
DF-001A HIS LIFE WITH BABA

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45:12

ERUCH: After some time he will again say that, "Well I don't know what to do." It's always the same thing. It continues, "I do not know what to do." It goes on. It goes on. Because the whole thing is. The whole theme is based on. You try to find out who you are and each time you think that you have found out and say, "Yeah I am that." And the answer to that afterwards is, "Not this, not this." Vedanta is that you see. That leads you to the path of love.

PILGRIM 1: Yeah.

ERUCH: Not this, not this, not this is the essence of Vedant. Where Vedas end and you begin to discern the sparks of love.

PILGRIM 1: Brilliant. So hard.

ERUCH: Yeah it is so easy that's why it is so hard [crosstalk]. Because it always slips out of the. Suppose if there had been no friction you see. Principle of friction or no friction at all on the surface of the earth how would you negotiate distances? It would be so difficult then. And because of friction you see we find you see the fatigue, the exertion, the strain and all that. It is necessary, yeah.

PILGRIM 1: Force.

ERUCH: Yeah.

PILGRIM 1: [inaudible]. Look at it the right way.

ERUCH: It all depends upon how you look at it. How you face it.

PILGRIM 1: [inaudible] just turn it around so easily.

ERUCH: It is always that way. Because we are so tiny you know. We are so insignificant that we get tossed about here and there. But to become aware of it is a great step.

PILGRIM 1: I know. I was so happy when I read that.

ERUCH: It's going out on the sea you see it's like that. Although we are tiny we know stormy seas are there but we have set out and then we enjoy it. We get tossed and we get calm seas and we sail and sometimes we experience shipwreck and again there's something that makes us go ahead. It's an adventure for the first water.

PILGRIM 2: What is it that you read [inaudible], Discourses?

ERUCH: Become conscious of it otherwise nothing matters at all. You get yourself bound and you get yourself free through awareness through. So what? It is so simple. You don't follow?

PILGRIM 3: A little.

ERUCH: Huh? Now suppose if you have been you see in a great hurry and there is a little tiny weeny froggy you know. And in your great what do you call preoccupation you just have to run and see somebody you know and there you put your foot on the little teeny weeny froggy and kill it. You become aware of that you see. So there is a becoming aware of having killed

it and hurt the thing you know. And you create impressions of that.

You are travelling in a bus you know, ST bus. And there's a big goat you see that is run over it and you don't even know because of the great noise and all that. You are not aware of it. Nothing happened although a goat has been [inaudible]. You are a contributory factor you see. Your weight is there that has helped the goat to die [Eruch laughs]. So but you have not given any attention to it. You haven't been aware, you haven't become aware of it so nothing happened. So you don't get caught. You see that? You get impressed just because of these things. That's why we shut our eyes, we shut our nostrils and we shut our breath and we shut our all our orifices in trying to get out of this. The world of impressions.

What happens with these yogi people you know and the yoga lessons are given and taught and all that? These are the contributory factors to get out of all this. All the world of impressions you know. Seek a mountain top. Go to the forest area where there are no people and all that so that you keep away from all the impressions. And work out your inner impressions and get rid of it. And not have anymore.

PILGRIM 3: But that doesn't work.

ERUCH: There are induced ways you see. Yeah it doesn't work. Because the mind is there and all but well it helps. If it doesn't work it helps to work it out.

DAVID: Eruch?

ERUCH: Yes sir?

DAVID: You know like sometimes Baba gave orders to people like don't eat chicken or something like that and in that way whenever they see a chicken or something they remember Baba.

ERUCH: Yeah.

DAVID: Just little ways in their daily life to remind them of Baba because of orders He gave them or because of incidents that happened.

ERUCH: Not that his eating chicken would be any loss to the creation.

DAVID: Just as a way to remember Baba.

ERUCH: That's right.

DAVID: Could you relate to us some personal ways that in your daily life that you remember or things that have reminded you of Baba or because of what Baba's told you? Or just in your everyday life now what things you know remind you of Baba? Starting from the morning.

