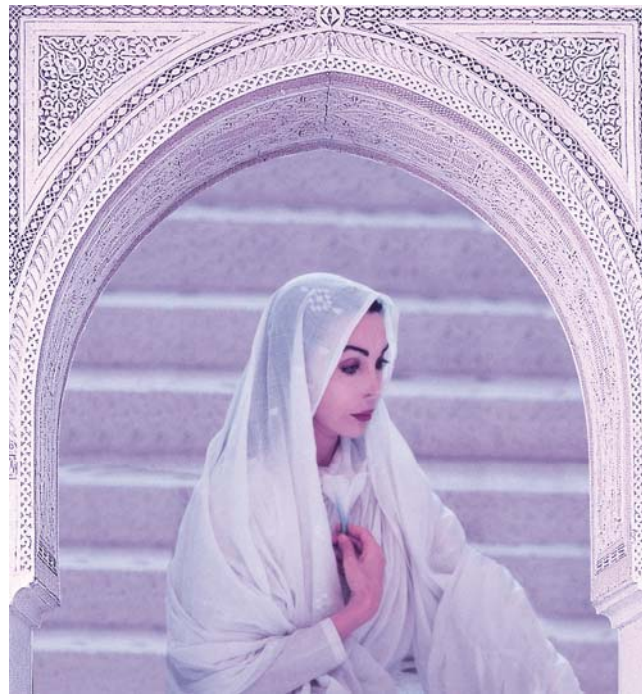


The Religion of Love ❤️ *Peace*

The Teachings of Mother Rytasha
The Angel of Bengal



Mother Rytasha

RELIGION
THE WORD RELIGION, AS USED IN,
THE TEACHINGS OF MOTHER RYTASHA
IS TO BE UNDERSTOOD
IN ITS ORIGINAL MEANING,
RE - AGAIN
LIGIO - TO LINK
RELIGION - THE PROCESS AND PRACTICES
BY WHICH ONE CAN COME AGAIN TO GOD.

I Razzaque Khan, by the grace of God, a devotee of God, and a disciple, was as a river without water, a sea with no salt. For though I sought not trouble, yet trouble came upon me. I sought not hate and strife yet they too were before me. And I came low before my spiritual master, saying, "I am as a sinner and a hypocrite, for though I have taken the vows of a devotee and a disciple, have sworn to serve The Servants of God, by Love alone, still am I full of anger and hate and my words are harsh to hear and many more enemies I may make and so betray this message of God." And I asked of her, saying, "Let me go down into another country, away from my enemies, to a new place among a different people, there to find peace." And she answered me thus, saying, "**Why seek you inner peace by outer action?** Seek not another place, nor people, but seek instead the spiritual knowledge by which a man may know himself and knowing himself, may free himself from the pain of anger and of hate. **For where can a man go that he takes not himself?"**

And for answer I did tell that I had studied much the holy books of God. "And what have you learnt?" she asked of me. "I have learnt," I said, "that we must not kill. That we must not even be angry. I have learnt that we must Love everyone, even up to and including our own enemies. In truth, **all the holy books of God tell us to Love. But on how to Love, the holy books are silent.**" Then in frustration cried I aloud, "How then am I to live in this world? How then am I to Love, when others with cruel words and evil actions can make me hate?" Then with what kindness did she look upon me, and with what compassion did she speak to me, saying, "Why do you blame others for that which is inside of you? For no one can make you hate. They only show to you the hatred that is already yours. You wish to flee from this place and people because you think they cause your pain, but that is like trying to flee from your own shadow. You are as one who turns his back to the sun, and then complains of the dark, not realizing, that it is your own shadow that is the cause of the darkness."

