idea that God exists as a physical entity. But that is not to say that we have eliminated the idea that God exists. On the contrary; *God is self-existence*, and all other things are only meaningful in as much as they exist to be experienced by us, by our combined soul; God. But how can I be so sure that I have a soul, and that God is the combination of all souls on this planet,

and that other combinations of souls elsewhere also form entities that are exactly the same in their essence as our God, and that thus all Gods are really many and yet one! The first thing is to answer the question: is there soul or are we just in a temporal state of bio-chemical self-delusion? Only if we have found that souls exist can we construe that God(s) or Combined Soul(s) exist.

My approach to answering the aforementioned question is to disprove the answer often given by so-called scientists (I say so-called because any true scientist will not ever say that science can prove or disprove the existence of soul). Most of today's scientists (at the time of the release of this book) will probably tell you that there is no soul, and that one's sense of *self-being* is purely an intricate phenomena of the operation of the brain and its cells. They will tell you that when one dies the brain dies and eventually all the cells of the body and brain die too, leaving nothing to sustain the illusion of *self-being*. They explain the so-called Near Death Experiences of those who temporarily partially die as our subjective psychological interpretations of the manifestations of the electro-chemical bursts of energy and light caused by the sudden firing of vast numbers of brain cells struggling to avoid dying or induced by chemicals, some pleasure-causing, at the point when we begin to die. But in their very argument lies a big mistake. Scientists cannot explain how it is that our sense of self-being is unchanged no matter the fact that all the cells in our body, all the molecules and atoms in those cells, are constantly changing, and even deforming or dying! Just by applying pure logic it would be evident that sense of *self-being* cannot exist by virtue of physical interactions! A very strong piece of evidence that sense of *self-being* can be found by observing certain primitive life-forms, such as certain jellyfish who have eyes but no brains and yet *know* when and where to go to avoid being caught easily! That is, there are certain sentient animals that lack physical brains and yet *think!* But it is not that they can think without brains that is proof of an absolute and non-physical, thus indestructible, permanent sense of *self-being* or *soul*. It is simply that to think at all requires some-not-thing to sense and direct thought! The brain may process, store and retrieve information almost as a computer does, and some brains have been activated even after the person whose brain it was has long since died, but such activation cannot be sustained without external interference and for some reason certain regions of the brain cannot be activated no matter how much one directs electrical impulses to those regions. Something is no longer there!

Deep Thoughts & Funny Thoughts by J.P. Fenyo

Is it worth saying? Am I going to achieve the results I expect? Does it really convey my true thoughts? Am I using the right method to communicate? Is my state of mind appropriate? These are the questions one should answer before uttering a word.

Those who are fortunate to be wise have the responsibility of instigating those who are not.

Nothing worries me more than the growing number of people who are worrying about little things like ring around the collar.

When life is not sufficiently balanced it becomes difficult to express and share love, and a life without love is the least fulfilling and the unhealthiest.

Manned space flight is far from a waste of money, for it has immense sociological benefits and even with all its given risks it reminds us of how precious life is.

History does not really repeat itself, but historians do.

What kind of a society is that where the cost of living goes up and the cost of killing slumps?

Curiosity did not kill the cat. Ignorance, yes ignorance, did.

Theft is wrong because it is like shooting in the dark.

Those who are denied the means to do good will do bad.

Prepare for the worst, hope for the best and expect nothing. That way you'll never be too disappointed.

Think of things you would not have thought of and discover the genius you really are.

A dictatorship of money leads to chaos, as does a dictatorship of the majority that's why I am a Social Democrat.

Never get into an accident on purpose.

Truly powerful influence is always anonymous.

None, not even the greediest truly profit from greed, for all anyone really wants is to be cared for, to be able to care for others, to be loved and to love.

Of course I know what a periodic table is. It's a table that sometimes disappears and reappears on a regular basis.

Those whose dream lives are at the expense of the nightmares of others can never be as happy as those whose dream lives are making the dreams of others come true.

A reactionary is one who idealizes the past while a radical idealizes the future, but both will fail.

Why do politicians have to run for office? Why can't they just walk in stride to take the time to get their constituent's side?

Worse than taxes and death
Is death from taxes and
Taxes on death.

Perhaps I am humble enough to admit
That I am not as humble as I ought to be.

You wanted beauty
I gave you truth
You took my body
And ruined my youth.

Those who despise the wise
Live lives that are lies

I please others, which pleases me, and I please myself so that I'll be healthy enough to please others. Simple as that.

He that pesters the indigent is but a speck of insignificance.

She put on gold and sold her heart.

It just occurred to me that highways are not even one inch above the surface.

I walked into a lawyer's office and he said "take a seat". So I took one and left so happy to have met such a sensible lawyer.

If I could afford to buy a Porsche I'd buy a fire engine instead and make a lot of noise.

Theories split concepts; concepts produce theories (And I have no idea what that's supposed to mean, but it sounded too good to omit.)

Maybe we're all in comas and nobody has been able to wake us up yet.

If the truth could be seen it might blind us.

As long as I owe as much as I am owed, I figure I am even.

War is what people do when they eat too much and sleep too little,
Eat too little and sleep too much, eat too much and sleep too much,
Or sleep too little and eat too little.

It is at the point when one knows enough about science and the universe that life seems so implausible that the mystery seems so unreal, when one doubts one's own existence that the miracle begins to reveal itself!

It is far nobler to live by your deeply and well thought principles and convictions than to die very slowly in the muck of illusory comfort and common complacency.

When making great decisions be wise and free of haste, think how you would wish to remember and reflect upon your life as you face your death with sober respect, these living moments you dared erect.

If at my death it is said of me that I dared to live loved and free then I hope they'll say the reason why I lived a great life was because I realized that lying causes great strife.