ERUCH: [Eruch sighs]. You David. Your question is such a what do you call? Personal one that you always wish that I should expose myself [general laughter] to you people without any reservations. So why do you ask me such questions you see? When I was with Baba there was no question of my being reminded through His orders or instructions or anything. It was just going parallel. Going with Him you see all the time. There was no. But now, now you put another one. How about it now you ask? So now is. What should I tell you, you know. I just put my finger you see in my mouth and I don't know. It reminds me of His great patience. How mulish we were you see. What He must have undergone through all these things. Our traits and our stubbornness's. Our being so what do you call light-hearted and sometimes heavy-hearted when He wanted us to be light-hearted. When He wanted us to be heavy-hearted we were light-hearted.

All the contradictory factors just amaze me. So often we sit together you would want to know what we talk about? Says,

"My, how Baba must have gone through with all this," You know. Now we realise when we come across so many minds and so many hearts you see. And how He must have borne patiently all these things and kept. Gave them comfort and kept company with them and all that despite. It was so childish you see. So that's how it is. It always reminds us.

Some misunderstanding you see. The other day Tim says that, "Well I don't know why I have come over here." He tells me there in the trust office, "Can you give me some time to talk about it?" So I said, "Please not here," Because it needs an atmosphere. If he does not know why he has come over here what am I to do? [pilgrims laughing]. It's his personal thing you see. But still I would like to give him a patient hearing. But I said, "Well give me some time. It's not here. I'm busy. My mind is diverted and it's doing something else. How can I hear you? I can't be. I won't be able to share what you would want me to share."

But Baba wouldn't do that you see. He would always say, "Yes. What is it? Come on tell me." So you see. But we can't compare ourselves to Him but these things remind us you see. My, look at this you see. Then each time with each one of you, you see He bring. His memories are there. Made fresh to us. The ways He said about you people. The way He would handle you. The way. All these are reflections you see that we are receiving. At least those who are aware of it, they feel that way.

So my remembrance of Baba now-a-days you see is just this. Through you people and through our own selves. Our attitude and behaviour towards you and towards the world. How He must have borne us with great patience, with tolerance. What charity He exercised you see because of that. So it makes it all the more clear. But now He makes us experience what He must have gone through. In a very minute degree you see. Those were the days when

He used to handle the whole thing. He used to be responsible for everything. All what we had to do is to just carry out what He said to us you see. Now while we are trying to carry out what He would want us to do we undergo this to a very minute degree what He must have undergone. So that brings us. Makes us what do you call? Brings back to us the days when we were with Him and when we found Him facing these people or facing such situations. That's how I feel it. I remember Him. There's no other way. Of course then there are other things here. His chair is there. You people are there who come for His love. And Meher Baba Ki Jai and Jai Baba and all these things are remembrances. But more poignantly is this.

So you'll be leaving on Thursday? Debbie? And you too? So tomorrow morning first thing what we'll do is we'll go to the Hill huh? Okay. The thing is that David comes so late you know. Sun is up. I don't have the heart to take you'll up there it's now we are approaching summer. Naturally it's not possible for David to collect you all together early. So you'll have to face it. You loved the visit there to Ellora?

PILGRIM 3: Yeah it's really nice.

ERUCH: Who loved it more yourself or Ted?

PILGRIM 3: Don't know.

TED: Both enjoyed it equally I think.

ERUCH: Both enjoyed it equally.

TED: In different ways.

ERUCH: That's good. Joe when are you leaving?

JOE: On the 16th.

ERUCH: 16th. Then where will you go?

JOE: I'm going to Delhi. And then to Kashmir.

ERUCH: And then? Nepal?

JOE: No. And then back to Greece.

ERUCH: Back to? The States?

JOE: Greece.

ERUCH: Greece?

JOE: And then from Greece back to the States.

ERUCH: I see. Why you have got anything there in Greece?

JOE: No.

ERUCH: Alright.

JOE: I like the place.

ERUCH: You like the place.

JOE: I'm just going to meet some friends there.

ERUCH: You're from Italy or Greece?

JOE: No I'm from the States.

ERUCH: You're from the States. But your ancestors?

JOE: My ancestors are from Italy.

ERUCH: Italy. And Ron you will be leaving on which day?

RON: 15th.

ERUCH: 15th. [crosstalk]. Now there is one Ron and there is one Rod you know. Rodrick. Rodrick you are leaving when?

ROD: [inaudible] 15th, 16th.

ERUCH: 15th. And you? [inaudible] Huh?