And she told to me a tale starting, "It was early on a wintry morn, in the time when a pale crescent moon, still lingers from the night before, that The Enlightened One set out upon the path. Now he hadn't traveled far when he met a group of villagers who began, in error, to rebuke and revile him. And such was the tumult of curses, of slanders, and insults, they rained down upon him, that any other would have fled away from them. Yet he calmly stood. Patiently he listened. And when at last he spoke, it was to ask of them, 'Please, let me leave, as I am promised in the far off village of Y. But I will come again to this same place, upon this same path, at this same time, one week from now, and happily will I meet with you again.' Now by his speech, by his calm, his patient and plain manner, by all these things, were the villagers subdued. And one asked of him, 'How is it that you hearing, have not become angry, as any other man would do?' And he answered him, humbly saying, 'Please forgive me that I do disappoint you. If only you had come a few years back, then could I have satisfied you. But now I no longer have any anger left in me to give to you.' And smiling he went peacefully upon his way. In the times to come when the villagers would tell this tale, they would say of it, **'Our anger was as a fire, with which we wished to burn him, but he was as clear and as cool as water. Meeting such a one as this, the fire of our anger was extinguished.'**"

The tale told, she turned to me and said, "Godly men endowed with divine nature carry not the burden of anger, the contamination of fear." "Yes, for the prophets and the saints. But I am an ordinary man, a farmer, a tiller of the soil. What of me and others like me?" "All men are Godly men endowed with divine nature. All! There are those," she said, "who would keep you from this knowledge, who would have you believe that hate and fear, anger, anxiety, and hostility, are the lot of all mankind. They have made of man a burden to himself."

"Go," she said, "to the place of the powerful, where The United Nations of the World do meet. Look upon those who would make themselves high in the eyes of men. Consider that upon their very wall, engraved in stone, the word of God is written, *'That they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more.'* Though the writing on the wall they see. They do not see. **While speaking words of peace, in secret they prepare for war. Blind leaders all!** They wish to blind you too, for if you but saw the truth, you would be free, slave no more. Then where would the soldiers be to fight their wars? And to whom would they sell their weapons of destruction? Who then could they train in hatred and fear, saying, 'This is the way of the world.' **They wish to teach you to think as the world thinks, for then you would act as the world acts. But you are not of the world.'**"

And we three, for Joseph and Timothy, disciples and brothers, were with me, went west, where she did show to us a multitude of wondrous things. Our minds turned inside out, we saw caravans of memories, oceans full of centuries. Still, I could find no peace. And I did ask again, to leave the land where trouble was my life. And hating all the world and worldly life, I did declare to all, "I now renounce the world!" And she in answer smiled, and said, "**To be renounced and still to hate is no renunciation. Renounce your hate, for that would be a real renunciation, not the going to the forest, sitting underneath a tree.**" "Then teach me how to be as God would have me be, and carry not this weight of anger and of hate." And Joseph and Timothy, both brothers too, did ask of this with me, and so received the teaching that fulfills the ancient prophecy, that one would come and one would teach, and peace would reign on Earth.

And for beginning she did ask of me, "This anger that afflicts you so, can you say from where it comes?" Then I did tell of enemies, of how they tried to take my land, and cut my trees, and all they said, and all they did, the problems they had caused, and how hard I tried to solve these, but no solutions could I see. "**First solve your anger. For your anger makes you blind.** Then solutions will you see." "How," I asked, "am I to solve my anger, when these people try me so?" "**Why give to those you call your enemies a power that they do not have?**"

And repeating that we might well hear, she said again, "No one can make you angry. They only show to you, as in a mirror, the anger that is yours. Go deeper now," she said to me, "and feel your anger if you can." And I could not, till thinking on my enemies, of what was said, and what was done, a rage arose in me. And seeing all, she asked of me, "Where are your enemies, for none are here, nor anger was, till thinking made it so! Know this truth and understand,

**IT'S NOT WHAT OTHERS SAY OR DO,
THE GAIN AND LOSS THAT COMES OF LIFE,
THAT CAUSE YOUR PAIN, YOUR ANGERS AND YOUR FEARS.**

**IT'S WHAT YOU THINK OF WHAT THEY SAY
OR WHAT THEY DO,
THAT CAUSE YOUR PAIN, YOUR ANGERS AND YOUR FEARS.
THE ENEMIES YOU WISH TO FLEE
ARE DEEP INSIDE OF YOU."**

Though hearing, I heard not, and so denied the truth, nor would admit it was my thoughts, that brought up the hate I hid within myself.

