

Series 1. The Omnipresence of Infinite Intelligence

One Infinite Intelligence is omnipresent, abiding in and pervading the Universal Infinite False Mind, the individual infinite false minds, and the gross and subtle bodies of these individual infinite false minds. Mind implies thinking or consciousness. When Mind does not think, Infinite Intelligence is unconscious; when mind thinks infinitely, It creates the universe through the Om Point; when Mind thinks falsely as a result of sanskaras, it realizes this universe through its subtle and gross bodies; and when Mind thinks really, It realizes Itself.

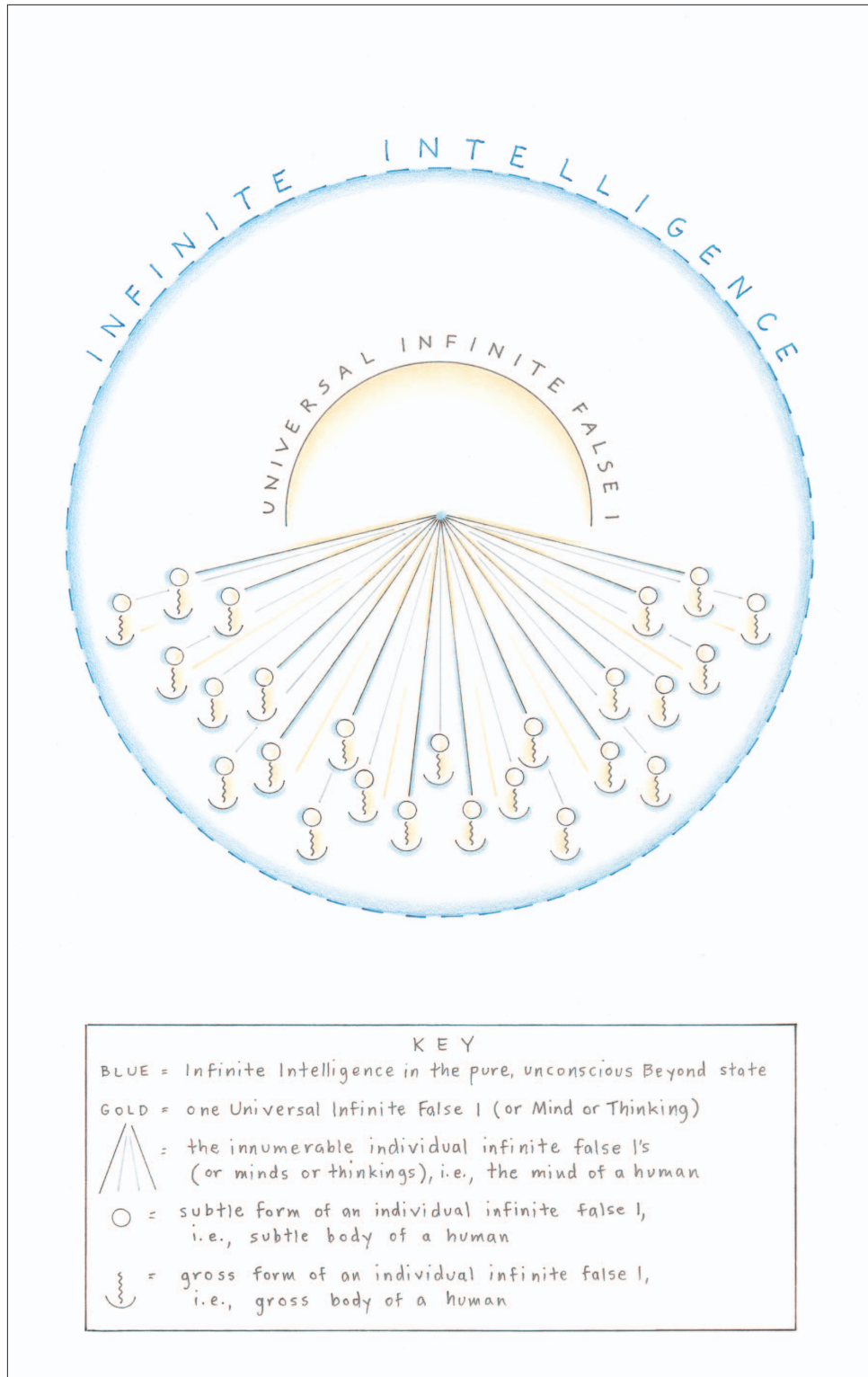


THE INFINITE INTELLIGENCE¹ through the subtle body of the human being's individual infinite false mind (which is the individual infinite false thinking or false I) realizes (or thinks) the infinite subtle imagination (which is the subtle universe). Similarly, through this mind's gross body Infinite Intelligence realizes (or experiences) the infinite gross imagination (gross universe). The innumerable individual infinite false minds are all in the one Universal Infinite False Mind (or Infinite False I, Infinite False Egoism); and this Universal Infinite False Mind (or Infinite False Thinking) is Itself in the Infinite Intelligence. Thus the Infinite Intelligence is in every individual infinite false mind. Through every individual infinite false mind (false I) and its subtle and gross bodies, the same one Infinite Intelligence continues to realize Its subtle and gross imagination.*

**Infinite
Intelligence
realizing the
universe
through every
human mind**

* Many of the "mind" terms in this paragraph and elsewhere in *Infinite Intelligence* have precise technical meanings that are crucial to an understanding of the text. Detailed explanations of these terms can be found in the Glossary and in the Essay on the Philosophy, Text, and Editorial Practice (hereafter referred to as "Essay"). Relevant to the present paragraph, for example, are the Glossary entries on "Universal Infinite False Mind" and "infinite mind." The phrase "individual infinite false mind" in this paragraph designates the human mind.

Figure 1
The Infinite
Intelligence in
Every Infinite
False Self