PILGRIM 4: 14th.

ERUCH: 14th. And Phillip yourself?

PHILLIP: 16th.

ERUCH: [Inaudible]

PILGRIM 5: 14th.

ERUCH: 14th. You'll are going to Kashmir.

PILGRIM 5: No to [inaudible]. Sister getting married.

ERUCH: Oh.

PILGRIM 5: Yeah so to attend the marriage.

ERUCH: Where in Ludhiana?

PILGRIM 5: No this village 20 miles.

ERUCH: 20 miles.

PILGRIM 5: Phillaur. Another 8 miles from.

ERUCH: It's good. Sister must be very happy the brother is back in India.

PILGRIM 5: Oh yeah.

PILGRIM 6: Eruch?

ERUCH: Hmm.

PILGRIM 6: Could you tell us about when Baba would reminisce? If He was like sitting here now in let say '65 or '66 would He ever talk about the days at Meherabad? When He was real strong He'd walk and would He say that, "Pendur remember when we did this or tell about when we did that?"

ERUCH: Sometimes it would be so but not often. That was not His trait you know. From no. Trying to. He wouldn't look through that you see by reminiscing but then He might remind somebody that, "Remember when you came first what was there and how you were," Or something like that. But He never reminisced except sometimes. Of course He never. I shouldn't say never, sometimes He did because I remember the days when He would ask me to go with Him in the morning in Pune. Didn't I tell you that?

PILGRIM 6: Yeah.

ERUCH: He will take me early in the morning at 4:30 we would start from a place in front of Bindra house.

PILGRIM 6: From where? What do you mean you would start from the place in a car?

ERUCH: No, no walk. What happened Bindra.

PILGRIM 6: What year was that that you would walk?

ERUCH: Before New Life.

PILGRIM 6: Oh. You'd go to Pune.

ERUCH: So what happened when we used to go to Pune. Not before I'm sorry it was after New Life. So when naturally when we used to go to Pune and stay there you know first was. The only place was Bindra house. So but that was about say 20 people would go and stay there you see. But that is too noisy you know. Formerly Pune was not congested as it was. In spite of it, it was too noisy because it's right on the road. So He didn't. So He said that, "What noise it is?" So then Jal bhai Baba's brother and Behram found a small cottage in that same locality. Near Baba House. Just there. Have you seen that place?

PILGRIM 6: No.

ERUCH: Nobody showed you that?

PILGRIM 6: No never heard of that.

ERUCH: You ask Jal bhai sometime when you go to Pune. So I used to take Baba in the evening and we would go there and for the quietude in the night, yes. So the women would be at Bindra house.

PILGRIM 6: Just you and Baba would go there?

ERUCH: Yeah and Jal bhai would be there in the night. We'd all sleep there. Huh?

PILGRIM 6: He'd walk there? Through the street?

ERUCH: No. In the evening naturally some car or some transport is there. So Baba would be dropped there. So we would be there. Then at about 4 'o clock He will rise up, get out of that room, that cottage. Only two rooms.

PILGRIM 6: There was a little bed [crosstalk].

ERUCH: There were just. It was not furnished at all it was kept there for a quiet.

PILGRIM 6: There must be some bed?

ERUCH: Yeah of course bed is there. Bed was there. Now I don't know who uses it. So in the morning He would get up and then He would go. So Jal Bhai would continue to be there. Then I would accompany Baba to Bindra house for bath and for breakfast and all that he would come.

PILGRIM 6: He wouldn't wash His face or anything?

ERUCH: No, nothing.

PILGRIM 6: He'd just get up?

ERUCH: Get up and go yeah. So well after attending toilet, piddle and all that. That's usual humankind you know. I needn't go into details. So then we'd walk. So as we would walk He would take different routes and then He would say the He would be here at this time, He was here.

PILGRIM 6: When? What time?

ERUCH: He lived there and He lived here and this was the place where He had opened the Cosmopolitan Club and all. All these things He would bring back you see. And do you know what happened here? This happened here. So I just gave Him company and we'll come to Bindra house. Sometimes He would come take a direct route, sometimes a circuitous route.

PILGRIM 6: Now when He would walk with you He would gesture and you would repeat what He was saying and then you would answer Him back?

ERUCH: Yeah.