All I've ever wanted was to be able to run naked on soft sandy beaches, pick sumptuous fruit from plentiful trees and bountiful seas, share life's sacred pleasures and partake of its natural pains, fulfill nature's will by fathering no more than two, observe and study the awesome universe of worlds in, around and beyond us and die having lived an honest life, leaving, I hope, a much better world than the one I came to.

Free enterprise is essential to freedom and free speech, but capitalism should not be allowed to become a mechanism so powerful and uncontrollable as to be the destroyer of the very foundations of life and individual freedom.

The pain of pleasure and the pleasure of pain, this is the contradiction we learn to treasure.

It's not life insurance I need but insurance from death.

I got a job as a guy Friday and they fired me right away because I didn't show up from Monday through Thursday.

Rather ask someone, 'how old are you?', why not ask, 'how many times have you been around the sun?' or "how young are you?"

The greatest truths are the simplest to realize, so obvious are they that they are often overlooked.

What you can't make you will fake, what you can't do you will screw.

Uncertainty is no excuse to assume the worst.

Those who think that those who are ignorant should already know any better are themselves quite ignorant too.

Opportunity may knock once for most people, but I leave the door open just in case.

No man is like a bridge who has not yet been crossed.

Words as water and action as agriculture.

Sometimes the problem is that we can't even agree on what it is we disagree about.

By its very definition Nihilism cannot exist, therefore neither can Nihilists.

It's as easy as cake to predict the future when enough people believe that you can. That's part of the problem of religious prophecy.

Beware of the funniest joke in the world for it will make you die of laughter.

The nearest star is very far, but the recent past is forever further.

Anyone in favor of capital punishment should get the death penalty.

Far better to abort a life before it takes human form than condemn the unborn to an unloving mother, thus to criminality and an even less loving world.

We love peace more than anyone else and whosoever threatens our peace will be destroyed.

I can't stand having to sit all day.

My passengers sometimes drive me mad.

Those who show they know a lot, know less than they show,
Those who show how little they know, know more than they show.

Those who follow their tails are asses.

The first thing that comes to my mind when someone says the world is about to end is
that they won't be around to spread anymore panic.

One must never leave one's self alone.

That I was offered a role in a ghost film I say 'of course!', but I that I died, 'nonsense!'

Fools are sometimes wise men in disguise.

I dream of a time when nightmares and terror are things of the past.

Sometimes the smallest things are the greatest joys.

Help is golden key at the bottom of a slimy well, all you must do is go down and get it.

If one fears the truth the one is better off without words and safer yet without ideas.

If I am not for myself who will be for me, and if I am only for myself, then who am I?

Though our complexions vary our shadows are of the same shade.

Humans are often over-complicating animals who dangerously assume that whatever they do is natural.

The greatest invention ever will be a device that allows us to live for free.

Whatever happened to robots and computers doing most of the work for us, allowing us to spend more time with family, friends, and lovers, learning, teaching, enjoying healthy living and discovering the mysteries of our universe??? G.E.?

Tis better to die alone than to be killed in bad company, for a reputation lasts beyond the grave.

Having nothing is infinitely better than being nobody.

Truly powerful influence is anonymous.

To travel at the speed of light is to become light from which there is no return.

I will accept that we are civilized only when good lawyers are a dime a dozen.

For all that has been and for all that shall be, what is now matters most to me.

Love is trust, trust is honesty, honesty is telling the truth. If we lie we cannot be loved and slowly we die.

Next time divine messages are sent they will come in the medium of alphabet soup.

All that is nothing makes all that is even more.

Stranger: It's all relative, you know. I: Almost everything is relatively relative.

Life might be a short circuit and we might be chips off the old block.

To be able to apply your self properly to any specific aspect of reality you must know the basics.

Reality; physics, and spirit (Love) is a matter of constant contrasts and life is seeking balances.

It happens too often that the right people end up living the wrong life.

A dictatorship of money leads to chaos, a dictatorship of people also leads to chaos, thus neither capitalism nor communism can work to solve our needs, but social democracy can.

The truth that hurts is infinitely better than the lie that kills.

A friend who points out your mistakes is infinitely better than a stranger who praises your accomplishments.

When I was real little I thought that physicians were people who fizz a lot.

Love one not for what they have done, they own or can, but just because they are and may love you in turn.

Well! So much for the Society of Impatient People.

Never underestimate your ability to overestimate.

The thing about this infinity thing of yours, a friend said to me, is that there is no end to it.

No one truly succeeds alone and no one truly fails alone either.

Why get angry when it will only make you upset?

Why be depressed when it's just oh so depressing to be depressed?

The future, the past and the present begin at the same time all the time.

Those who do not understand the earth that they stand on cannot possibly understand the people who stand on it.

It's o.k. to procrastinate a little for later is sooner than never.

If infinity did not exist then claustrophobia would be normal.

Prepare for the worst, expect nothing and hope for the best and you will never be too disappointed.

Never manipulate honest people with words, but always manipulate words with honest people.

To be....Period!

Good advice is not an attempt to convince someone to go in a given direction but simply to help point out all possible options.

Infinity is not something that you can round off, but it can round you off!!

A little controlled madness is infinitely better than a lot of uncontrollable insanity.

Without old ends there would be no new beginnings.

Those who are denied the means to do good will most likely do bad.

To talk in the nude is to insure honesty.

I have telepathetic abilities.

We interrupt this program to disturb you.

A classic example of a periodic table (the furniture type) is one that is every now and then there.

All I know is that I don't know all.

Think of the things you would not have thought of and you will be on the way to being a genius and a great inventor.

The more sophisticated technology gets the more society is at risk, the more sophisticated technology must get and so on, ad infinitum.

The illusion of security through absolute isolation is the best way to wreck a country. The only beneficiaries are mediocre business people, dictators and anti-social anarchists.

Learn to listen to the silence and you will probably hear some gas leaking.