These relations between the Infinite Intelligence, the Universal Infinite False I, the innumerable individual infinite false I's, and their subtle and gross bodies, are illustrated in Figure 1 on the left.

As is the universal, so is the individual: the universal and the individual correspond to each other.* In the atom[†] state—which is the least evolved state—exists a universal most-finite false I; correspondingly, each atom exists as an individual most-finite false mind. In the more evolved vegetable state exists a universal less-finite false I; and correspondingly, each vegetable form exists as an individual less-finite false chaitanya (or awareness).[‡] In the highly evolved state of animal, there is a universal very-much-less-finite false I; and each animal form represents an individual very-much-less-finite false thinking.[§] In the perfectly evolved human state, however, exists the Universal **Infinite** False I, and each human form is an individual infinite false I.

Thus the individual finite false I (or drop),² that is, the mind with imperfect subtle and gross bodies (*sūkshma* and *sthūl sharīr-s*) in the course of evolution from atom through animal, is a part (*aṅśh*) of the universal finite false I (or ocean). The individual infinite false I (or drop), that is, the mind of the ordinary human being with perfect subtle and gross bodies, is a part (*aṅśh*) of the Universal **Infinite** False I (or Ocean). And the individual Real I (Drop) is a part (*aṅśh*) of the Universal Infinite Real I (or Ocean). Here “Infinite Real I” means the mind of a Satpurush or realized person.

The evolving
“thinking”

Drops and
oceans

* The existence of universals, and the relationship between the universal and the individual, is an important theme in this book. For further discussion, see Essay, pp. 468–69.

† “Atom” in this text refers to the most primary manifestation of form, the first form to emerge from the Om Point. Baba does not refer literally to atomic particles as understood by physicists. See Essay, p. 474.

‡ Derived from *chit* (“reasoning faculty”), the word “chaitanya” carries nuances that no English word can do justice to. For a fuller discussion, see Essay, pp. 479–81. On the distinction between chaitanya and consciousness, see Appendix 6.