PILGRIM 6: You would say, "This is where I opened Cosmopolitan House?" "Oh really Baba?" [pilgrim laughs].

ERUCH: No. Not that, no. Whenever He said that, the thing is that through His gestures every time it would be like this, "This is where I opened a cosmopolitan club." I would repeat that loudly.

PILGRIM 6: You would say, "This is where," As when He finished or as He would do it?

ERUCH: He would do it. "This is where I opened the Cosmopolitan Club." "Is that so Baba?" That's how it was. [pilgrim laughs]. That's how it was interpreted, yeah. Every time whenever He said that naturally we had to repeat the sentence. What He said and then give the answer to

it. Not for me it was or for the interpreter whosoever interpreted it. Suppose if I am. He is telling Steffen something so I would tell him that Baba says well this is the place where He had the Cosmopolitan Club.

PILGRIM 6: Would you say He or I?

ERUCH: I would say, "Baba says," Then I. But Baba has said this or Baba says this. Baba says that He had opened a. It all depends upon whether you want to use the quotes or not. It's understood.

PILGRIM 5: Was it in English or was it in Marathi?

ERUCH: In English.

PILGRIM 5: In English.

ERUCH: Yeah. I used to always be with Him in Gujarati. In English.

PILGRIM 5: Eruch but even when just Baba and you were alone, you would repeat the sentence?

ERUCH: Yeah. Others how are we to know what He says? Do you mean to say that well I am. I'm not omniscient or anything of the sort.

PILGRIM 5: No, no. He would say the sentence but you would repeat it verbally?

ERUCH: Yeah. Loudly.

PILGRIM 4: Even when you were alone?

ERUCH: Yeah. Even when. That's why I showed out. Showed this no. So He says, "See that on the first floor." He will say that, "There that was the." He will just gesture out. So I'd say, "That's the place where I opened the Cosmopolitan Club." So Baba. I would say, "Is that so? That's the place Baba?" He says, "Yes," He would say, "That's the place there. We used to go

up the staircase." The He'd say, "We used to go up the staircase." Sometimes there was no need for repetition because then He would say after the main sentence or the main thought is given then naturally we would follow. Then He would say, "That's the staircase. Not this, this is not the staircase," "This is not the staircase?" "No" He would say, "This is not the staircase it was there formerly." So likewise there would be that conversation would be there. But the main theme had to be repeated. Pardon?

PILGRIM 7: It was because His gestures were not so specific that you'd always know whether He was right [inaudible] at the beginning.

ERUCH: So that's how it was. But it all depended upon us. How if we feel not sure about it then we repeat it again. Did you say this? This is what you said? Or repeat what Baba said directly. Like that. Yeah He should we through all these places. Where Babajan He would sit with Babajan and all.

You know one very interesting story about Babajan He told me was this. He would laugh like anything at that time.

PILGRIM 6: And when you were walking you mean He'd laugh?

ERUCH: Yeah He would laugh, yeah. As you said reminiscing no? So these are rare occasions when He would reminisce like that. Or He would reminisce when He would be with Maharaj or with Babajan or when He was with Sai Baba like that. But not with the mandali. Very rarely that would be.

PILGRIM 6: You mean when He would be with Maharaj He would reminisce with Maharaj or He would reminisce about the time He was.

ERUCH: About the time.

PILGRIM 6: He was with Maharaj.

ERUCH: Yeah, yeah.

PILGRIM 6: He reminisced about when He was with His Masters?

ERUCH: Yeah mostly. Telling us yeah. So but rarely about the mandali and Him being with the mandali. Except [Eruch sneezes] when He would want to bring home to a certain individual mandali well how he was at the time when he came and now look.

PILGRIM 6: What would he say? You were hopeless then and now look how you are?

ERUCH: No, no.

PILGRIM 6: Or He would say you were great then?

ERUCH: Remember the days when you had come. No sometimes. I don't know. Can't say anything but to the affect like, "See how you were at the time you know. At the time you were so humble. You would want to just obey and do anything that I would want you to do and now you take my words lightly." Like that. "Remember the days when you came when you'd want not a single syllable of My word should fall on Earth," That is the usual oriental tradition you see that you would want to hold every little. Every letter of the word on a platter you see. That's how He would reminisce. "And now you take it lightly." That's how.