Aj moly na shurky vong squatz, ve aj lof flatz. (somewhere out there that must be the greatest quotable of all).

Some day, if we don't watch out, there will be so little air that we will have to go to airports to catch some as it lands.

No doubt children are the future, but we are their present.

Art is the science of the boundless, and science is the art of the bounds.

Do not allow the pursuit of your dreams to become the cause of your nightmares.

I came,

I saw,

The Concord.

In a sense space is to humanity what a shattered fish bowl is to the fish.

Follow the mellow quick toad.

The phrase 'all things considered' is extremely misleading and incorrect, for if you were to attempt to consider all things you'd never get to the point where you could really use the phrase.

Considering the availability of laughing gas there is no need for violent wars.

The only thing healthy to die of is living too much.

A good judge will not only condemn a criminal, but condemn the society which made the criminal.

Infinity makes us realize our true limitations and real potential.

Fire walking does not amaze me one bit in the least, but chain smoking, that's another thing.

There is nothing much to write about nothing.

You cannot lie to a liar, nor can you tell the liar the truth.

Stealing from people is risking killing them. Now why would you want to do that??

Homelessness is a prison without walls, bars, toilets and showers.

The telephone should never be used for anything more than arranging appointments to meet in person. They're really dangerous things, I say!

My advisor informs me that I am being misinformed.

Oh, now I remember what it was I wanted to say, I wanted to say that I can't remember what I wanted to say.

In the vast desert that is the mind one who is truly seeking shall find an oasis of hope; tis' the source of all life, oh Love, oh MASTER, oh ETERNAL PEACE, so simple, so deep, so sweet! (Master = great spirit or soul)

Some of my favorite poems:

The Critic Who Plays Mirrors With Me
Jean-Pierre Ady Fenyo

I am my own light
which only I cannot see...
You, my dear, are the critic
who plays mirrors with me!

The angles are narrow,
and limited you see...
I feel unwanted, yet....
You yearn to be free...

The clouds thicken
First white, then gray,
then charcoal black
and heavy...

A flash and a clap of thunder
My thoughts pour
down upon your mind

My heart`s beat
quiet
I feel empty
And wait for your friendship
Eternal and True....

(1995)

The Little One Was Me
Jean-Pierre Ady Fenyo

I saw a child smiling,
he ran behind a tree,
After him I went,
to dicover he was me!

I saw myself seeing me,
wondering where all the time had gone,
I searched the sky above,
for that ever shining Sun.

But all I saw was an eye,
an eye which was mine.

I ran and he ran,
I jumped up high and he jumped up too,
I did some somersaults,
and did he plenty more.
I tired down,
and lay face up on a bed of red daisies,
and he called me a bore.

Play catch with me, he so demanded,
I tried to answer
but I could not speak,
I felt so weak.

He ran away,
but I could not even walk,
I watched him run,
run into the Sun...

The Sun was yellow,
then orange,
the red,

It smiled. The Sun was me, and well, I had a lot of fun. (1982)

YOUR LOVE IS MY WATER
Jean-Pierre Ady Fenyo

Your love is the river of my life
Without which my banks
Would wither and die

Your love is the lake of my dreams
Without which my fronts
Would turn salty and cry

Your love is the sea of my hopes
Without which my shores
Would become desolate deserts

Your love is the ocean of my adventures
Without which my coasts
Would become bitter rocks
Of an Empire long since gone...

(1996)

The Promised Sands
Jean-Pierre Ady Fenyo

Above us puffy white clouds
Deep bright blue sky
Of moments eternal
Beneath us lie pure golden sands' ripples
Of ages hidden in the waves of history

Lo' behold Her,
Sweet source of life,
Ethereal...
So delicate yet so daring...

Flowering green emeralds' majesty
Quintessential essence of exotic dreams...

Oh, let me escape in the depth of thine warm brown eyes...

Your breath is so fresh,
Your heart beats a sensual rhythm,
Through your veins flows the blood of the wise.

Oh, unique and sublime Empress of time,
Proof of fertile beauty amidst utter desolation...

Out of your barren stretches of weathered stone

Dance a vast array of waving lines...

You are my passionate lover...

Discover the greatest love of all...

The Love of All...

(1990)

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ABOUT THE AUTHOR (PHILOSOPHER)

Jean-Pierre Ady Fenyo, also known as The Original New York City Free Advice Man (see: The New Yorker magazine, August 17, 1987.), was born in Washington, D.C. on the 23rd of July 1964. With his parents he traveled throughout the world, some 60 countries in all. During his first twenty years he experienced things few of his particular generation and social background ever do. This rich international experience helped shape his worldview and develop a deep appreciation and concern for cultural and social diversity. The tragedy and horror of war tore some of the places he visited, others face(d) poverty, crime and corruption, and yet others prove the inestimable social and economic value of tolerance, unity-through-diversity and social and environmental consciousness as a whole.

By the 1980 J.P. found himself living in New York City, where he began to formulate his general philosophy. By the Spring of 1987, facing certain personal difficulties, he found himself sitting out in public places and offering people "free advice", as both a form of social protest and philosophical method for social enlightenment. He soon got the attention of the mass media, and became fairly famous. Thousands of people conversed with him, and thousands more took pictures of him. He also reached out to world-class leaders and celebrities by mail or in person, giving advice on all manner of issues, sometimes with impressive results.

In 1994 he copyrighted and self-published a small book titled "Infinitism: Secret Key to the Doors of Wisdom" (Silver Line Books, now Silver Aleph). The book found itself in the hands of a few of the most influential people in the world.

In 1998 he founded The Infinity Society, whose purpose is to disseminate the concept of infinity the world over. Currently he gives lectures, seminars, speeches and interviews throughout Europe and the U.S. Jean-Pierre spends much of his time between Budapest, Washington, D.C., Los Angeles, London and Amsterdam.