"Beware," she warned, "a man of God, who knows not how to cast out demons from his heart, those thoughts that bring up hate and fear, the dark destroyers that do haunt the minds of men, then you, by force, of fear, of anger, and of hate, will try to turn the world from worldly ways. **Sooner could you turn the tide or move the moon then change the world with hate and fear to Love. For hate begets but hate, and fear fulfilled, is fear. As the fig tree brings forth figs alone, a bitter seed produces only bitter fruit.**"

"History proves that in God's name, every horror known to man is done. Terror, torture, murder, the very gates of hell are loosed by those who do deny that the devils that they fight are deep within themselves."

And she to me, that I might hear, did ask, **"If the pipe is dirty, can the water it brings forth come clear?"**

But still I would not hear. And hard my heart. Leaving the lesson unlearned. And I upon my way. And straightaway I left that place and going forth I did determine to be master to myself and conquer over hate and fear, for great my strength and even greater was my will. And a city I did enter in to preach God's holy word.

But when I preached, none would hear and none believe, but laughing made a joke of me. And laughter is the cruelest blow. And as I spoke the words, of Love and peace, there did arise in me such anger, that to control the wind, could more easily be done, than to keep control of me.

And it was only, by the grace of God, that I did stop, and stopping, saw myself, and heard again the master's words that warned, "If you deny the demons in yourself and cast not out your angers and your fears, which others show to you, surely in God's name others will you blame, persecute, punish, and reject."

And my eyes were opened. And I saw, and knew, that what the master had foretold to me was true. And I departed out of that place, and went to search the master, and by evening I came upon her sitting surrounded by disciples. And seeing me coming from afar she came out to meet me. And I fell down at her feet and confessed myself, that by my own will my anger I could not contain. My rage I could not swallow. And putting her hand upon my head she blessed me, and had compassion on me, saying, "Do you not know that to swallow anger is as the swallowing of poison?" And on her face I saw not reproach, but Love as a mother Loves a child.

Then I again lamented of myself and felt a failure before all. And she with patience, said, "Though you walk upon The Path Made Straight, the path by which a man may come again to God, still are you as a child, who learning to walk will fall down many times before he's grown. Rise up again and follow me." Yet still I stayed in guilt and shame, till stretching forth her hand, once again she called to me. "Come," she said, "cast off your guilt and shame, for guilt and shame are of the world, and not of God." And I arose and followed her. And guilt and shame I left behind and following came to a place not of lamentation but of knowledge.

For she took me, Joseph and Timothy, to a desert. And there we did battle with devils and demons, and the devils and the demons were in us. And all were fought and driven out that we might come clean to the world again. And the only thing we would bring back was Love. And Love would be enough.

And this is what the master taught. And this is what I learnt. I learnt that,

**THE MIND IS A STOREHOUSE OF MEMORIES
THAT HOLDS EVERY THOUGHT OF EVERYTHING
WE HAVE EVER EXPERIENCED.**

**THAT OUR FEELINGS COME FROM OUR THOUGHTS.
THAT THERE ARE MEMORIES,
THAT BRING UP FEELINGS OF ANGER OR FEAR
SO PAINFUL
WE NEVER WANT TO EXPERIENCE THEM AGAIN.
AND TO AVOID THIS PAIN WE BURY THESE MEMORIES
SO DEEPLY WITHIN THE MIND
THAT WE OURSELVES
CAN NOT FIND THEM,
AND SO DENY THEM.**

**THAT THOUGH DENIED, STILL THEY ACT UPON ON US.
THEY ARE THE THINGS OUR DEATH IS MADE OF,
FOR WE ARE SPIRITUAL BEINGS,
AND ANYTHING WE HOLD WITHIN OURSELVES,
THAT IS NOT OF GOD,
AND SO OF LOVE,
BEGINS TO DESTROY US.**

And she came to us in the wilderness that she might preach this teaching, saying, "The healer must have healed himself before he heals another." And Joseph stopping, could not go on and begged of her, "Let these painful memories stay hidden, for I can not bear to suffer them again." "Have faith," she said, "The Lord God will never give to you a burden that you cannot bear. What didn't kill you going in, will not kill you going out. There may be things denied, but nothing can be truly hidden."