So the incident about Babajan was this. That in the beginning when Gustadji was handed over to Baba. Gustadji was with Baba you know that? You know that? With.

PILGRIM 6: Sai Baba.

ERUCH: Sai Baba, yeah. So when Sai Baba died, naturally Gustadji went to Upasani Maharaj, Maharaj handed him over to

Baba. So at the time Gustadji was very frail. Absolutely he was like a reed as it was called. It was a fact. You have seen the pictures also. Because he never would eat anything, never cared to eat. Nothing of the sort. All what he would do would be just carry spinach you see from the market there just a bundle of it. Boil it in water and eat the whole thing. That's all. That was it. No salt, nothing of the sort.

So whatever it was he was very lean and all. Then Baba means Merwan, Meher Baba coaxed him to eat, coaxed him to have good food, coaxed him to do this and that. So very often Baba would. Later years Baba would again reminisce you see, "Remember how thin you were and you wouldn't want to eat and all this?. Now why do you eat so much?" Baba would say. He says, "It's not my fault it's your fault, why did you press me to do that?" So because of that when later years Gustadji would start eating lot of things you know. So then Baba would say that, "Why did you? Remember those days?" So then he says, "Why did you press me? Those were golden days," Gustadji would say [pilgrims laughing]. "You ordered me to eat, now I eat and now when I eat you say that I eat a lot." It's like that. So such were the reminiscences.

So now we come to that particular point. After that naturally Gustadji was given the duty to attend to Babajan by Baba. After he returned from Maharaj and all that. So Gustadji would be going there and spending the whole night with Babajan. So his duty was to see that Babajan was kept warm with fuel you know dhuni lighted there. So he had to carry that wood on his head from the whole. He had to go right through the streets of city you know and come to the Cantonment area. Those who have lived in Pune they know it's a long distance about 3 miles. So the shop, the toddy shop was 3 miles away near the riverside so he had to come to the Cantonment area every evening. So he

would bring that bundle of faggots you know, wood? And some spinach or something whatever it was for him. For him it was nothing but for Babajan he would bring that.

So he would at the appropriate time he would light the fire and all that. And then sometimes Babajan would ask him to bring tea or get tea or something whatever it be he would be there. Whole night he would be there with Babajan. So that is alright. Now Baba once tells me while He's on His way back to Bindra house in the morning. He says, "This is the place where Babajan used to sit you know." Now the tree is there and the whole what do you call? The little structure is built. And formerly before that Babajan. There was a hydrant over there and you know what they open the. What do you call that? The Municipal people you know they open the.

PILGRIM 4: Sewers?

ERUCH: No, not sewage.

PILGRIM 6: The valve.

ERUCH: The valve. You know they have a long rod and they open the valve there and the water flows. So where Babajan sat was underneath was the valve that supplied the water to the Cantonment. And on that there was an iron what do you call? You know that [crosstalk]. The door to the or the lid over it.

PILGRIM 6: Cover.

ERUCH: Cover over it.

PILGRIM 7: Over the valve?

ERUCH: Now valve. There was a tap there. A valve there that had to be opened, mains. So she used to sit there. So in the rain, in winter it used to go very cold you know. That place. So well Baba used to.

Baba had noticed this quite a lot in the beginning. After Baba had entrusted this to Gustadji He never cared. Gustadji's duty was to see to all that. After Baba returned from Maharaj. But He would inquire every day, "How was Babajan? What did he do? Did she? What did she say? Did she say this? Does she need anything?" And Baba would be the one from His shop. Baba was conducting the shop. He would spend for all this. So naturally Baba asked him. It was cold once very cold in Pune. So Baba immediately thought of it that how cold it must be for that old lady to sit there on that iron plate there in the night. It's very cold. And she would just cuddle there and sleep there also there. So Baba said, "What should we do?" So well Baba thought of a plan. He says, "Go and ask Babajan," Tells Gustadji, "Go and ask her whether it will be alright for her if we made a wooden plank." You know? A wooden stool like short stool to place on that lid. Because she wouldn't budge from that place. Somehow or other she had some affinity for that particular spot. So naturally she wanted that spot so in order to cover that iron plate Baba said, "You got the stool made."

