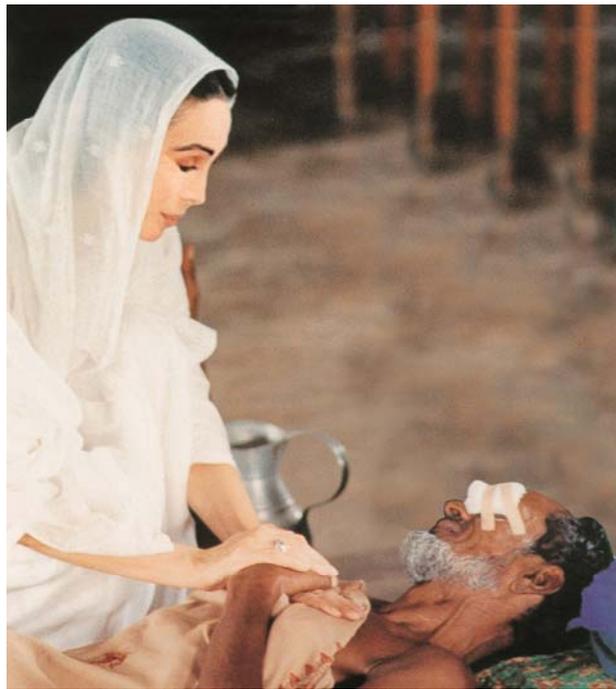


The Religion of Love

Love

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 was born in the darkness of ignorance and lived the days of my life in a blind night of despair, until the darkness in me, crying out to the light, by the grace of God, there appeared before me, as a sun risen a night of stars, The Angel of Bengal. And it was she, who with the light of knowledge dispelled the darkness of ignorance. And in the light I saw truth. And by this light have I lived. And this light was Love. **For truth lived is Love.**

And leaving the dark, I clung to the light and followed. And so traveling with her, was witness to many meetings; with saints and sinners, the innocent and the ignorant, those who came to listen and learn and lead and those who came to kill. Of some, I Razzaque Khan, now speak here.

It was in the latter days, in the scorching heat of summer, that she, beneath a tree, beside the sacred river sat. And there gathered some of the disciples. And one said, "**Speak to us of Love.**" **And she spoke of God,** saying, "Here is The Beloved, The Unknown Lover who haunts the hearts of men. It is He for whom you search." And so long she spoke of Love and so long we listened, that for a time out of eternity, Heaven was brought down to Earth, the hidden treasure was revealed, the lost secret found, as we tasted a depth of Love beyond imagining. And the tree, beneath which she sat, Love stricken, bowed down in reverence and exquisite flowers burned like flames upon its branches.

And news of this quickly spread so that by evening a large crowd had gathered, and a pandit also among them. And when he saw so many assembled he began to address the crowd, speaking at length of all the theories about the nature of God, first this school of thought, then that school of thought. And on and on he spoke. And my spiritual master sat and listened patiently. And when after his long discourse, finally finished, he came, and bowing low before her, said, "Holy Mother, much have I heard about you so that I am now anxious to hear what you may say about the nature of God." And she, in answer, said simply, "**God in all things. All things in God. Yet He stands apart so that Love may exist.**" And spoke no more.

And the scholar said, "Speak more, for I do not understand." "No," she answered him, "you will not understand. For God is greater than man's mind may understand. And though you no doubt may possess great intelligence and have studied many theories, what you know is not knowledge. **And unless you become a devotee of God, you will never understand. So for me to speak further of the nature of God to you now would be like trying to explain color to the blind or music to the deaf. If it is really God you seek - come to Love.**"

And she explained to him the different steps upon the path by which a man may come again to God. And when she had finished she waited upon his answer. And hearing and thinking he said at last, "The cost is too high." "**God is not cheap,**" she answered. But he had melted back into the crowd and was not heard of again. And she sighed, saying, "Thus it was ever so." And later told the disciples, "You will meet many such as he upon the path. **They are the travelers who never arrive. They like the search for truth better than truth itself.**"

And a woman said, "You say that **God is a God of Love.** But I was taught from my childhood that God is a God of wrath, an angry and punishing God more to be feared than Loved. And because of this I have lost all desire for religion."

And my master answered the woman by telling this story. "There was a saint, who sitting one day among his followers was asked a question by a man who came often to him for guidance. At which the saint shouted at him angrily, 'Go home! Give up your nonsense questions!' And the man left, humiliated and in tears. And seeing the saint's anger, the followers questioned and began to doubt. The saint, of course, understood their minds and their doubts."

"At just that moment a small bird flew into the room through an open window, but once in, was unable to find its way out again, and so flew round and round the room in a panic and was in danger of hurting itself. At one point, confused, the bird landed on the window sill. It was then that the saint, who had been waiting for just such an opportunity, clapped his hands and shouted loudly at the bird. And the bird taking fright flew out the open window to freedom! And the saint looked at his followers with a twinkle in his eye and said, 'I suppose, to the bird, that must have sounded very angry indeed.'"

