

The Religion of ♥ Love

THE MISSION

The Teachings of Mother Rytasha



Mother Rytasha

The Mission

*The Teachings of Mother Rytasha
The Angel of Bengal*

Produced

by

Razzaque Khan

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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.

The Mission

In the forest sat the Master with some of the disciples, and I Razzaque Khan was one. And the Master did ask of us, “You who go out into the world, bringing the Message of God, what do the people say of The Religion of Love? What do they ask, and what do you answer?” And turn after turn took the disciples, telling of the asking and the answering on The Religion of Love.

And the first to speak, said, “Many ask if The Religion of Love is a new religion, and so I say, as it is written, **The Religion of Love is not a new religion. There has never been a new religion. Those with knowledge know the spiritual to be timeless and eternal.**¹ Then say they, ‘If it is not a new religion, what then is it?’ And so I tell of one accounted by all as wise, who said, ‘Those who are enlightened have compared the different religions to rivers, saying as all rivers reach their same goal in the same sea, so too do all religions reach their same goal in the same God.’ And asked then of the Master, ‘If The Religion of Love is to be another river? And if not, what then was The Religion of Love?’ And the answer given was, **If as you say religions are as rivers, then The Religion of Love is as water.**²”

“‘Who are you?’ they then ask. And again, as it is written, I answering, quote, **We are the Servants of the Servants of God. We are Hindu, Muslim, Christian, and Jew. We are all races and religions given by God. All nations. Man and woman, in equality. We are everyone. We are you.**²”

¹*The Religion of Love book: The Religion of Love*

²*The Religion of Love book: Answers*



Then did another of the disciples speak to say, “Many ask of practice and of prayer in The Religion of Love, and as it has been taught, I too teach the prayer of the Holy Name, revealing that **the Name of God is a sacred sound vibration which has the power to clear and cleanse one of all suffering, ignorance, and illusion; for the Lord and His Name, being one and the same, by the Holy Name of God, does one come into the very presence of God, and by the presence of God is one purified; so that though still in the world, but no longer of the world, one lives in Love.**¹ **In this way do we pray, asking not for anything of this world, but only for God alone.**²”

“On hearing this they say, ‘Every religion teaches that only their name of God is true, best, first, original, and acceptable; and only their Messenger to be believed in. What say you of this?’ And of the Messengers of God, I say, ‘**Those who quarrel over the Messengers of God have not understood the Message of God.**²’ And of the Holy Name of God, I answer, telling of another who asked of the Master, ‘You have said there is one God with unlimited Names, which then is the one true name of God?’ And the Master answered him, by asking him, ‘If your mother calls you son, and your wife calls you husband, and your child calls you father, I now ask of you to tell us which then is your one true name?’ And he answered, ‘All.’ And ‘Yes,’ she said, ‘all.’ And I continuing, say, ‘**All the Names of God are good, for all the Names of God are God. What is important is not the way of prayer, nor even the words of prayer, but the Love in the prayer, for it is the heart that God hears.**³”

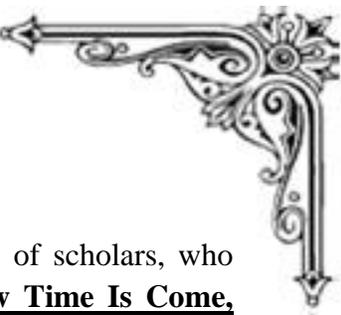
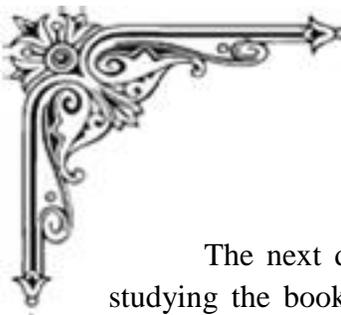
And a disciple, a woman full in years and great in wisdom, sought out by many women who trust in her, says, “The women come longing for Love, and so say I, ‘**To long for Love is to long for God.**’^{*} And when they ask, as they often do, saying, ‘We have always been taught that women must surrender to men, is that also the teaching of The Religion of Love?’ And, ‘No,’ I answer. ‘In The Religion of Love it is taught that **women need not surrender to men, nor need men surrender to women, but that both surrender to Love.**⁴”

¹*The Religion of Love book: The Secret of Happiness*

²*The Religion of Love book: Answers*

³*The Religion of Love book: The Path Made Straight*

⁴*The Religion of Love book: Falling in Love-Rising in Love*



The next disciple, a professor at a prestigious university in the East, tells of scholars, who studying the books of The Religion of Love, especially the verse - **Now A New Time Is Come, Bringing Light In Darkness, The Path Made Straight, And Religion Undivided**¹ - ask on the meaning of *religion undivided*.