[Thinking about infinity is the key to wisdom, and wisdom is the key to peace and prosperity.](#)

[- JP Fenyo](#)

About The Infinity Society

The Infinity Society is made up of individual intellectuals united by a mutual goal and ethics, and by a deep respect for individual freedom. Its mutual goal and purpose is none other than to disseminate the concept of infinity, and thus help increase mass inquisitiveness, open-mindedness, wisdom and scientific enlightenment. The Infinity Society is not a religion, a political organization, a sect, a cult, an unethical pyramid scheme, a business or any other group seeking to exploit the weaknesses of its members or others. Its rules are simple and evident herein and it is a conceptual entity without any legal charter, made up voluntarily of persons whose views on infinity are in agreement with this brief description of the society. It operates within the norms of international law, observes the United Nations Charter on Human Rights, subscribes to nonviolent methods

of social change, champions free speech, and promotes ethics in science, technology and social organization. Our motto: Infinity is reality! Our credo: wisdom, love, peace and prosperity for all humanity.

IN MEMORY OF MY GRANDFATHER

(I have included this information both out of respect for the influence my grandfather had on my life and because the world needs to know about him and the periodical he and his colleagues created. For some forty-five years the Cold War prevented the West from learning about such important historical figures and events, and too few professionals have seriously considered the inestimable value and influence of the NYUGAT, the periodical my grandfather brought about and worked on.)

The development of Hungarian literature during the 20th century was greatly influenced by the literary review *Nyugat* (The West), founded in 1908.¹

Max Fenyo (Fenyo Miksa > Fen-yeo Mick-shah)

A Great Hungarian Jewish Intellectual

By Jean-Pierre Ady Fenyo

Introduction

Max Fenyo, my grandfather whom I knew in person till I was eight, did so much for Hungarian society and intellectual culture at the beginning of the 20th Century in Budapest and yet neither the history books nor the mass media appropriately reflect the truth of his biographical record. Whatever the reason for this seeming oversight, my grandfather's role in forming modern Hungarian society, in inspiring deep intellectual introspect in the minds of Hungarian-born Nobel prize winning scientists and other artists, musicians and intellectuals, including such great individuals as Zoltan Kodaly, Bela Bartok, Janos Neumann, Albert Szentgyorgyi, George Cukor, Endre Ady, Mihaly Babits, Margit Kaffka, Hanna Szenes, Joseph Pulitzer, Leo Szilard, Denes Gabor, Ferenc Chorin, Manfred Weiss, Victor Vasarely, Erno Rubix, Imre Kertesz, and countless others is virtually ignored (until, perhaps, the time of this writing). Among his most important endeavors and accomplishments was his key role in the launching, financing, managing and editing of the *NYUGAT* (The WEST), Hungary's most important social and cultural periodical, which gave a voice to the most significant and impressive of Hungarian writers in the first half of the 20th Century, including such greats as Endre Ady, Mihaly Babits, Frigyes Karinthy, Erno Szep, Gyula Juhasz, Aladar Schopflin, Margit Kaffka,

¹"Hungarian Literature," *Microsoft® Encarta® 98 Encyclopedia*. © 1993-1997 Microsoft Corporation. All rights reserved.

Dezso Kosztolanyi, Milan Fust, and Arpad Toth, to mention a few. Miksa Fenyo was instrumental to the survival of the *NYUGAT* in its early years, what with his ability to keep the peace between the other founding editors of the *NYUGAT*, between Hugo Ignotus and Erno Osvat. Furthermore, Miksa Fenyo's quintessential role in the early development and management of the Hungarian Federation of Industrialist (GYOSZ) and his influence on Hungarian Customs practices and methods, without which Hungary might not have developed a relatively sophisticated and successful industrial economic basis, his daring 1934 criticism of Hitler's policy in Europe, making Fenyo one of the few Members of Parliament to openly caution Hungary against making an alliance with the Nazis and for which Fenyo ended up second after Raoul Wallenberg on Hitler's "most wanted dead or alive" list, and his close friendship and support of Endre Ady, perhaps the most important and deep of Hungary's poet laureates, a man of great depth of thought and advanced vision and a poet-genius who foresaw Hungary's future place in a united and civilized greater Europe, make Miksa Fenyo more than worthy of being a potential role-model for young Hungarians. In fact my grandfather's invaluable and priceless donations and contributions to Hungary's Petofi Literary Museum have never yet been adequately recognized by Hungarian society, and considering the losses Max Fenyo incurred, both in terms of relatives and family members murdered in the Holocaust and the theft of his villa and priceless collection of old and rare books the absence of any major recognition or memorial makes his legacy even more unusual and controversial for the new Hungary of today. His contemporaries considered my grandfather to be a very responsible and relatively wise man, yet a man of great humility and of a high gentlemanly caliber virtually non-existent in today's rat race world. As a writer he had the odd sense to concentrate on quality at the risk of not becoming a prolific writer, thus there are only four or five major works authored by him. Still, it is more due to the fact that two horrible and unspeakably inhuman world wars and several brutal armed revolts, not to mention having to hide from the NAZI's Gestapo, the Arrow Cross and later having to go into exile against the risk of being sent to Siberia by the Stalinists, robbed my grandfather of the time and means he would have needed to join the ranks of Hungary's great prolific writers, such as Zsigmond Moricz, one of the last most significant editors of the *NYUGAT*. Then again, my grandfather's wartime memoir, *Az Elsodort Orszag* (The Swept Country), speaks tons of the kind of thoughts and emotions that such a catastrophic tragedy gives rise to. Max Fenyo worked hard to bridge the Hungarian Jewish community with the rest of Hungary and to dispel ridiculous misperceptions, prejudice and fabricated lies about Jews and Judaism. True, he himself had his own problems dealing with his Jewish identity and living up to his rich cultural roots, but his attempt at assimilation, a failure in my estimation, was always well intended, with the goal of social harmony and tolerance in mind, and was based on his inner affinity to the best of many of his Jewish traditions. All the aforementioned is clearly reflected by the fact that, while Max Fenyo is celebrated and commemorated in such prestigious reference books as *The Hungarian Jewish Lexicon* and is the only Fenyo mentioned in the Hungarian version of the *Encyclopaedia Britannica* (Max Fenyo is also mentioned in the original English version of the *Encyclopaedia Britannica* in its reference article on Hungarian Literature), his brave criticism of Hitler and his unwillingness to fully cooperate with the Horthy regime are not adequately mentioned or highlighted in the history books and media. Max Fenyo was not a very prolific writer at all, thus there