And speaking again to the woman, she said, "Have faith that everything that God does is always for the good of his devotee: even His anger. It is not meant that you should lose your religion, but that you should use your religion."

And a man now challenged her, "It is said you say it is possible to see God in this life, in this body." And she nodded yes. "Show me God then!" he demanded. And she answered him softly, "He is here." But the man denied it for he saw nothing. And she said again, "He is here." And again the man denied. And she explained, "**It is not God who is absent, but you who are not present.**"

And here I wished to end the meeting, for I had sworn my life to care and protect her, and the hour so late and the day would come early for her. Then, as we were leaving and I promising tomorrow, a man burst out of the crowd, shouting at her, "How dare you speak like this, saying, one may see God, when all know it is written, *'No man may look upon the face of God and live!'*" "Die then!" said she, and turned to leave. And in the shocked silence that followed, she turned again to him, and said gently, "Die then, to all that is false, all illusion and ignorance. Die that you may live, and living, see again the face of God." And then she was gone.

And when the next night came they returned eager to continue our talks, and many more came with them. And a man who had been before, said, "We ask of Love. You speak of God. Do you mean to tell us there is no Love found in this material world?" And she answered him, saying, "**What is called Love in the material world is usually a business arrangement. A bargain at best, that says, I will Love you as long as you please me, and when you no longer please me, then I divorce you. Or, I will be your friend as long as you do what I want. When you no longer do what I want, the friendship is finished. The friend has become the enemy. By these actions the whole world has become broken hearted.**"

And a young woman asked, "What then of Love between man and woman? Are we not to marry?" And she began her answer by saying, "For most, **marriage is like tying two birds together. Though they now have four wings, they cannot fly!**" But before she could finish, a young student jumped up, vowing, "I for one will never marry. In this life I shall become a devotee of God and give up sex!" And she laughed, saying, "Give up sex? What! And just think about it all day, till you become twisted by desire and guilt? Become a devotee of God, yes, but give up this false renunciation or you will become like the monk, who traveling with his brother monk was about to cross a stream, when a beautiful young girl came up to them asking, 'Please can you help me cross over the water?' And the Brother picked up the girl and carried her across. On the bank she thanked him and left. And the two monks continued on their journey. But they had not gone but several miles when the one could contain himself no longer and turning to his Brother began to berate him, saying, 'You, a monk, and having taken vows of celibacy, and you carrying a beautiful young girl in your arms! How could you!' And the monk answered calmly, **'Brother I put her down several miles back. You are the one still carrying her.'**"

Then continuing, in answer to the original question, she said, "You have asked does Love exist. I tell you yes. Love exists. But **you who seek outside yourself for Love look in the wrong place. For already are you Love. Look instead for places where you may give Love. For Love is not Love until it is given. And in giving know that the things of this world are limited and temporary and bind one to suffering. Give then that which is unlimited and eternal and frees one from suffering. Give then spiritual knowledge. Give God. Anything less is not Love.**"

And so all might understand fully she told a story, saying, "A man died and went up to Heaven and knocked upon the gate. An angel appeared. The man wished to enter and so said to the angel, 'I have been a good man. All the rules and regulations of religion have I followed. I have prayed the prayers, and fed the poor. On the holy days you would find me in the house of worship. I was a good husband to my wife. She lived in a fine house and wanted for nothing. And to my sons I gave the best education money could buy. I was a generous man to all. Surely I deserve to enter Paradise.' Then it was the angel who spoke, and he asked but one question of the man. He asked, 'Who have you brought with you? Who will enter Paradise because of you?' And the man answered, 'None and no one.' And the angel said, 'Go back! Go back! Go back and learn Love. **For no one enters Paradise alone.**"

And one questioned, "I do not understand. Why could he not enter if he prayed the prayers and followed the rules and regulations and went to the house of worship? Surely he was a religious man. Why was he denied Paradise?" And her only comment was, "**The lamp is not lit so the lamp alone may be seen.**"

Another now stepped forward and said, "I have observed you and I see your followers are all of different religions. So too are your disciples. I ask you now, **to which religion do you belong?**" And she answered, "**All religions do we honor, but we belong to God.**" And she knowing him, and his narrowness of mind, for he had been trained to think that only his religion was true, said, "**You think there is but one true religion. And many will agree. The trouble is they all want it to be their religion. They have not understood that God is Lord of all religions, and that all scripture is His. For scripture is not Hebrew, Hindu, Christian or Muslim, but simply the word of the same One God.** In the past ignorant men made divisions. And from this, hatred sprang up. But that time and that way of thinking is past."