“And so I tell one of your stories, Master, which amuse and enlighten at the same time. There were four blind men,” I say, “who were asked to describe an elephant. The first took hold of the trunk, and so said, ‘An elephant is a huge snake.’ The second, touching the ear, described the elephant as a large leaf. The next, holding onto a leg, said, ‘No, an elephant is a sturdy pillar.’ The fourth and last exclaimed, ‘You are all wrong,’ for he clinging to the tail, said, ‘an elephant is a rope.’ And so the fighting began between them, each claiming only he was right and all others wrong.”

“So it is with religion, which is one, but being divided by man, then broken up again into sects, so that religion, now cloaked with costume, custom, and culture, appears to be different religions. And the Name of God, spoken in all the languages of all the lands, divides the Lord who is One into many. And so they fight, each claiming only they are right and all others wrong.”

“Blessed are we,” said he, **“for in our time God is uniting by Love what man has divided by hate. For in The Religion of Love are we shown the unity in diversity, as all are included, as does God include all.”**² Then spoke the Master thus, **“That every religion was given by God as a religion of Love.”**

“And there is always one,” continued the professor, “who will ask, ‘how can you say there is but one religion when we see there are many?’ So I answering, as it is written, say, **“Different religions may be likened to the digging of a well. If you dig for water in a rocky place you will need a certain type of equipment. And if you dig in a sandy place you will need another type of equipment. So on the surface there will be differences, but the goal of both wells is the same – water. And water once reached is – water. So it is with religion, which is given according to different language, custom, and culture. On the surface there will be differences, but the goal of all religions is the same – God. And God once reached is – God.”**³”

¹*The Religion of Love book: One God-One Religion*

²*The Religion of Love book: Rebel!*

³*The Religion of Love book: One God-One Religion*

“Often I am asked,” says the next disciple to speak, “if The Religion of Love is an Eastern religion? **And so comparing The Religion of Love to the sun, I say, ‘The sun may appear to rise in the East, that doesn’t mean the sun is an Eastern sun, the sun shines for everyone.’**¹”

A disciple, the only son of a rich man, says, “Those with wealth fear they must be made poor and have to give up every material thing to follow The Religion of Love. And I, relieving them of their ignorance, say, **‘If poverty was the criteria for holiness every beggar on the streets of this city would be a saint.’**¹ And that, **‘Material opulences such as wealth, beauty, name, and fame, are in themselves neither good nor bad. A knife in the hands of a surgeon may save your life. A knife in the hands of a murderer may take your life. So it is not things which are good or bad, but the use made of them. And the perfection of life is not to give up everything, but to use everything – in the service of good, in the service of God.’**²”

“Others ask of dress, seeing we wear no special dress or hairdo, as must other religions, and I answering them this, **‘A donkey may be seen carrying many books, that does not necessarily mean he is a scholar.’** So also the dress of a man says only what a man would have you believe of him, not necessarily what he is.¹”

“Words can cause a problem,” says another disciple. “Some balk at the word ‘religion’, until I explaining, that in The Religion of Love **the word ‘religion’ is used in its original meaning: re – again, and ligio – to link; religion – the process and practices by which one can come again to God.**³”

“Others trouble over the word ‘sin’ until I again, explaining, that **the word ‘sin’ as used in The Religion of Love is meant to be understood in its original meaning. First used on the archery fields of medieval England, the referee would call out ‘sin’ if the shot was off center, giving the bowman a chance to adjust his aim. There is no connotation of guilt or shame associated with the word ‘sin’ in the teachings of The Religion of Love.**⁴”