§ “A thinking” in this text means an individuality, an individual mind. The verb “to think” means “to be conscious”; the usage of this term in this text should not be confused with that in *God Speaks: The Theme of Creation and its Purpose*, edited by Ivy O. Duce and Don E. Stevens (2nd ed., revised and enlarged 1973; rpt. Walnut Creek, California: Sufism Reoriented, 1997). See, for example, the distinction there between “thinking” and “feeling,” pp. 47–51. For further discussion, see Essay, p. 471 and throughout.

**The mind, its
sanskaras, and
the receiving
and dropping of
its bodies**

The individual infinite false mind of the human being changes its subtle body, and therefore also its gross body, according to the **sanskaras** or impressions of the experiences of the subtle and gross infinite imagination (or universe) that it has gathered through its last subtle and gross body.* (Subtle and gross sanskaras are the impressions that the mind receives while experiencing the subtle and gross objects of the subtle and gross universe through its subtle and gross bodies.) And according to the limit imposed by the sum total of sanskaras gathered by the mind through its last subtle and gross body, it acquires new bodies. The mind itself is neither born, nor does it die.† What is born and what dies are its bodies; and even these, the births and deaths of the bodies, are due to the falseness in the thinking of the infinite mind. When the falseness of thinking changes to the realness of thinking, the mind's work of accepting bodies ends. Thus the infinite mind's state of thinking and its bodies change, but the infinite mind itself never changes.

**Infinite
Intelligence in
every individual
false mind**

So we see that in every individual infinite false mind and its two bodies resides the one Infinite Intelligence. Through every individual—Ghani, Ramjoo, Rustom, Behram, Padri, Pendu, Jal, Arjun, Vishnu,‡ etc.—i.e., through the subtle and gross bodies (*sūkshma* and *sthūl sharīr-s*) of these individual infinite false minds (or false I's or false thinkings), the one Infinite Intelligence is realizing the infinite subtle and gross imagination (or universe). The one Infinite Intelligence in them is acting as the infinite false mind because, even though It is thinking, It is thinking falsely. This situation arises because, when thinking falsely, Infinite

* In *Discourses* and *God Speaks*, Meher Baba explains that, whereas the individual mind assumes and drops many gross forms or bodies, it does not drop its subtle body until God-realization. Later in this book (on p. 248) Baba similarly underscores that, though the subtle body changes its *nīp* (that is, “form” or “shape”), it does not actually drop off as the gross body does. This *nīp* or subtle mold, which changes between one lifetime and the next, serves as the basis for the creation of the physical body for a particular lifetime. For further discussion, see Essay, pp. 481–82.

† Meher Baba refers to the mind here as the “thinking” or conscious aspect of God, which, once awakened, never gets extinguished. In *God Speaks* Meher Baba explains that the limited false mind is born once and dies once. This later sense of the word “mind” is expressed in this present text through the phrase “false thinking.” For further discussion, see Essay, pp. 469–70.

‡ These are names of some of Baba's intimate disciples of the period. For their proper names and some basic identification, see Glossary (Part B contains all proper names). The names of all the mandali mentioned in this text are listed there under “mandali.”

Intelligence is in the false mind (false I) state. Thus, owing to false thinking, the Infinite Intelligence in Doctor* realizes Its imagination as Its Self—as real. In other words, It realizes (or experiences) as Its Real Self the subtle and gross universe through the subtle and gross bodies of Doctor’s infinite mind.

Amidst these various forms and realizations, there emerge two fundamental aspects of the Infinite Intelligence—that of Its thinking and that of Its imagination.

infinite false thinking = infinite false mind = infinite false I

infinite imagination = infinite universe

The gross universe is the body or cover, and the most appropriate form, of the subtle universe; and the individual gross body (*sthūl sharīr*) is the body or cover, and the most-fit gross coat, for the subtle body. As are the sanskaras, so is the subtle body; and as is the subtle body, so is its gross (*sthūl*) cover, that is, the gross body.

To return, then, to the subject of Infinite Intelligence in Doctor, where, because of false thinking, It manifests Itself as false mind. This is Its falsely conscious state. And when through Real Thinking the Infinite Intelligence realizes Itself, It manifests Itself as Real Mind: and this is Its really conscious or superconscious state.