And as the sun was setting we stopped and cooked a simple meal, and while we ate she told to us the tale, "of two gentlemen, who never having tasted flesh wished to try. Now knowing it was strictly forbidden them, they approached a holy man in search of dispensation. And so it was given, the only stipulation made was that wherever they killed the bird, for that was what they wished to eat, no one must ever know. The very next day one of the men returned, saying, yes he had done the deed, and killed the bird behind a wall so that no one would ever know, and having tasted flesh needed not to eat again. Now the other man did not return until a long time later and he still held in his hand, alive, the bird he wished to taste. And to the holy man, complained, 'You have tricked me Sir, for though you gave me dispensation, yet you must have known, it is impossible to kill this bird where no one else would know, for anywhere I went and tried to hide, the bird would still have known.'"

Now the time had come to leave and we came to the sea and sat down together in the hours before dawn and the air was soft and smelled of salt. And she said to us,

**"AS A MAN THINKS, SO SHALL HE BE.
FOR YOUR THOUGHTS WILL BRING FORTH FEELINGS.
AND OUT OF FEELINGS WILL YOU ACT.
AND OUT OF ACTIONS REACTIONS WILL COME BACK TO YOU.

BY YOUR THOUGHTS WILL YOU CREATE YOUR LIFE.
CHANGE YOUR THOUGHTS
AND YOU WILL CHANGE
YOUR LIFE."**

And so we sat together, and the sea rolled upon the shore. And she said to us, "Be as a witness and look into your mind and see the appearance and disappearance of thoughts and the feelings these thoughts produce as they come and go." And we saw our minds turning like a spool, raveling and unraveling. And heard the voices of the people of the past. And understood the impermanence of memory, the illusion of past and future.

And Joseph cried out aloud in fear, "Deliver me Lord, for death is suddenly upon me!" "Fear not!" said she, "A man is more than his memories. It is the death of death you feel. For, before were you dead, as those that live in the mind of memory are dead. For to live in the past is to live in something that no longer exists. And all thought is from the past." And she asked, "Can you take anything out of a storehouse that was not put there in the past? No, nor from the mind." And she asked of Joseph, "Does a memory which is only a thought from the past have the power to hurt you?" And she answered herself, saying, "Only if you mistake the past for the present. Then will you live in your memories as a sleeping man lives in his dreams."

And again she told a tale, for this was the way of her teaching, beginning, "It was deep in the dark of night and in the village a man lay sleeping. And when his house caught fire, the man slept so soundly he never knew. But some of the villagers saw the flames and smelled the smoke, and so ran to his house to save the man, who soundly slept. On entering his room they picked up the bed and ran to the window to take him out. But the window was too small and the bed too big. And the flames rose higher. And the man slept on. And again the villagers picked up the bed and to the door they ran. But the door was too small and the bed too big. And the flames rose higher still. Now at just that time a wise man was passing through the village and when consulted gave this advice. 'Wake him up,' he said, 'and he will run out of the burning house himself.'" And she said to us, "Many are the tales I tell, and many more stories have I still to tell. When you were children, you were told stories to put you to sleep. My stories are to wake you up!"

And early next morning, in the hours before dawn we entered the city. And there she continued to teach this doctrine to all who came. And a certain man, asked of her, "Master, you say we hold hidden and denied within ourselves, angers and fears that destroy the body and corrupt the mind. If hidden and denied, how are we to know of them?" "By yourself you cannot know yourself," she said, "but by the grace of God the world will show yourself to you. And set before you those that test and try you, who will show to you, your angers and your fears. And you will call them enemies. But they are not your enemies. And you will say, 'How has this come upon me, for I sought not troubles?' And it will be repeated, as it has been, from the beginning of time, '*Ask and you shall receive.*' And you will say, 'When did I ask for those unwanted things?' And the answer will come, 'By your thoughts you ask, as much as by your words. And what is not of Love is loud.'"

