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## BABA WAS ALL-IN-ALL FOR ME

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**ERUCH:** That was my attitude at least, so I never paid any attention-to anything. Everything was serious, for me, his presence was the most that I always paid attention to it. That's all. Even the atmosphere was intense.

**PILGRIM:** So it wasn't until much later when you were able to assimilate Baba's life.

**ERUCH:** That's true, that's true, and the intensities and all that. Especially when you all came here, and started reminding us. Otherwise for us His presence was overwhelming and we were very satisfied. I think there has been a time when each of the Mandali was asked, I forget now where could it be, I don't know where. Do you recall any such thing Peter Booth? When He asked each one, 'What do you take me to be? How do you take me to be?' Somebody said that 'Well you are Zoroaster', and somebody said 'Well you are God', and somebody says 'You are. . . eh?' You recall something?

**PETER BOOTH:** I recall it I think. It's in a small pamphlet.

**ERUCH:** It's a long list, you see, because there were people around here. And I only remember my thing. Well I take you to be Baba and Baba is all-in-all for me. That was my answer. I remember that still. And that, I took it seriously that way. Who cares for God, and who cares for Avatar, and who cares for him being Meher Baba or this or that Baba, there are so many Babas if you all want. My Baba is Baba. And he's all-in-all for me. That was my attitude. So how may I know, whether his work was so intense or this or that. Must have been. Everything was serious. Because he came to suffer. Must have been intense, no doubt. Now that you remind me it comes back to my mind, that must be intense, must be so serious. It's like that. At that time it was nothing. All I knew was that Baba is with me. I'm here to serve him. That's all. What mattered was just being with him.

**PILGRIM:** Kitty Davy gave a similar analogy that seemed to come to my mind, in regards to the Manonash period, when she was here at that time, sort of lightly going about her daily chores. And in this period it was a silent awareness that Baba intensified his work in seclusion. And how the thought had come to her at that time when during the life of the Christ the disciples were sent off to Gethsemane Garden. They stayed awake to be with the Christ and having such weariness, and falling off to sleep and so on. When those thoughts came to her she right away recollected what great work Baba must be doing and it would be good to remember him. And too I think at that time she had remembered the prayer.

**ERUCH:** It must be like that. But it's all for those who were not right in the faith. Do you follow what I'm saying? For the world there must have been for those who focused on him, remembered Him. But we had nothing to remember him. Because we were right in front of him. How to remember him? That was the point. That was the thing that bothered us a lot. We had no opportunity to remember him. We had no opportunity to adore him. We had no opportunity to see him and derive great joy of seeing him.

**PILGRIM:** And no opportunity to forget him.

**ERUCH:** And no opportunity to forget him {laughs} yeah, that's right. It is so. It's a fact. People would ask us, 'Did you all meditate? Did you meditate?' I said, no. 'No? No meditation? What did you do?' Then I remembered, but how to meditate? There must be separation to meditate, isn't it? Meditate on whom? How? How to do it? It was like that. The life was so entangled you see, with his physical presence. It was like that. You can't waste time in meditating. Meditation is a waste of time you see-when he's with us.