False thinking is created and produced by sanskaras, which are the impressions of the experiences of the subtle and gross infinite imagination through the subtle and gross thinking. When the infinite mind becomes void of this false thinking, void of imaginary impressions or sanskaras, it no longer realizes ignorance (i.e., its imagination) through the false mind and its bodies. Instead, it now knows all these experiences to be the manifestation of its imagination and realizes its own Self in the superconscious state.

All of the individual infinite false I’s—such as Behram, Rustom, Padri, Gustadji, Sadashiv, Jal—are drops or *anśh* (parts) of the Ocean of the one Universal Infinite False I. Each is individually infinite, with perfect subtle and gross bodies (*sūkshma* and *sthūl sharīr-s*), and each thinks the infinite imagination individually. Similarly, all the individual Infinite Real I’s—such as Zoroaster, Buddha, Jesus,

Thinking and
imagination

The bodies as
covers

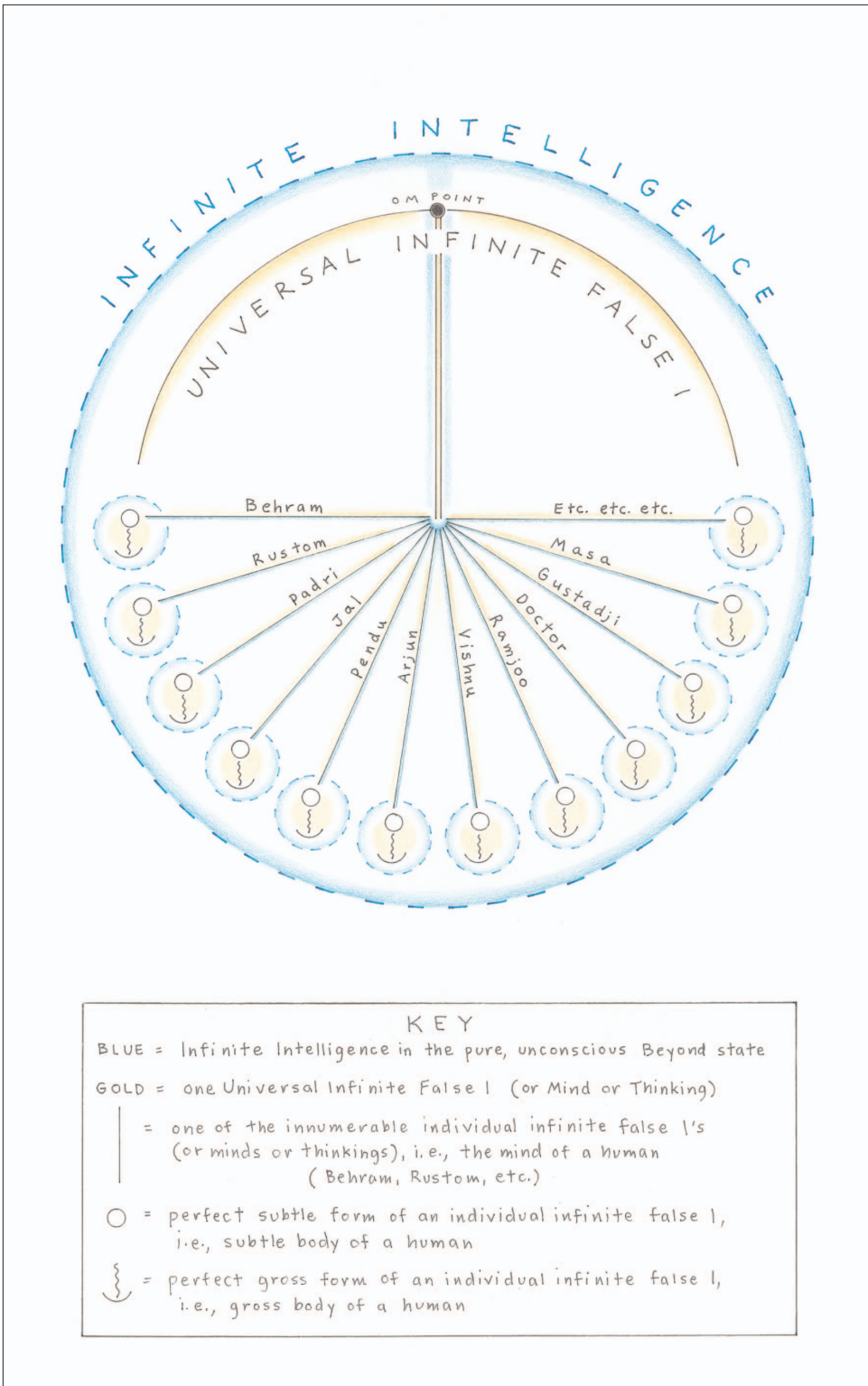
False and Real
Mind

False thinking
results from
sanskaras

False and Real
I’s as drops

* The nickname “Doctor” refers to Abdul Ghani Munsiff; see “Ghani” in Glossary.

Figure 2
The Derivation
of Individual
Drops from the
Intelligence
Ocean



Muhammad—are drops or *ansb* (parts) of the Ocean of the one Universal Infinite Real I. Each such manifestation is individually infinite and thinks itself individually; i.e., each realizes the Infinite Self individually.

When the conscious (i.e., thinking) Infinite Intelligence thinks falsely, then It abides in false consciousness—which is ordinary consciousness. And when the conscious (i.e., thinking) Infinite Intelligence thinks **really**—as It does when void of *sankaras* that are the source of false thinking—then It abides in Superconsciousness or real consciousness. Thus Superconsciousness, consciousness, subconsciousness, and unconsciousness all represent different states of the one and same Infinite Intelligence. These four states are elucidated in Table 1 below.

**False and real
consciousness**

**TABLE 1. DEGREES OF CONSCIOUSNESS OF THE
SAME ONE INFINITE INTELLIGENCE**