**"FOR NOW A NEW TIME IS COME,
BRINGING LIGHT IN DARKNESS,
THE PATH MADE STRAIGHT,
AND RELIGION UNDIVIDED.**

**FOR THERE IS ONE GOD,
WITH UNLIMITED NAMES,
THERE IS ONE RELIGION - LOVE."**

And traveling the world over, she gave this message of Love to all. For it was **a truth whose time had come.** Many heard and rejoiced. **For some it would be a revelation and for some a confirmation.** But not all wanted to understand.

It was in the winter, after the rains, that the disciples gathered again upon the flatland. And from all over they came and of every religion were they. And on one evening as they chanted separately the different names of God, each according to their culture, language, and religion, an extraordinary thing occurred. For no apparent reason suddenly they all began to chant together, not only their own name for God but each other's, glorifying first one name of God then another. Chanting as one the different names of God together. And in that moment they knew, beyond knowledge, that **all the names of God are equally good, for all the names of God are God.**

And hearing, she said to me, "They have understood well. For **it is not a name we call, but God we call.**" And the names of God echoed into the night. With one voice. With one heart was God glorified. And this was pleasing to God.

But it did not please some of the villagers who held that only their name of God, their ways were true. And they incited the people, saying, "She has come among us to destroy religion." And so in darkness they came, a mob of hundreds to attack, shouting, "Bring knives! Bring rope! Kill them!!" And so began to attack the devotees with words and stones. And I went down into the middle of the mob, for being so trained by her, I was able to conquer over all fear, all anger, by fixing my mind on God, and was thus able to turn them back, allowing the devotees to escape.

And when we were gone, they thought, "We have driven them away. Soon we will occupy their land, and all that is theirs will be ours." For they were not religious men as they pretended and this was their real purpose.

And when the next year came and the time of returning, some of the disciples said, "Let us not go back, for these are bad people. Surely they will kill us!" And others said, "Surely these are bad people. Let us go back and if they attack us again, let us kill them!" And she told them, "We will go back, but we will not act as men did in the past. **For in the past man returned hatred for hatred, evil for evil. It was an eye for an eye, till all became blind. And the world was filled up with hatred and evil.** No," she said, "we shall go back. **As darkness is conquered by light, and ignorance by knowledge, though they hate and persecute us, we in return shall give Love to them. In this way is evil overcome.**"

And so we went and served and did much good in that place, even to those who called us enemies, feeding the hungry, tending the sick. And no task was too dirty or difficult. And the people were amazed and ashamed, saying, "These are the people we tried to kill." And knew they had been led astray.

And when she spoke to us of the spiritual, many of the villagers, who had been in the mob that night, now came to hear. And she told them, "**Out of Love, many gifts may be given to man. But of all these gifts, spiritual knowledge is the greatest. For material gifts one must guard, but the gift of spiritual knowledge, that will guard you.**"

And when we chanted the names of God together none came to disturb us.

And traveling the world we went to the great places of pilgrimage, thinking there to refresh ourselves. But everywhere was found corruption. And there she was asked to speak and thousands came to hear. And she began, right away, speaking of this corruption. So the keepers of the shrine were not pleased and rushed forward and rebuked her thus, saying, "You stand on Holy Ground! Here you may not be offensive!" And we were worried for these were powerful people and we had come not to cause trouble but to bring the message of God. And she stopped then and began to pray. And all were silent and waited. **And watching her, it seemed to me as though she was not praying but listening.**

And when she finished she lifted her head and spoke, saying, "**I have been warned by you not to offend anyone, but I hope now to be very offensive! Yes! Extremely offensive! To all who make of religion a business!** You, I hope to offend! And you who squeeze out the last coin from the poor through fear and superstition! You also, I offend!" And crying aloud, "Oh you thieves, whores, and hypocrites, so careful are you to cover your heads. Do you not know yet, **it is what is in your head, not on your head, that matters to God!!** You with your beads and beards! On the hunger of the ignorant you have grown fat!" And pointing to the costly buildings, she said, "**Instead of knowledge you give stone! Your hands are full of blood and money! Your mouths are filled with lies of honey! But your hearts are empty of Love!** You chastise me, saying, 'Do not be offensive!' But I tell you, it is you, and your ways, that are offensive, to God and to man."

And before any action could come against her, she walked out among the pilgrims, and said, "**And you, the pilgrims, who traverse half the world to look upon the stones and bones of saints. You who in his own lifetime would not have gone one step with him!**" And I was fearful and thought, "Now some terrible thing may happen here." But the people were good and surprised me, saying, "It is true as she says." And asked of her, "Speak to us then." And she did. Simply and clearly and answered all questions till understanding grew. And this she did for several days. And the people were in awe, saying, "Why has no one told us this before?" And they became curious, asking, "Who is she who comes among us?"