So with this stool what happened Gustadji. That was alright Babajan said, "That's good, get it." So Baba was very happy Gustadji very happy. Next day it was made and Gustadji along with the fuel he carried that. Now what happened was it was alright. Fine, wonderful, good. Two, three, four months passed by. Now Gustadji thought and he comes and tells Baba that, "Well it's good now that is an insulation but it would be a nice thing if we had, what do you call? A cushion over it [clock chimes]. A mattress like that. So she'll feel better in the night. So Baba says, "Get it made." So Gustadji of course Baba gave him the money and Gustadji got it done. Now what happened was the day that Gustadji. That is what Baba reminiscing now, telling me. He says, "The day Gustadji got it made and he was very

happy and he carried it there. So what happened was that it rained. He placed it there in the evening when he went there. So Babajan was very happy, she sat over it and very comfortable. It rained. So as it rained Babajan got up from there. So then it started. The rain soaked in that. So what happened was that Babajan moved from one place to another in the rain. So Babajan said, "That that will get soaked. You just carry that with you." So Gustadji, poor fellow had to carry that thing and was getting heavier and heavier you know on his head and he was moving about all through the streets there falling. So Baba reminisced that and Gustadji must have told him that. So He reminisced that.

Then He reminisced about how He was caught in the buffaloes. There was a. There is a. At Quarter Gate there is a tea stall which is still there in the name of His father. The first tea stall that was opened there called Sheriar Cafe. So He said that, "They used to live up there and when He got down as a child buffaloes came, a herd of buffaloes there and He was caught there. Mother was frightened and He still remembers. Still remembered when He reminisced that and mother was very frightened and started calling out His name and all that but nothing. He was not hurt." Things like that.

PILGRIM 8: It's right there where you get the paper tags.

ERUCH: Ah yes. It's in that corner.

PILGRIM 8: [crosstalk] right across the corner. Hotel Sheriar.

ERUCH: But it's all broken down now. Half of it is [crosstalk]. Yeah steps are still there. Even within 3 years now. Passed 3 years there are a lot of changes taking place. The old buildings are demolished and all that.

PILGRIM 9: I was asking if the Tower of Silence still existed?

ERUCH: Yes it is there. It is there.

PILGRIM 9: Still in use?

ERUCH: Yeah, yeah. It is still in use. It is there. So such were the little cases you see of reminiscing. But not always.

PILGRIM 6: Did He ever talk about when He first met Babajan? When He first saw her? About when He would cycle behind? What He would think of her? What He thought of her? [crosstalk] drawn to her?

ERUCH: Nothing of the sort. He was not drawn to her. He would pass by every day. Yeah He also showed me the place where He used to go to college and from there when He passed on the cycle that way you know. It was there. So He was not drawn or anything. Every day He was passing by. That particular day Babajan called Him, beckoned like that so then He put His cycle down there and she came, she got up and approached Him, kissed Him. That was the only thing. He used to pass by every day. Nothing was there. Nothing new was there. Sometimes He might look at Him. Her or the crowd there and go away. It happened one day. He never said anything about that. What He thought about her in the. Before meeting nothing. He didn't say anything about it.

He said when He was a child one day He had a Bengali friend. He used to remember about His Bengali friend. And who used to live in the same street. Alley there that the house is. So one day He brought a book on. Little booklet He said on Buddha and He opened it. The first before meeting Babajan also. It was much before that. So He gave me. He says, "Look Merwan this is a book here." So He opened it and so He said immediately for the first time it struck me that I am Buddha." So that was the thing. He has

told me that. That's how the first awareness was brought back to Him. Such were the reminisces. What else?

PILGRIM 6: Tell. What about His Bengali friend? What would He say about Him?

ERUCH: He loved him very much.

PILGRIM 6: But when they were boys they'd play?

ERUCH: Yeah. He didn't say anything about His Bengali friend. Didn't. At least not in my hearing. Except this much I heard and I could gather that He must be loving Him very much. They must be very close. And this incident took place and He just. Nothing more than that. This is how. "Well he gave me he said, "Merwan here is this book on Buddha." So He says, "Is that so?" He opened so He says. Baba then gestured this way, "Immediately I became aware that I am the one. I am Buddha." That's all.

Any questions to ask? Why don't you'll speak? Come on Ted. Ask something.