are only five significant books to his name, most published by the *NYUGAT* Publishing firm that he helped found and which published some 412 books, many with uniquely beautiful covers that are treasured by today's connoisseur book collectors. Max Fenyo's study on the life of Casanova, and another on the politics of Hitler were prominent books published by the *NYUGAT* Publishing firm. His World War Two diary, his memories and notes on the *NYUGAT* years and his travel book on Italy were published elsewhere. What Fenyo lacked in quantity of books and volume of pages written he well compensated for in the quality and style of his writing. I find his writing to be spicy, humorous and thought provoking. My grandfather knew how to be serious and yet politely playful and humorous. It is known that if he wanted to test the trustworthiness of a new acquaintance and potential friend that he would invite them to visit him in his private library and ask them how many of the famous French historian Renan's works had they read, deliberately pointing to a volume that was made to look like another of Renan's world history volumes. Some of the unsuspecting victims of my grandfather's test would proudly claim to have read all the volumes on that shelf, including the fake one. In which case my grandfather would then ask his guest to take it off the shelf and page through it, only for the ex-guest to be briskly escorted to the door after having to explain all the blank pages. My grandfather did not have much time left in his old age to spend conversing with me, and I was too young to engage him in anything beyond the most simple talk, but I know that even when I was a little baby he would whisper his wise Hungarian Jewish ideas into my head, leaving me to subconsciously discover them years later, after I had learned the language. These and other special memories connect me to my grandfather eternally. Since some of Max Fenyo's writing was risky he applied various pseudonyms such as Ferenc Dallos, Mihaly Kuthy, Denes Egressy, Marton Pallya, Balassi Menyhart, and Remete Gaspar. In the end, whatever future generations will be saying about my grandfather, Max Fenyo was a man of great dignity, at times naïve in his love of Italy (he once donated to the erection of a statue for Mussolini before the outbreak of the war, but regretted doing so later on), but all in all a dedicated humanist and a gentleman with a sense of style and substance worthy of being a role model for intellectuals to come.

Melykut Years 1877-1887

1877 Born Maximillian Fleischmann in Melykut, Bacs-Bodrog Varmegyeben, Jankovac (Bacs-Kiskun Megye, Janoshalma) on the 8th of December 1877, to Fulop (Philip) Fleischmann and Melczer Louisa, quality Jewish tailors. He is the youngest son of a family of seven children. Miksa writes in his autobiography how wonderful to be born in a place called "Deep Well", the small town of Melykut, a predominantly Catholic community, with a significant minority of around 25 Jewish families, located today near the Hungarian border with Serbia. Miksa recalls that his father was not a religious man and that he was not influenced to follow his ancestor's Jewish religious heritage. Miksa found himself attracted to the colorful multi-layered dress of the Catholic girls going to church on Sundays. However he mentions in diary his fondness for his mother's interest in following tradition during the Passove. Eventually Miksa would convert to

- Catholicism, albeit an agnostic at that, more out of social advantage than any religious conviction. Nevertheless, it would do him no good when the NAZIs were searching for him in the final months of the war.
- 1882 Miksa learns to read by the age of five.
- 1883 Miksa reads Sandor Petofi's "Janos Vitez" to his grandma at six.

Budapest Years, 1887-1948.

- 1887 At age 10 Miksa is enrolled by his father to study at the Lutheran Gymnasium in Budapest. Half of the school's pupils are from well-to-do Jewish families. Miksa will excel in Hungarian and Geography. His uncle Weil, his father's brother, provides him room and board with his family in their two-bedroom apartment at Kiraly utca 15. This building is called Splenyi House and belonged to Baron Splenyi, who was the actress Lujza Blaha's husband. And this building also housed at its street level The Blue Cat nightclub, visited by rich businessmen and nobility alike.
- 1891 Miksa is awarded by his teacher Albert Lehr the school's famous *Dobrentej Dij* for his mastery of the Hungarian language.
- 1892 The *Magyar Geniusz* is launched.
- 1894 Miksa's last year at the Lutheran Central Gymnasium.
- 1895 Miksa graduates from the Lutheran Central Gymnasium and enters ELTE Law School.
- 1896 Miksa witnesses the great Millenary events in Budapest.
- 1897 Miksa is now 20. Though he is relatively poor friends invite him to the theatres and other cultural events where he gets his first impressions of the cultural scene. Has his first writing published in *Magyar Geniusz*. Fenyo will have his articles, theatre play reviews, and poems published in the *Magyar Szalon, Magyar Geniusz* and *Budapest Szemle*.
- 1899 Miksa earns his Masters Law Diploma from The University of Budapest's Law School.
- 1900 Miksa first meets with Ferenc Chorin, who will later on play a significant role in Miksa's life and career at the GYOSZ.
- 1901 Miksa earns his Doctors Law Diploma from ELTE Law School and is made a Barrister at Law.
- 1902 The Hungarian Federation of Industrialists (GYOSZ) is established. Erno Osvat becomes the editor of the *Magyar Geniusz*.
- 1903 Miksa, 26, gets married to his first wife Aurelia (Rella) Schoffer, and takes his first trip abroad, to Vienna, Prague and Berlin, on their honeymoon. Miksa's attempt to make a living as a practicing lawyer fails and he is forced to close his small office and work for other law firms. The *Magyar Geniusz* ends.
- 1904 Miksa's first son, George Fenyo (Gyorgy), is born. Miksa takes on a job offer as a secretary at The Hungarian Federation of Industrialists (GYOSZ).
- 1905 Miksa's second son, Ivan Fenyo, is born. The *Figyelo*, precursor to the *NYUGAT* (WEST), is launched. Miksa also gets involved in the formation of the Galilei Circle, a group that works towards creating peaceful understanding and coexistence between Christians and Jews.