Till one day a man was sent to find out. "**Who are you?**" he questioned her. "Some say you are a saint, some a prophet, or angel. Others call you a devil come to destroy religion. You say **servant of The Servants of God.**" And again and again he asked, persisting till she finally answered him, "Only God knows who I am." But they were not satisfied and continued to be curious.

And there was so much gossip, that at last she was forced to answer. And she answered in this way. "The servant of God is like lightning." And told this tale. "There were two men out in the dark night when a storm came up and both became lost and were trying to find their way back home. Now one man was wise and one man was foolish. And each was wandering in the dark. Suddenly, lightning struck. The foolish man looked up fascinated, at the lightning. But the wise man didn't look at the lightning, but at what the lightning was illuminating, and seeing the road, found his way back home."

And so, we too traveled on, giving the message of God's great Love. And in Love worked among the poorest of the poor, for they suffered greatly. And in our travels, we came to the richest nation on Earth. And there too, for all their wealth, the people were suffering. **For there are many ways to suffer in this world.**

And she taught in their fine buildings, and in their houses of marble and silk, as she had taught in the fields and under the trees beside the sacred river. And she said to them, "You are confused because **having obtained everything, still, it is not enough.** You are like the man who sitting one day in the beauty and peace of Heaven happened to look down. And what he saw far below made him gasp in wonder. For below there appeared to be a fantastic party going on, with music and dancing, the most beautiful women and men and everyone enjoying like nothing he had ever seen before. He hurriedly found The Keeper of the Gates of Heaven and demanded to know, 'What's that below?' The Keeper explained that below was Hell. 'I want to go,' said the man, much to the Keeper's surprise, 'If that is what you truly desire, then it is my duty to take you.' And so they descended down, and down, and down, they went, until they reached the very bottom of all the universes, where to his horror the man saw that the people there were all experiencing different forms of the cruelest torture a man can suffer. And in horror he said to The Keeper, 'What's this?' 'This is Hell,' said the Keeper. The man, now thoroughly confused, asked, 'Then what was that I saw?' The Keeper thought for a moment and then understanding, chuckled to himself, and said, 'Oh, that was the advertising campaign.'"

And when the laughter which followed had died away, she told them, "You too have believed in the advertising campaign, thinking you could enjoy, separated from God. And so you are suffering a short eternity in Hell."

And a woman, very vain and very rich, complained. "Suffering, suffering. Why is it that you must always speak of suffering. I for one am not suffering." And in answer, she said, "There are two kinds of people in the world who do not suffer. One is the fool who has not the sense to understand that **all who enter the material world must suffer the three fold miseries of life. Miseries caused by nature, miseries caused by others, and the miseries of our own bodies and minds.** The other who does not suffer is the pure devotee of God, the saint, whose heart is so completely filled with Love of God, that he is liberated in life and already in the spiritual world, though he walks among us." And turning to the woman, she asked, "And which one are you?"

But there was one who well understood. A woman of great material opulence, who having attained everything the world could offer and **knowing now that all the world was not enough**, after hearing, followed. And in time asked for initiation. And on the day of initiation, gathering her friends and family about her, she told them, "**The measure of your Love for me will be how much you will help me on the path I have chosen.**" And then the spiritual master spoke, telling, "**Two births a man may have. One of the body and one of the spirit. From this day forward, you need have no fear, for God will be beside you.**"

And she told, "of a man who becoming a devotee was also promised that from now on God would always walk beside him. At the end of his life when the devotee died he was able to look back on a long life of service. And looking back he saw his footprints as he had walked through life. And he saw also another set of footprints beside his, and knew that these were God's. But then he noticed that at certain times there would be only one set of footprints. And he remembered these times as being the most difficult in his life. So he rushed to find God to ask for an explanation. 'I was promised,' he said to God, when he found Him, 'that when I became Your devotee that You would always be beside me. Yet looking back I see only one set of footprints, and those at the most difficult times. Why is that?' And the Lord looking at His devotee with Love, smiled and said, "You see only one set of footprints at the most difficult times because that was when I was carrying you."

And speaking to all who had gathered, together in the garden and for all who can hear, she said,

**"THE DEVOTEE OF GOD
IS LIKE A TREE,
WHOSE ROOTS ARE IN THE EARTH,
BUT WHOSE BRANCHES
ARE IN HEAVEN.
WHO LIKE A TREE
TOLERATES HEAT AND COLD,
STONES AND STORM,
AND STILL NOT CARING,
WHETHER HINDU, MUSLIM,
CHRISTIAN OR JEW,
WHETHER AMERICAN OR INDIAN,
MAN OR WOMAN,
RICH OR POOR, BLACK OR WHITE,
WHETHER FRIEND OR ENEMY,
GIVES FRUIT TO ALL.
THIS, I SAY IS LOVE."**



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