PILGRIM 9: When Baba told you, you know about seeing the book about Buddha and thinking that that was who He was did that? Did He ever say if that feeling stayed with Him or was it just something that went through His mind?

ERUCH: No. That was that yeah.

PILGRIM 10: May I say something?

ERUCH: Yeah.

PILGRIM 10: He didn't think. It struck Him you see.

ERUCH: Yeah, yeah.

PILGRIM 10: Oh that's me. Whatever it was.

ERUCH: No but it didn't stay there for. Because He never gave any indication that it stayed there. It just for the first time it was there that He became aware. Just it struck Him that I am Buddha.

PILGRIM 9: He was just aware of that for that for a moment.

ERUCH: Yeah. That's all.

PILGRIM 10: Did Baba think? Just to continue on the same subject.

ERUCH: Yeah yes of course.

PILGRIM 10: Did Baba ever think?

ERUCH: Yeah. He would not only.

PILGRIM 10: [Crosstalk][Inaudible]

ERUCH: Yeah of course, of course yeah. But then He would say, "Well let us think over this problem." [pilgrims laughing] Yeah let's think over this. He would think naturally. Always remember that. He becomes man. Becomes man. Yeah He doesn't act like that He becomes. He thinks also like man. But not the way. He thinks as man, like man but. And at the same time His thinking is from the universal mind too. Not the individual mind.

PILGRIM 10: Well that's. I shouldn't say.

ERUCH: Yeah. Say it say.

PILGRIM 10: [inaudible] That He thinks like man and the universal mind strikes back.

ERUCH: Yes you call it. I can't express. I don't know how His universal mind must be working or reacting with the human mind. I don't know that. But at least this little understanding He has given us that He used to think like man and at the same. Simultaneously His universal mind always

was in the process of thinking. Mind is thinking.

PILGRIM 10: Simultaneously, that's it.

ERUCH: Simultaneously. Yeah.

PILGRIM 11: When He went up Manonash Hill He said at some point He had changed and had achieved Manonash?

ERUCH: He had completed His work of Manonash He would say. And if His. If He had achieved Manonash that means whose Manonash? If it had been the Manonash of the universal mind we would have all. All our minds would have been annihilated instantaneously. It would have been just like the Pralaya [foreign]. Or the Mahapralaya [foreign] or the dissolution of the mind immediately. Because our universal. His universal mind is "The mind" you see and ours are like the drops in the ocean. His universal mind is the ocean and we, our individual minds, are like the drops in the ocean. He would say, "The universal mind achieved annihilation," That means we have no room for us.

PILGRIM 6: Then what was annihilated?

ERUCH: So what He. His process or His phase of Manonash was either. I don't know He never gave us any indication. It's just. Just a feeling that I'm having that at the time of course we didn't have any feeling or any thought or we didn't give any significance to all what He did. Who are we to do all that? It was enough for us to be with Him. What He did, whether His. 100's of times if He gets. If He undergoes Manonash we didn't care. As long as we had Baba with us that's all. But now, now that when you'll make us think about it so our thinking process or at least my thinking process leads me to understand that His undergoing Manonash

was not just for Him because what need had He for Manonash?

PILGRIM 12: Now we know He did it for His lovers.

ERUCH: Yeah. What it was it was just to help push the process of annihilation of the mind for those who were on the process. They were nearing the annihilation of the mind or they were under. On the path. Those who were on the path and they were well they were finding great hurdles there. So to help them, to lead them towards it that he underwent that. That's how I understand. It was to give a push to all those ready for annihilation of the mind. That includes us mind you also. That doesn't mean that they are on the verge of annihilation of the mind and He made them annihilate the mind no. It's for those who were ready towards annihilation of the mind yeah.

PILGRIM 6: Then would all?

ERUCH: It is so linked with this spiritual push you see in short. Mind is the only thing that is there in between. So if He says that He has come to give a spiritual push what else is there to be pushed you see except the pushing of or accelerating the annihilation of the mind. That's the thing. Yes.

PILGRIM 12: I sort of lost what I was thinking but yes I got that. Would maybe all who were whatever it means of the New Life. In preparation for whatever annihilation this was He's taking on. He's abandoning the original Meher Baba state to take on whatever New Life state it was with that to better build up to this annihilation also probably, possibly. It's hard for me. It's impossible for me to understand how He could abandon being Meher Baba [inaudible]. To be in the New Life. To be a companion.