- 1907 Miksa is now 30. During the next ten years he will travel many times to Italy, especially Venice, and Rome and other cities in Austria, Switzerland, Germany and other neighboring countries, almost all without any documents (passports). The *Figyelo* ends.
- 1908 Miksa Fenyo founds the *NYUGAT* literary and cultural periodical with Hugo Ignotus, its Chief Editor till 1929, and Osvat Erno, co-Editor with Miksa till his untimely suicide in 1929, at the Café Bristol. First edition of the *NYUGAT* is published on the 1st of January. Most of the *NYUGAT* work is done at the Szabadsag Cafe and The New York Café. Through the *NYUGAT* Miksa gets to know and befriend many of the greatest intellectuals and writers of the time in Budapest, such as the feminist writer Margit Kaffka, the poet Mihaly Babits (who will be the godfather of his last child Mario), and many other greats. He also gets to know many of the great musicians (Bartok, Kodaly) and other important social and political personalities of the times. He makes friendly acquaintanceship with Thomas Mann and Freud.
- 1909 Miksa Fenyo has a key role in the founding of the *NYUGAT* Publishing firm that will end up publishing some 412 books during its forty year history, all written by some of the best Hungarian and foreign writers of the times.
- 1910 Miksa's daughter Anna Fenyo (Panni) is born.
- 1911 Miksa is the progenitor of *Magyar Gyaripar*, the official journal of the GYOSZ.
- 1912 Miksa's famous study on "Casanova" is published by the *NYUGAT* Publishing firm, of which Miksa is a founder, major shareholder and editor.
- 1914 The archduke of Austria is assassinated in Sarajevo and World War 1 begins. Miksa is nearly attacked by a large mob of pro-war demonstrators while riding a horse carriage across Margit Island Bridge, some of them who take offence to Miksa's unwillingness to join them in their rage. Fortunately a distant acquaintance recognizes Miksa and saves him from the danger.
- 1915 Miksa publishes a short book on Hungarian-German customs issues.
- 1917 Miksa is now 40. The Russian Revolution shakes the world. Endre Ady, already in very bad health, requests that Miksa name his first grandson after him. Neither of his first three children will ever have children of their own (only later on in 1964 will he be able to oblige Ady's request). In the spring of 1917 Miksa is appointed General-Director of the GYOSZ. Miksa is now able to travel throughout Central-Europe, sometimes out of his position with the GYOSZ and sometimes strictly as a private individual on holiday.
- 1918 World War 1 ends. The Austro-Hungarian Monarchy has ceased to exist and much of historic Hungary is annexed to neighboring countries, some of this in a sincere but ill-devised effort to prevent another world war. Ady is depressed by the annexation of his native Transylvania from the rest of Hungary. Miksa is named Minister of Commerce in the short-lived 24 hour Hadik government. The Chrysanthemum Revolution in Hungary breaks out and is soon followed by a reign of terror. Admiral Horthy, a conservative nationalist who applies certain fascist methods will end up ruling Hungary for the next 26 years, enters Budapest and stops the WhiteTerror with the help of Romanian troops.
- 1919 Endre Ady dies, at age 41, of severe health complications that began with his acquiring Syphilis many years earlier. The death of Ady deeply upsets Miksa and

- Miksa who was not only an admirer and trusted friend to the poet, but like Baron Hatvany one of the poet's mentors.
- 1920 During the next ten years Miksa is busy working for the GYOSZ, writing articles and contributions to the *NYUGAT* and raising his children.
- 1921 Miksa Fenyo once more has a key role as a senior contributor to the *NYUGAT*, but not as an Editor.
- 1925 Miksa Fenyo's role as co-publisher of the *NYUGAT* ends.
- 1927 Miksa is now 50. Along with the Hungarian ex-Minister of Justice, Emil Nagy, Miksa, as Director of The Hungarian Federation of Industrialists, writes a criticism of the way Hungary was over-punished for its role in World War One, titled "Trianon And Its Consequences" (in French and Italian), which places Fenyo clearly in the camp of those in the majority of Hungarian Jewish intellectuals who oppose the manner in which greater Hungary was divided.
- 1929 Miksa is shocked by Erno Osvat's suicide in October 1929, following the death of Osvat's young daughter. As of 1929 Miksa and Hugo Ignatus, shocked by Osvat's untimely departure, will no longer be directly involved in the life of the *NYUGAT*. The poet Mihaly Babits becomes the new editor of the *NYUGAT*, working with co-Editors Oszkar Gellert and Zsigmond Moricz. Miksa's writings appear in papers like the *Esti Kurir*.
- 1930 The Great Depression that began in America has affected Hungary along with the rest of the world and the GYOSZ, greatly respected by many for its dedicated support of Hungarian intellectuals and writers, is relatively effective in helping Hungary cope with the dire economic situation.
- 1931 Miksa is elected as an independent representative to the Upper House of the Hungarian Parliament. Rella, Miksa's first wife, suffers in a car accident that leaves her living in great pain.
- 1933 Miksa's first wife, Rella, dies. Her grave is marked by an angel statue created on commission by Fulop Beck, one of those artists most closely associated with the *NYUGAT*. The GYOSZ is instrumental in helping thwart the rise of an even more extreme right-wing government in Hungary, and subsequently the GYOSZ is marginalized and attacked by the extreme right.
- 1934 Miksa marries Maria Seyringer, whose mother is a top secretary working at the GYOSZ, in the fall of 1934. The church ceremony is conducted by Father Emil Kriegsau, who turns coats from a priest who initially promoted interfaith coexistence to a supporter of Hitler, disregarding the fact that Miksa had donated tons of bricks to the building of one of his churches. As an independent member of the Hungarian Parliament Miksa writes a critical and cautionary study on "Hitler" and the dictator's dangerous plans for Europe. He is virtually the only Member of Parliament to dare criticize the NAZI regime. It is published through the *NYUGAT* Publishing house and copies are provided to other members of the parliament. For this Miksa will end up being placed second after Raoul Wallenberg on sick Adolf Hitler's personal "Most Wanted List"!
- 1935 At 58 Miksa's third son, first and only child from his second marriage, Mario is born on the 19th of September 1935 at Janos Korhaz in Budapest. This will be his final year as a Member of Parliament. Miksa is listed in the famous London publication titled "Who's Who".