¹*The Religion of Love book: One God-One Religion*

²*The Religion of Love book: The Angel of Bengal*

³*The Religion of Love books*

⁴*The Religion of Love book: Sin*



“The word Love is also confusing, for most can find no suitable definition, and so ask the meaning as used in The Religion of Love. And so I speak, as it is written, saying, **‘In speaking the word Love I do not speak of feelings. Feelings come and go. I do not speak of romance. Romance comes and goes. I do not speak of desire. Desire comes and goes. When I speak of Love, I speak of the eternal, ecstatic, spiritual state – of a Love that grows – that does not come and does not go.’**¹”

Then spoke a disciple, an activist in the cause of women’s rights, saying, “When seeing the repression of women in religion, I being angered and speaking strongly, say, **‘You men who would call sin by a woman’s name, by force you cover up and suffocate the object of your desire. Uncover instead the lust you yourself suppress, for you are as a thief who pleads his innocence by blaming his stealing on the beauty of the jewel.’**²”

This disciple, a scholar famed throughout the land, speaks, “There is much debate,” says he, “over whether God is masculine or feminine, having form or being formless. And I being asked, answer, **‘God is complete. Inconceivably having form and being formless. Masculine and feminine is God. God is experienced in the taste you most desire.’**³”

And I Razzaque Khan also spoke, saying, “Friends and family think me mad, and ask how I, one esteemed among men, could give up a life of comfort and of ease to become a follower of The Religion of Love. They do not know that as a lad of 15 a vision appeared before me of a woman in white, seemingly carved out of light. At 17 I knew her name. So in meeting her at 32, met my destiny.”

¹*The Religion of Love book: Rebel!*

²*The Religion of Love book: Peace*

³*The Religion of Love book: Answers*

“You have warned us of the dangers of a holy life,” said the next disciple to the Master, “and find it true. For when we into a far country did go, there to meet many trials and tribulations, for no sooner did we preach the word of God, then the law came down on us like thunder, and dragged to jail were accused of the crime of conversion. And telling truth, we pleaded innocent to those who had no heart to hear, that **the mission of The Religion of Love was not the conversion of one religion of God to another religion of God, but the conversion of hearts to Love.** Then came the man in charge, and he taking up a book of The Religion of Love read, looking only to find fault in us, but finding none must let us go, saying, ‘Leave this land and never do return.’”

And I Razzaque Khan spoke again, for wanting to tell of the many, who in receiving the Message in The Religion of Love, say, “It was as if my own heart was speaking to me.”

And another telling how, “In a large crowd come to hear of The Religion of Love, a man with the red eye comes shouting out in anger, ‘By whose authority do you say these things?’ And I calmly answer him, and would answer all, ‘**By the authority of the God of the Muslims, the Christians, the Hindus, and the Jews – by the one God spoken of in all religions do I speak the words of The Religion of Love.**’¹”

And as day slipped into night, the last to speak spoke, and speaking, spoke for all, “As you have asked of us,” he said to the Master, “to give this Message to anyone we Love, and to Love every one, and we who have given our lives – body, might, mind, and heart – to God, did go out into the world. Not in perfection, but in humanity. And to the idealists in their ivory towers, to the scholars at their studies, to the laborer in the field, to rich and poor, young and old, man and woman, to all religions, races, castes, colors and countries did we go. And the seeds of The Religion of Love fell on good ground, so that all, **some in part and some in whole, all were included in God’s great plan, that Love be lived on Earth.**” And the Master agreeing, said, “Yes. All are to be part of God’s great plan of Love lived out on Earth.”

It was just then that a man stepped out from behind a tree where he had hidden himself that he might watch the ways and hear the words of the Master, and begging forgiveness for this of all present, then asked of the Master, “All? All are to be included in God’s Mission of Love lived out on Earth?” And when the Master answered, “Yes, all,” the man then said, “Surely you must know there will be enemies.” And the Master did know of this. “And knowing of this,” said the man to the Master, “do you still say all? Even the enemies?” And, “Yes,” answered the Master, “even the so-called ‘enemies’.”