ERUCH: Just as God became man and we now recognise Him as the God Man. He did become man for the sake of mankind you see. So when He became God Man then for the sake of the aspirants on the path He became an aspirant. When God can become God Man cannot God Man become an aspirant for the sake of aspirants?

PILGRIM 12: Not acting as but becoming.

ERUCH: Yes. [crosstalk]. He becomes that. That's why He abandons that. That's why He gives up all that you see and then He becomes that now. But simultaneously He is God Man. Simultaneously He is God. As He told us that well, never express your feelings to me but you're free to feel whatever you feel about me within your hearts. But never give any expression to it. He gave us that latitude.

Yeah. How can we forget that He is the God Man? We couldn't. Why did we leave the world to be His companions? No when we had come not that I did that but there was so many around Him who recognised Him as the one. As the Avatar. So how could they? How could they give up that? It was within the power and reach of Meher Baba the God Man to give up His being the God Man you see and become an aspirant for the sake of aspirants on the path. But for any humankind it is not possible. So He permitted this much that you can think of me, feel of me as you want to within your hearts never give expression to it.

PILGRIM 12: Now this was just in the New Life or always?

ERUCH: No, no for New Life. Yeah for New Life.

PILGRIM 13: That is a characteristic difference between the Perfect Master and the Avatar isn't it? That the Avatar actually becomes. He does not act as or act out but

actually becomes the aspirant for the aspirant. Where God perfects the role as God perfects it for the aspirant so that it's once again revitalised.

ERUCH: That's right. That is the beauty of it.

PILGRIM 12: When we talked before about could. When somebody asked could you step back into the New Life He said no [inaudible] not that way.

Then that makes me think perhaps His experience and living as an aspirant being an aspirant was not a model for someone else to copy but it was a deed done. That it's not achieved [crosstalk].

ERUCH: That's right. But at the same time it had its repercussions you see. It had its influence, it had its atmosphere, it's just like when a wind rushes you see to fill in the vacuum the repercussions are there we feel the breeze. We feel happy about it, we feel cool about it you see. We enjoy it. It's like that. So the repercussions were there.

PILGRIM 6: Eruch did you feel those? Did you enjoy His seeking?

ERUCH: [Eruch laughs] Don't ask us you see because we were blunt people we didn't know anything about that. That's how we could be with Him. Yeah it was a nice thing. [crosstalk].

PILGRIM 6: I mean not consciously but I mean to see Baba in that simplicity did you enjoy that? To see Him really in sort of a. Short of all that you know the tapestries and that.

ERUCH: What I understand. I didn't enjoy it but I felt very happy about it because I was close to Him and I used to see the drudgery of being the God Man. To be frank, yeah. And it was so nice you see. Everything gone out you see. Just turn your back and get out from this. It was like that.

So I was very happy about it. Very happy about it. Then gradually again he entered into it.

Yeah I know.

PILGRIM 6: Did Baba ever give up [crosstalk].

ERUCH: Do you know one thing? Do you know one. I don't know whether it is mentioned there or not. I don't know about in the diary. The first night after. That was on 16th night October 1949 I was at Supa. There is a place between Pune and Ahmednagar. There's a rest house there. So the first halt was done there in the night.

PILGRIM 13: In the New Life?

ERUCH: In the New Life yeah. There is Supa near there. We walked from that railway line crossing and we went there. So in the night naturally I was there sitting outside the door and there is a room there in the rest house. There was a circular. There is an old table there you know. No rectangular table that was there at the time. So I made a bed out of it for Him. Bed means what? Spread that rug over it and He slept there. I kept out. The dead of the night there was a terrible thud you know. And I got so frightened what happened inside all of a sudden? So I just stood up and He clapped and I entered. I said, "What happened?" He says, "What a good night it was. In the night I slept so well that I took a turn you see and you know that balance?"

PILGRIM 5: He fell off the table?

ERUCH: So I said, "Did you hurt yourself Baba?"

PILGRIM 6: What, He fell off?

ERUCH: No, He did yeah but He jumped you see and He could manage to be there. Means what I.