- 1937 Miksa is now 60. His significant writing on Istvan Bethlen is published in the *NYUGAT*. The Vienna-based Central European Times newspaper lists Miksa in its annual, large-volume publication "Who's Who In Central And East Europe". Miksa Fenyo's office address is at Budapest V., Akademia ut. 1. Anti-Jewish laws are passed that make life very difficult and by 1943 will make life very dangerous for Miksa and his family.
- 1938 Miksa Fenyo is forced to resign from his position as Director of The Hungarian Federation of Industrialists, as a result of new, anti-Jewish laws passed by the Hungarian parliament. Miksa and his new family move into their new residence at Kutvolgyi u. 43 in the 12th District, a three-story villa on the side of one of Buda's hills overlooking the city, built by the architect Bela Barat.
- 1939 World War Two begins.
- 1941 United States enters the World War. The *NYUGAT*'s last year and further anti-Jewish laws are passed this and the following year.
- 1943 Miksa's youngest son is placed with his wife's half sister Edit Rasko and her husband and told to use his middle name Denes (Denis) while Miksa, along with his first three children and other relatives are all forced into hiding from the NAZIs and the Arrow Cross.
- 1944 While in hiding for his life Miksa starts writing "*Az Elsodort Orszag*" (The Swept Country), his WWII diary, on the 22nd of June. The NAZIs and Arrow Cross steal Miksa's villa, other real estate and all his belongings. Many of the GYOSZ's and the *NYUGAT*'s intellectuals and leaders are forced to hide or escape in exile or are murdered.
- 1945 Miksa finishes writing his diary on the 19th of January 1945. World War Two ends. Miksa tries to revive the GYOSZ (The Hungarian Federation of Industrialists) as President and Commercial Director of the federation, but following anti-capitalist attacks against the GYOSZ throughout the next three years will force the GYOSZ to dissolve itself in 1948. He was also the Managing Director of Signer & Wolfner and wrote for the periodical *Haladas* (Progress).
- 1946 First edition of his WWII diary "*Az Elsodort Orszag*" is published. Miksa considers this his best writing ever.
- 1948 Miksa, 71, is forced to flee Budapest after he is informed that Stalin has plans for him for his role as Director-General of the Hungarian Federation of Industrialists. By years end the *NYUGAT* Publishing firm will cease to exist.

Rome and Paris Years, 1948-1952.

- 1949 Miksa moves to his favorite city of Rome and spends hours doing research and reading at the Italian National Library. He is invited to become a Minister in the new Jewish State of Israel by Ben Gurion, but refuses on account of his concerns about violence following the creation of the new state and his personal feelings about having converted to Catholicism more than 30 years earlier. Even so, Miksa will keep close friendships with some of his contemporaries who will take part in building the new nation.
- 1951 Miksa finishes writing his first novel, "*Jesus is DP volt*" (Jesus was also a Displaced Person)", while living in Rome. The novel has never (yet) been

published. Nor has his novel titled “*Halaltanc*” (Dance of Death) ever been published. Miksa moves to Paris.

New York City Years, 1953-1969.

- 1953 Miksa and his family arrive in New York City, and here Miksa will spend most of the rest of his life reminiscing and watching his son Mario’s career and family life develop. His residence in New York is at 26 East 93rd Street.
- 1956 Miksa is deeply saddened by the tragedy of the 1956 Uprising in Hungary against Stalinism and the deaths of many innocents.
- 1957 Miksa is now 80.
- 1960 Miksa’s book on the history of the *NYUGAT* is published by Patria Press, Niagara Falls, Ontario, Canada.
- 1961 Miksa’s son Mario earns his M.A. degree at Yale University and finds work at The National Archives in Washington, D.C. till 1967.
- 1963 Miksa begins writing his autobiography at age 86. His travel memoir of Italy, “*Ami Kimaradt Az Oddyseabol*” (“What Was Left Out of the Odyssey”) is published by GRIFF publishers in Munich. His son Mario marries Ileana Lavinia Viscal y Garriga, the granddaughter of the Captain of the Port of San Juan who helped navigate the U.S. naval fleet into Puerto Rico’s main port and capital in 1918, on the 28th of May 1963.
- 1964 Miksa is awarded Italy’s highest and most prestigious literary award, The Rome Award for Literature, for his travel book and memoirs on Italy titled “*Ami Kimaradt Az Oddyseabol*”. Miksa’s first grandson, Jean-Pierre Ady Fenyo, is born on the 23rd of July 1964 in Washington, D.C.. His best friend Ferenc Chorin (1879-1964) dies in New York. Miksa writes a long article about the life of Ferenc Chorin.
- 1966 Miksa is officially invited to visit Budapest, Hungary in the summer of 1966 by Janos Kadar’s minister of culture and education, the writer Dezso Keresztury. During his brief visit he is the subject of great media attention and public interest. Erzsebet Vezer, an important researcher of 20th Century Hungarian literature, conducts a radio interview with Miksa. Miksa’s son Mario earns his PhD in History at The American University in Washington, D.C..