¹*The Religion of Love book: Rebel!*

And told to him a tale of an old woman, “who being all alone, too weak to work, and so poor she had nothing to eat, and that though having nothing still had full faith in the Lord, and believed with all her heart that she could always count on the Goodness of God to help her in times of trouble. And so she taking herself to the town square went into the house of worship and there prayed aloud to God, saying, ‘I am so poor, I have nothing to eat, and I am so very hungry, and I know You my Lord will help me, for You are my one and only savior.’”

“Now there was this evil man, who being jealous of God, would always try to break the people’s faith, and so in overhearing the old woman’s prayer, he decided to do just that to her. With this plan in mind he quickly went to the market and there filled a large basket with the most delicious foodstuffs he could find. Not only the basics, but also rare and imported delicacies did he buy. Then going to the house of the old woman he presented her with the gift basket. She of course was delighted. ‘Do you want to know who sent this to you?’ he asked of her. ‘Who is your real help in time of trouble? Your one and only savior?’ And, ‘Yes,’ said she. ‘It is,’ he answered, ‘...the Devil!’ And the woman smiling up at him, said back to him, ‘Just see, when God commands even the devil must obey!’”

And in the silence that followed the end of the story, the man said to the Master, “A while back, receiving the books of The Religion of Love, I read and suddenly knew that God for Whom I had searched the whole of my life was also searching me. And tonight, in your presence, am I found.” And falling to his knees, and with tears running down his face, he begged to be accepted. And the Master saw into the heart of the man, and accepting him, blessed him.

And when he had gathered himself together and was sitting with the others at the feet of the Master, he asked of her, “In The Religion of Love it is said that we are to Love everyone. How is that possible as there are those not worthy of Love?” “**You Love,**” answered the Master, “**not for what is in another, but for what you are in your *self. For it is in this, the sacred state of Love, that you come again to God, and in Loving God – Love all.**¹”



As eternity cannot be fit into time, so can I Razzaque Khan not fit all the teachings of The Religion of Love into this one book. So I Razzaque Khan must end here – at the beginning.

**self: soul*

¹*The Religion of Love book: Rebel!*



The Servants of Charity Food Relief International

*“There is enough in the world for everyone’s need
but not enough for everyone’s greed”*

The Servants of Charity-Food Relief International is a non-profit, non-political, non-sectarian organization dedicated to helping those in disasters or disastrous conditions.

Founded by Mother Rytasha (and from which she takes no salary), to show the innate goodness of man, and as an expression of the spiritual reality here on earth. It is truly,

‘Love Made Concrete.’

Since 1985, The Servants of Charity-Food Relief International has founded 31 schools for the poor and working children, a free clinic which sees over 1,000 patients a month, projects in electrification, irrigation, and agriculture, has given interest free loans, and training for small business, run free medical camps treating over 60,000 people, and fed over 350,000 people.



***Mother Rytasha**

The Angel of Bengal

Mother Rytasha was given every conceivable blessing at birth. Born into a rich and aristocratic family, educated in Europe and America. At age 20 she was voted by an English newspaper as one of the most beautiful women in the world. Selling her home, jewels, and properties, to give to the poor. Called by God, she left everything to bring The Religion of Love to the peoples of the world. Some call her The Prophet of this Age, others, a Saint, but when asked who she is, she answers that she is a servant of The Servants of God.

*Biographical excerpt: The World Encyclopedia

Razzaque Khan

Razzaque Khan was born in Rajshai, formally East Pakistan, on January 1, 1955. As a boy of twelve, competing nationally, he won a full scholarship to Cadet College, where he was an outstanding student, athlete, and leader. When he was just 16 years old he joined, as a Freedom Fighter, in The War of Liberation for Bangladesh. After fighting bravely in many battles, he was captured, tortured, court-martialed, and sentenced to death by firing squad, but managed to escape the night before his execution. After the war he attended Rajshai University where he got an Honors Bachelor's Degree in Social Work and later received his Master's Degree in Social Welfare (Social Science) from Dhaka University. He has since worked for World Vision International as a Staff Development Training Officer, and later Social Welfare Officer. A revelation changed his life and becoming a disciple of Mother Rytasha he took over the leadership, devoting his whole life, to establishing The Religion of Love for the people of the world.

"EVERY RELIGION WAS
GIVEN BY GOD AS A
RELIGION OF LOVE"

Mother Piyasha



Razaque Khan