And, I asked of her "How may I rid myself of anger and of fear and so attain to peace,
And where do I begin?" And this is what the master taught,

**"PAIN IS THE BEGINNING, AND PAIN THE GUIDE,
TO WHAT YOU HOLD INSIDE YOURSELF.
WHEN THE PAINFUL FEELINGS OF PAIN OR ANGER AFFLICT YOU,
DO NOT DO AS THE WORLD DOES
AND LOOK OUTSIDE YOURSELF TO JUDGE AND BLAME,**

**BUT LOOK INSTEAD INSIDE YOURSELF.
AND FEELING YOUR FEELINGS,
SEARCH YOURSELF FOR THE THOUGHT
THAT BROUGHT THE FEELING UP.
YOUR FEELINGS COME FROM YOUR OWN THOUGHTS
AND NOT FROM THINGS OUTSIDE YOURSELF.**

**TO CHANGE YOUR BAD FEELING
CHANGE YOUR BAD THOUGHT.
TO CHANGE A BAD THOUGHT
FIND ONE GOOD TRUE THOUGHT.
CALL ON GOD. CALL OUT HIS HOLY NAME.
TURN TO HIM, WHO IS ALWAYS TURNED TO YOU.**

**PRAY GOD THAT HE MAY CLEANSE YOU
OF YOUR PAINFUL THOUGHTS, YOUR ANGER AND YOUR FEAR.
PRAY THAT WHAT HAS BEEN HIDDEN BE REVEALED TO YOU,
THAT IT MAY THEN BE HEALED BY HIM."**

And following, I practiced and I prayed. And the Lord God blessed me and gave to me the power to turn my mind and heart from hate and fear to Love. And I rejoiced in this teaching, for by its practice I attained to peace.

And many came. And the people pressed around her. And as many came who could hear, she taught. And she gave to some more than they could hear, saying, "Later would they remember and then would hear." And a couple came, husband and wife. And each in anger began to blame the other for their misery. And they told her of their marriage, saying, "In beginning, how much we Loved each other. But now our Love is lost to us." "Love can not be lost," she said, "it is buried in your anger. Help one another, to rid yourselves of anger, and Love will reappear." But so intent were they on blaming one another, they could not stop. They would not hear. And so she stopped. And they went on, till stopping them to try again, she said, "**If you make someone else responsible for your happiness or blame them for your unhappiness they will run away from you.** Even if they stay, they will be gone." And still they could not hear and so she let them go. And as they left, we heard them as they went away, for loud their voices, and harsh were their words, a punishment, one to another. And the only comment she did make of them, was to softly say, "**Two years on fire. Thirty years in ashes.**"

And the suffering of the world cried out. And the voices of the women of a far off land were heard. "There are men here who would make us invisible. They steal our words and take away our work. In the name of religion they have made us ashamed before God."

And she rose up against these false practices, saying to these men, "**You who would call sin by a woman's name, by force you cover up and suffocate the object of desire. Uncover instead the lust you yourself suppress. For you are as a thief who pleads his case before the court by blaming his stealing on the beauty of the jewel.** As a man is more than his lust, so too is a woman more than the beauty of her body."

And she taught this teaching again and again, for though easy in understanding, it was difficult in practice. And as we practiced, questions would arise. And all she answered. And a disciple struggling with his mind, asked of her, "This mind being troublesome to me, why do I need it?" And she answered, "The mind is a useful tool." And then she added, "But when the job is finished, a wise workman puts away the tool."

And she sent us out to the world, saying, "Give freely what God has given freely unto you, that all may understand and the people be at peace." And she cautioned us, saying, "**These teachings will have no reality unless they are lived out by you. You must be the example which proves The Word of God. Be yourselves glorious, for by being glorious, you glorify God.**" And as we were leaving, she said, "**Take nothing for your journey, neither fear nor anger, no memories. And travelling beyond the mind, leaving past and future, you will come to the present, to the place of pure Love, and entering The Kingdom of God will realize that you never left.**"

And so I, Razzaque Khan, have told of this time and the teaching that fulfills the ancient prophecy, *'That the Lion will lie down with the Lamb and Peace will reign on Earth.'*



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