Vienna Years, 1969-1972.

- 1969 Miksa moves to Vienna, partly in protest against the war in Vietnam and partly to be close to his native Hungary in old age. His last residence is at Seilerstatte Strasse 10, in the heart of old Vienna, in the same building where his old-time friend Joseph Litvan lives, who is married to Agi Fenyo, the daughter of Bella Fenyo, one of Miksa’s three sisters.
- 1970 Miksa’s second and last grandson, Gian-Carlo Babits Fenyo, is born on October the 21st. In August Miksa gives his collection of priceless authentic Ady letters and poems, a beautiful pastel of Ady’s last wife, Csinszka, and other invaluable mementos that are currently prized by The Petofi Museum of Literature.

- 1971 In the summer of 1971 Miksa meets his son Mario, his daughter in law (Ileana) and his two grandsons for the last time. A photo of Jean-Pierre playing the violin for his grandfather is shown in an expat Hungarian newspaper.
- 1972 Miksa Fenyo dies at the age of 95 on the 4th of April 1972 in Vienna, at his last residence on Seilerstatte Strasse, survived by his second wife Ria Fenyo (Maria Seyringer), 65, their mutual son Mario Denis Fenyo (Mario Denes Fenyo), 37, and his two grandsons, Jean-Pierre Ady Fenyo, 8, and Gian-Carlo Babits Fenyo, 2, as well as his first three children, Ivan Fenyo, George (Gyorgy) Fenyo and Anna Fenyo (Panni). Yale University Press publishes Prof. Mario D. Fenyo's book, "Hitler, Horthy and Hungary", which was reviewed by Miksa before his death.

Posthumous

- 1975 Fenyo Miksa's memories and history of the NYUGAT is reworked by Erzsebet Vezer, a top researcher at the Petofi Museum of Literature, and published by Akademia Kiado.
- 1986 Fenyo Miksa's wartime diary, "*Az Elsodort Orszag*" is reprinted forty years later.
- 1989 A new version of The Hungarian Federation of Industrialists (GYOSZ) is founded after the end of a 41-year period of Stalinism and Soviet-controlled Hungary.
- 1990 The Hungarian Parliament, unlike the Czech one, passes a law that, in effect, denies natural property rights to thousands, including the Fenyo family.
- 1993 Miksa's second wife, Ria, dies in their last residence in Vienna.
- 1994 Argumentum Kiado (publisher), Budapest, publishes Miksa's "*Oneletrajzom*", an incomplete autobiography. It is based on contributions he wrote to *Uj Latohatar* in the 1960s. (Jean-Pierre Ady Fenyo publishes his first philosophy book, "Infinetism: Secret Key to the Doors of Wisdom", in which he explains how the concept of the infinite can be used in increasing open minded thinking and wisdom in society in general.)
- 1995 Miksa's *Magyar Gyaripar* (GYOSZ) is reestablished.
- 1996 Jean-Pierre Ady Fenyo is invited to Melykut, the town his grandfather was born in, as guest of honor in the dedication and renaming of the town's main library, now named the Fenyo Miksa Library of Melykut, and gifts the town a marble side-profile relief of his grandfather that he himself has created and which is placed next to the entrance of the library. An attempt by J.P. Fenyo to get the Hungarian Postal Office to plan on printing a commemorative NYUGAT stamp set fails. It would have consisted of five stamps for the year 2008, one bearing the cover of the first issue of NYUGAT, one with the poet Ady, and the others bearing the pictures of Miksa Fenyo, Erno Osvat and Hugo Ignatus as they appeared around the time of the first NYUGAT issue.
- 1998 Jean-Pierre Ady Fenyo uses his name and associated influence to insure that an attempt to revive the NYUGAT does not become a form of literary necrophilia and disrespect to the national treasure that the NYUGAT is.
- 2000 Jean-Pierre Ady Fenyo helps in the production and release of the first full CD-ROM documentation of the NYUGAT, a monumental work of cultural preservation

produced by Arcanum Adatbaxis (directed by company owner and director Sandor Biszak), containing all 667 issues (1908-1941) and the voice of Max Fenyo. In the late summer of 2000 J.P. Fenyo moves over to Washington, D.C. for personal reasons and to work on the Gore-Liebermann campaign during the final months of the 2000 U.S. elections.

2001 Mario Fenyo is awarded The Order Of Merit of The Republic of Hungary, Knights Cross for his contribution to the documentation of the history of Hungary in World War Two, his writings on the NYUGAT, his invaluable translation work.

2008 The 100th Anniversary of the birth of the NYUGAT is to be celebrated.

SUGGESTED READING

1. The Little Prince (Le Petit Prince), written and illustrate by Antoine De Saint-Exupery, 1943.

2. Infinity and The Mind, Rudy Rucker, 1982. Bantam - New Age Books, New York, N.Y. ISBN#: 0-553-23433-1

3. To Infinity and Beyond, Eli Maor, 1987. ISBN#: 0-691-02511-8 Princeton University Press, Princeton, New Jersey

4. COSMOS, Carl Sagan, 1980. ISBN#: 0-345-33135-4, Ballantine Books- Science, New York, N.Y.

5. One, Two, Three...INFINITY, George Gamow, 1947, 1961. ISBN#: 0-486-25664-2, Dover Publications, Inc., New York, N.Y.

6. Relativity Visualized, Lewis Carroll Epstein, 1992. ISBN#: 0-935218-05-X. Insight Press, San Francisco, California.

7. The Tao of Pooh, Benjamin Hoff, 1982. ISBN#: 0-14-00.6747-7. Penguin Books.