| Type of Consciousness | Example | Type of Individual Mind or I of the Same One Infinite Intelligence |
|----------------------------|----------------------|--|
| superconscious awake | Shrī Tajuddin Baba * | the superconscious Infinite Real I or Infinite Real Mind |
| conscious awake | Faredoon † | the fully conscious infinite false I or infinite false mind |
| subconscious awake | ant | the subconscious finite false I or finite false mind |
| unconscious in sound sleep | all the above ‡ | the unconscious I or unconscious mind |

All these states and minds are derived from the same Infinite Intelligence, as Figure 1 depicts. Every individuality—Behram, Rustom, etc.—has Infinite Intelligence as its source, as illustrated in Figure 2 on the left.

* Tajuddin Baba of Nagpur was a Perfect Master or Sadguru. For further details, see Glossary.

† The reference here is probably to an early disciple of Meher Baba's. Since several men bore that name, the identity of this individual is uncertain (for further details, see Glossary). Here “Faredoon” represents an ordinary human being.

‡ Tajuddin Baba, although in the unconscious sound-sleep state, was simultaneously fully awake, since he was a realized Master. Thus the characterization of him as “unconscious” describes only one aspect of his infinite Superconsciousness.

**Infinite
Intelligence
contains and
resides in
everything**

As Figure 2 suggests, the Universal Infinite False Mind or Infinite False Thinking is contained in the Infinite Intelligence because Infinite Intelligence is the one who is thinking falsely. And the innumerable, individual infinite false minds (of Behram, Jal, Rustom, etc.) are contained in the Universal Infinite False Mind because they are drops in the Infinite False I Ocean. As that which contains them, the same one Infinite Intelligence pervades the infinite false minds (of Behram, Rustom, etc.); and each infinite false mind, in turn, resides in its two bodies: the subtle and the gross (*sūkshma* and *sthūl*). Thus the same one Infinite Intelligence dwells within the infinite false mind and its two bodies.

To recapitulate: the same one Infinite Intelligence is present

in the Universal Infinite False Mind;
in all the innumerable, individual infinite false minds;
in its imagination, which means the universe—subtle and gross;
in all the subtle and gross bodies.

Thus, the Infinite Intelligence is omnipresent.

**Each
individualized
Infinite
Intelligence
contains
everything**

In short, in Behram, Rustom, Kisan, Vishnu—in each individual infinite false mind—the Infinite Intelligence abides. And the subtle and gross universe (which means the infinite imagination) is contained in Infinite Intelligence. So in the Infinite Intelligence (or infinite, universal Self) of Behram (the individual infinite false self), there exist: (1) the subtle and gross universes, and (2) all the innumerable individual finite and infinite false minds and their associated subtle and gross forms.*

The Om Point

The subtle and gross universe—the whole creation—comes out of Infinite Thinking, because the creation means the infinite imagination of the Infinite Thinking. The producing point of this Infinite Thinking is known as *Abur Bindu*, the Om Point, the Maheshwar Point, from which everything—the whole subtle and gross creation—has issued forth.

* Infinite Thinking designates the primordial thinking of Infinite Intelligence that is at the root of all conscious states.

The atom of Infinite Thinking, when unvibrating (or unconscious), contains within itself the fine* or latent universe (imagination). But when it vibrates—becomes conscious—the subtle and gross form of this universe (or imagination) is produced or manifested—in other words, created.

Vibration

Infinite Thinking is one and eternal. When done finitely, It is finite, and when done infinitely, It is infinite. When done falsely, It is false; when done really, It is real; and when not done at all, It is “no-thinking.” When falsely thinking as the infinitely falsely thinking Infinite Intelligence (or the infinite false I), Infinite Thinking realizes or thinks the universe (imagination). When really thinking as the infinitely really thinking Infinite Intelligence (which is the Infinite Real Mind or Infinite Real I), Infinite Thinking realizes (or thinks) Itself.

Infinite Thinking thinking falsely and really

Thus the universe, which is the subtle and gross imagination, comes out of or is created by the Infinite Thinking, which means consciousness. In other words, Infinite Thinking is the Creator of the whole universe through Its atom point.

When Infinite Intelligence starts to think, It creates (that is, produces and manifests) the universe—which before this had existed as fine imagination—in subtle and gross form. When Infinite Intelligence thinks falsely, It **realizes** Its subtle and gross imagination which Its thinking has manifested.† This realization of the imagination (or universe) constitutes the **conscious** state. When Infinite Intelligence thinks **really**, It realizes (or thinks) Itself. This is the superconscious state. And when Infinite Intelligence does not think, It produces nothing and realizes nothing, not even Itself. This is Its unconscious state.

Thinking, thinking falsely, thinking really, and not thinking

So strictly speaking, the universe is produced by Infinite Thinking (or consciousness) and not by Infinite Intelligence directly. The universe (or infinite

Creation, universe-realization, and Self-realization

* The word “fine”—one of the key terms in this text—means latent and unmanifested in the unconscious state. It designates the last degree of finitude or the “zero-point” of manifestation, which is equivalent to latency. When the universe is projected out of its fine state, it becomes first the subtle and then the gross universe. The “fine universe” should not be confused with the “mental sphere” as described in *God Speaks*; for further discussion, see Essay, pp. 464–68.

† The distinction between creating and realizing is fundamental in this text. For further details, see Glossary, as well as Essay, pp. 471–74.

imagination) is ignorance. The universe itself is not false thinking; rather, it is the production of thinking realized as real through false thinking. In brief, then, the Infinite Intelligence produces the universe through Its Infinite Thinking, realizes the universe through Its false thinking, and realizes Itself through Its Real Thinking.

Solely because of false thinking, Infinite Intelligence realizes the originally and really most-finite imagination (or universe) as infinite and Its infinite Self as finite. Ultimately, because of Real Thinking, Infinite Intelligence realizes the originally most-finite imagination (universe) as indeed most finite and Its real, infinite Self as infinite.